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Chronicon monasterii de
Abingdon.

Transmitted by direction of the

Master of the Rolls.

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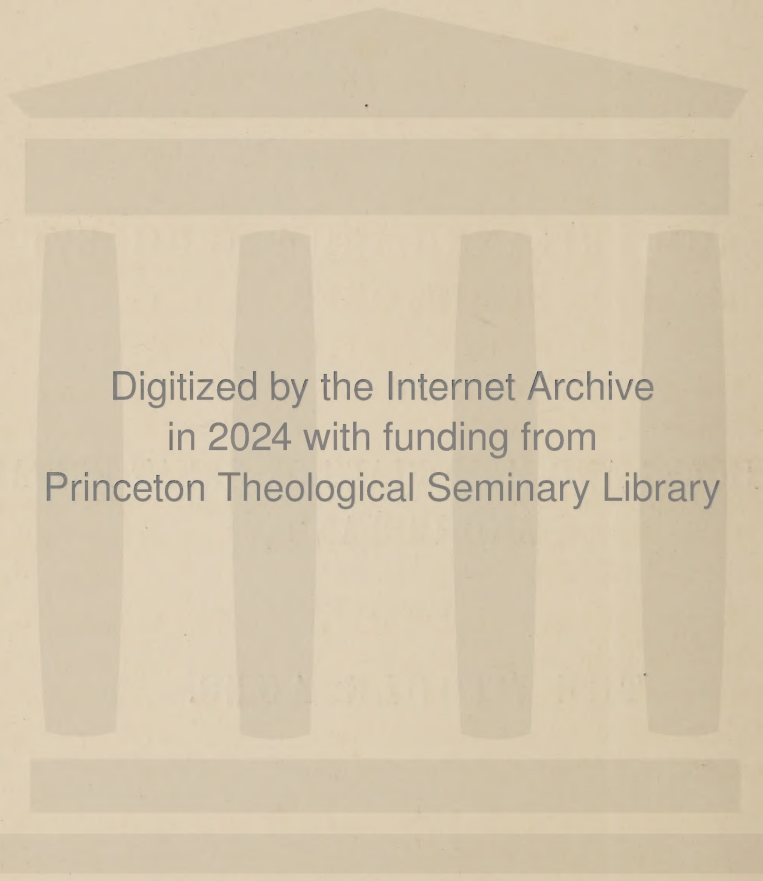
RERUM BRITANNICARUM MEDII ÆVI
SCRIPTORES,

OR

CHRONICLES AND MEMORIALS OF GREAT BRITAIN
AND IRELAND

DURING

THE MIDDLE AGES.



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THE CHRONICLES AND MEMORIALS
OF
GREAT BRITAIN AND IRELAND
DURING THE MIDDLE AGES.

PUBLISHED BY THE AUTHORITY OF HER MAJESTY'S TREASURY, UNDER THE
DIRECTION OF THE MASTER OF THE ROLLS.

ON the 26th of January 1857, the Master of the Rolls submitted to the Treasury a proposal for the publication of materials for the History of this Country from the Invasion of the Romans to the Reign of Henry VIII.

The Master of the Rolls suggested that these materials should be selected for publication under competent editors without reference to periodical or chronological arrangement, without mutilation or abridgment, preference being given, in the first instance, to such materials as were most scarce and valuable.

He proposed that each chronicle or historical document to be edited should be treated in the same way as if the editor were engaged on an *Editio Princeps*; and for this purpose the most correct text should be formed from an accurate collation of the best MSS.

To render the work more generally useful, the Master of the Rolls suggested that the editor should give an account of the MSS. employed by him, of their age and their peculiarities; that he should add to the work a brief account of the life and times of the author, and any remarks necessary to explain the chronology; but no other note or comment was to be allowed, except what might be necessary to establish the correctness of the text

The works to be published in octavo, separately, as they were finished; the whole responsibility of the task resting upon the editors, who were to be chosen by the Master of the Rolls with the sanction of the Treasury.

The Lords of Her Majesty's Treasury, after a careful consideration of the subject, expressed their opinion in a Treasury Minute, dated February 9, 1857, that the plan recommended by the Master of the Rolls "was well calculated for the accomplishment of this important national object, in an effectual and satisfactory manner, within a reasonable time, and provided proper attention be paid to economy, in making the detailed arrangements, without unnecessary expense."

They expressed their approbation of the proposal that each chronicle and historical document should be edited in such a manner as to represent with all possible correctness the text of each writer, derived from a collation of the best MSS., and that no notes should be added, except such as were illustrative of the various readings. They suggested, however, that the preface to each work should contain, in addition to the particulars proposed by the Master of the Rolls, a biographical account of the author, so far as authentic materials existed for that purpose, and an estimate of his historical credibility and value.

In compliance with the order of the Treasury, the Master of the Rolls has selected for publication for the present year such works as he considered best calculated to fill up the chasms existing in the printed materials of English history; and of these works the present is one.

Rolls House,
December 1857.

uepir lib' p'm
bendonensico

in r'u hui' eccle' ib
manens annos **cccc.**



onf abbendone. ad
septentrionalē pla
gam tamese flum' ubi
prætermeat portem
oxenfordis urbis sit
est. a quo monasterio
non longe posito idē

nomen inditum. **Q**u' autem antiq
rum illi primū institutor fuerit. mon
mento ueterum accepimus: qd' cissa rex
occidentalium saxonum beano cuida
religiose uite uiro ac abbi. simulq; sorori
eiusdem cille nomine locum ad omni
potentis di cultum construendi cen
biū dedit. collatis adhuc regio munere
plurimū beneficū & possessionib; ob
uite necessarium inibi fore degentū.
Vterq; siquidem regio nobilitabat gene.
Vetū n' multo p' ante quā designato
insisteret op'i. rex ipse uita funct' ē.

Ceadwalla u' ei succedens. **xxx. cas.**
Carol' dō oip't' & monachis ibide
dō seruientib; dedit. sicq; in fine
sepi sui d' eadē uilla scil' abbendun' ait.

Silua que uocatur & de leahing. & alia
colmonora & geatescum. p'tinent
his. **xx. hidis.** quos ego ipse in partē eqtan
do. in partem nauigando large inuisi
tū: tū in. tū omib; meis successorib; p'do
& p'scto. Ceterū quisq; demonis instigatu
de his diminuert. que ego dō & scē marie
deuota mte in p'petuū largitū sū: xpc
ill' potentā diminuat hic & in eum.
nisi cum p'fecta em'datione adimpleat
& restituat ea que a dō abstulit.

Abeunte ceadwalla romā. **134** & succes
sit in regnū. Qui p'mo p'decessorū suoz

donationes irritas facere decreuit. deinde
facti penitens. de suis etiam easdem longe
ubius auxit. **Carta Ceadwalla regis.**
Et nomine dñi di nri ihu xpi saluatoris
ea que scdm decreta canonum salubriter
decernuntur quamuis sermo tantū ad
testimonium sufficeret. tam p' incerta
futuri temporis ambiguitate firmissima
litterarum stipulatione roborantur.

Qua p'pō ego **ceadwalla rex westsaxonū**
terram iuxta abbendone. **c. lxxx. iii. cas**
satorum bean abbi libenter reddidi. qm
cissa rex sibi ac cillan sorori sue atq; abba
tisse aliquando dederat. **S**ed nri rex
eandem terrā p'ea dum regno potaret
diripiens ac rei publice restituit. iudū
constructo monasterio in ea: nec ullo
admodum oratorio erecto.

Rursum ad
edificandum in ea monastium eidem
bean patre tunc temporis suo eandē
terrā redonauit dicens. **E**go **141** mo
narchus saxonie regnante dño regalia
gubnans sceptrā. terra quam p'cessores
mei cissa & ceteri bean patre sueq;
germane cillan dedisse noscuntur tte
rum cum consilio plurimorum reddo
& relinquo. **D**ende p'dictus patreus
bean se cum omi facultate sua & p'fata
terra onūpotentis di seruitio subdidit
meq; ad construendū monastium illud
in loco supra nominato idē iuxta gbben
dune regularit'q; regendum illud abba
tem elegit. sponteq; sua seipsum meo regi
momo comisit. uotoq; monachico astrin
gens. At nunc iudum euoluto ad integrū
quinquennio ex quo hec uota nouit sol
uenda. mutare decreta cupiens **141**q;
regē in suffragiū sibi repetere hereditatis.

Carta 141
regis.

R. O. Colton Bruceus



CHRONICON

MONASTERII DE ABINGDON.

EDITED

BY

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OF UNIVERSITY COLLEGE, DURHAM, AND
VICAR OF LEIGHTON BUZZARD.

PUBLISHED BY THE AUTHORITY OF THE LORDS COMMISSIONERS OF HER MAJESTY'S
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VOL. II.

FROM THE NORMAN CONQUEST UNTIL THE ACCESSION
OF RICHARD THE FIRST.

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For Her Majesty's Stationery Office,

PREFACE

TO

THE SECOND VOLUME

OF

THE CHRONICLE OF ABINGDON.

§ 1. IN the Preface to the former volume of this Chronicle, nothing more was afforded me than the opportunity of touching—and that very passingly,—upon such matters as seemed, from their importance, to demand an immediate explanation. It was necessary that upon the very threshold of the work, the reader should be furnished with some general outline of its contents, and be made acquainted, however briefly, with the leading aim and object of the Chronicle of Abingdon, its sources of information, its credibility, and the claims which it possesses upon the notice of the student of our early national history. To this scanty outline I was unwillingly constrained to limit my remarks. To have advanced further than this before the publication of the entire work would have been premature. But I then reserved to myself the privilege of discussing, in fuller detail, a few of the various questions which

The subject resumed;

are suggested by the narrative, as it gradually unfolds itself before our view; and to the consideration of some of the more important of these, I now beg leave to invite the attention of the reader.

and marked out.

§ 2. The history of the great Benedictine monastery of Abingdon, as recorded in this work, commencing with its foundation in the seventh century, and ending with the accession of King Richard the First, embraces a period of about five hundred years. It must be obvious, that in the following remarks I cannot follow the chronicler over the whole of this ground, nor attempt to sketch, even in outline, the history of these centuries. I do not profess to do this; nor will the following observations supersede the necessity of a careful study of the original narrative upon the part of the inquirer. Adopting, as the groundwork of my remarks, the information which has been collected and transmitted by the successive monks of Abingdon, I shall venture, when occasion requires, to subject their authorities and statements to the test of independent criticism.

Abingdon not a British foundation.

§ 3. "The Chronicle of the Monastery of Abingdon," as we now possess it, (for it commences abruptly in the middle of the fourth chapter,) opens with an account of the introduction of Christianity into England. In common with some other authorities, it ascribes this event to the mission of Faganus and Duvianus, sent hither from Rome by Pope Eleutherius at the request of King Lucius. Plausible as this theory once appeared in the eyes of archbishops Parker and Usher, and bishops Godwin, Lloyd, and Stillingfleet, it has long been exploded by the critical investigations of later and abler inquirers. Of no greater credibility is the history of the arrival of the Irish monk Abbennus, and his settlement at Abingdon,

which is¹ said to have derived its name from this its earliest occupant.² Upon that point, however, the tradition³ of the monastery was uncertain, and therefore suspicious. In all these statements we recognize the homage rendered by national ignorance or local vanity to the splendid fictions of Geoffrey of Monmouth and his imitators.⁴ But captivating as the theory might be to the imagination of these uncritical times, it was as deliberately abandoned as it had hastily been caught up. The names of Lucius and Abbennus, Faganus and Duvianus, were speedily forgotten. The tradition of the monastery, when questioned as to its founders, points with a steady hand to Cissa, Ceadwalla, and Ini, the successive kings of Wessex.⁵

§ 4. Despite its contiguity to Kent, the patrimony of St. Augustine and the scene of his labours, Wessex embraced the Christian religion among the latest of the kingdoms of the Heptarchy. While the faith shone with a steady light in distant Northumbria, Wessex was among the dark places of the earth. Bede knew

Christian-
ity intro-
duced into
Sussex ;

¹ See vol. i. pp. 2, 3.

² Abingdon derives its name, not, as might perhaps at first sight be supposed, from the abbey there founded,—Abbey-dune, or Abbots-dune. Philology forbids it. The place was so called from Abba, one of the early colonists of Berkshire. He has left traces of his name in the localities following :—Abban-crundle (i. 315), Abban-byorh (i. 333), and Abban-wyl (i. 405). Leland had not observed this when he wrote as follows :—“ Abbingdune, id est, Oppidum Abbatis ; ante

conditum ibidem cœnobium Seukesham vocabatur.”—Collect. iv. 57.

³ See vol. ii. App. p. 268.

⁴ It will be observed that the narrative of the early Abingdon historian (vol. i. p. 1, note) is free from these interpolations. The details were either unknown when he wrote, or if known were rejected by him, no less than by his contemporary William of Newburgh, as “ridiculous inventions.” See the preface to the history of this latter writer, p. 7, ed. Hearne, where occur several passages to the same effect.

⁵ See vol. i. pp. 9, 38, 120, &c.

not how he could better describe its inhabitants than by the emphatic designation of "paganissimi."¹ The spiritual condition of the neighbouring districts was not more satisfactory. The entire population of the South Saxons² was ignorant of the name and faith of God. As late as the year 686, Christianity had gained no footing whatever in the Isle of Wight.³ Successive missionaries from home and abroad had attempted to evangelize the pagan inhabitants of the southern states of England, but one after another had abandoned the task as impracticable. Where they failed, the more energetic Wilfrid was successful. Within the inaccessible wilds of Sussex⁴ he experienced a kindly welcome from the half-Christianized Adilwalch, the king of this remote district. He received from the king a grant of land at Selsey, near Chichester; on that peninsula he established himself, with the little band of missionaries who still clung to him in his exile, and shared his labours and misfortunes. From this point Wilfrid and his companions diverged into the neighbouring districts; and the preaching of these men gave to Wessex the glad tidings of the Gospel.

from Sus-
sex into
Wiltshire;

§ 5. While Centwin claimed to be the supreme ruler of Sussex, it embraced within its limits various petty

¹ "Brittaniā perveniens [Birinus] ac primam Gevissorum gentem ingrediens, cum omnes ibidem paganissimos inveniret . . . ratus est ibi . . . Verbum prædicare." H.E. iii. 7.

² Bede tells us that in A.D. 681, the province of the South Saxons "paganis cultibus serviebat," H. E. iv. 13; and again, in the same chapter, "tota provincia Australium Saxonum Divini nominis et fidei erat ignara."

³ "insula Vecta . . . quæ eatenus erat tota idolatriæ dedita." H. E. iv. 17.

⁴ Eddius, in his Life of Wilfrid, thus describes the locality: "Provincia . . . quæ pro rupium multitudine et silvarum densitate, aliis provinciis inexpugnabilis restitit." Cap. xl. ap. Gale's "Scriptt." i, 72. See also, to the same effect, Fridgode, ap. Mabill. Acta SS. Ord. S. Bened. iii. l. 170.

states, each of which was governed by a subregulus, who exercised an independent authority within his own principality. Of these viceroys one was named Cissa, whose dominions included Wiltshire and the greater part of Berkshire.¹ Cissa and his nephew Hean were the co-founders of Abingdon.

§ 6. During one of these missions which emanated from Selsey, Hean was present at the delivery of a discourse upon the dangers arising from the love of riches. The preacher took for his text the passage of St. Mark, which declares that "it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."² These words Hean, like Anthony,³ the founder of monachism, applied to himself, and startled by the case of the rich young man "who went away grieved, for he had many possessions," he resolved that he would go and sell all that he had, and lead a life of humility and poverty. In his sister Ceolswitha (or Cilla, as she is more generally called,) he found one like-minded; she encouraged his resolution, and professed

and from
Wiltshire
into Berk-
shire.

¹ His royal residence was at Bedwyn, in Wiltshire, where he built a castle, the ruins of which are still visible, and are described by Bishop Gibson (*Camd. Brit.* p. 126) and Sir Richard C. Hoare in his *History of Ancient Wiltshire*, (ii. 14 fol. Lond. 1819), the latter of whom describes the inner ditch as at least 30 feet wide and 20 feet deep. At no great distance from this spot are Chilton (Cilla's town?) and Henwood (Hean's wood?). It is curious that in immediate contiguity with each other, in the same country, (although at some distance from the

localities already specified,) we find Chilmark (Cilla's mark or division?) and Hindon (Hean's down?).

² S. Mark, x. 27.

³ "Talia secum volvens, intravit ecclesiam; et accidit ut tunc Evangelium legeretur, in quo Dominus ait ad divitem: 'Si vis perfectus esse, vade, vende omnia quaecunque habes, et da pauperibus.' Quo audito, quasi divinitus hujusmodi ante memoriam concepisset, . . . statim regressus, possessiones quas habebat vendidit."—*Vita S. Antonii Abbatis*, ap. Bolland. *Acta SS.* Januar. tom. ii. p. 121.

herself ready to imitate his example. From their uncle Cissa they obtained a grant of land, situated towards the south of Oxfordshire; they added to it their own patrimonial inheritance, and this spot they regarded as the scene of their future labours. The superior energy of Cilla enabled her speedily to found a nunnery, which she dedicated in honour of her countrywoman St. Helena, the mother of Constantine, on a site thence named Helenstow. The history of this establishment is soon told. During her administration it flourished; but after the death of its foundress and first abbess, the nuns moved up the Thames to Wightam or Witham, where they continued for about a century, until the war which broke out between Offa, king of Mercia, and Kinewolf, king of the West Saxons, expelled the inmates, and the convent was dispersed once and for ever.¹

The foundation of Abingdon contemplated:

§ 7. Destined to attain a greater maturity, the establishment founded by Hean was of slower growth and more difficult nurture. The broader features of its foundation are sufficiently perceptible, notwithstanding occasional obscurity. The tradition of the monastery cannot be brought into harmony on this point with some assertions contained in the documentary evidence.² But accepting them as they stand, they point to the following account of the foundation of Abingdon.

¹ See vol. i. p. 8, vol. ii. p. 269.

² Under ordinary circumstances it would not be difficult to decide between these two classes of evidence, should they happen to clash with each other; but here, unfortunately, the charters upon which we should wish to rely are muti-

lated and fragmentary; and not only so, but these fragments are open to suspicion in consequence of an injudicious attempt having been made at an early period to piece them together without regard to consistency or chronology.

§ 8. When Cissa, about the year 675, granted to Hean a considerable portion of land, of which Abingdon formed the central point, it was with the expressed understanding, that upon it a monastery should be founded. Cissa was succeeded by Ceadwalla; the grant made to Hean was confirmed and augmented by a donation of twenty hides of land, which stretched apparently from the banks of the Thames in the direction of Cumnor.¹ Upon his departure to Rome, Ceadwalla was succeeded by Ini. During the whole of this period Hean was inactive. On his accession to the throne in A.D. 688, Ini found that the intention of the donor had not yet been fulfilled. He was dissatisfied, and he pressed Hean to comply with the terms of the gift. It is not easy to understand Hean's conduct at this time, and impossible to vindicate it. The grant from Cissa had been in existence for twenty years before Hean had taken the preliminary step of becoming even a simple monk. In A.D. 695, eleven years after Ini's accession, he took the usual monastic vows; but in so doing he rather increased than removed the difficulty, for a monk could neither hold nor transmit property. It might reasonably have been concluded either that he had abandoned his intention, or that he was influenced only by selfish motives; and this appears to have been the impression produced upon the mind of his sovereign.²

§ 9. Whatever might have been his ultimate intentions in regard to Abingdon, we cannot accuse Ini of rashly putting them into execution. He had

but first
delayed;

and then
suspended
by Ini;

¹ See i. 18, note, and p. 126. This grant was equivalent to two thousand acres.

² At this very time Beda addressed a letter to Bishop Egbert of York, which shows us what

neither the will nor the opportunity of acting precipitately, and for many years he was otherwise engaged. He had to crush the insurrections¹ which originated with the nobles of Wessex in their attempts to throw off his authority. He had to avenge upon the men of Kent the slaughter of his relative Moll, and to wreak upon the distant kingdom of East Anglia the feud which, with true Germanic pertinacity,² had so long raged between the descendants of Cerdic and Offa. It was not until he had occupied his uneasy throne for several years that he found himself in a position to attend to the spiritual welfare of his subjects; and we learn from Beda's authority,—what might safely have been concluded without such testimony,—that, during this busy period of military activity, the ecclesiastical institutions of Wessex, never in a satisfactory state, had fallen into entire disorganization. At length, however, he addressed himself to the task. One of his first measures was to annul the acts of his predecessors, Cissa and Ceadwalla, and to withdraw from Hean the grants made by them for the foundation of the monastery of Abingdon.

abuses sometimes resulted from these pretended monastic foundations. The venerable historian bitterly complains of the conduct of those "laics who neither habituated to, nor influenced by the love of any regular life, under the pretence of founding monasteries acquire for themselves territories in which they may have freer scope for their lust. Thus having got into their own possession fields and villages, they are thenceforth exempt from the service of both God

and man, being obedient only to their own desires." Much more to the same effect is there recorded. The whole letter shows how widely spread was the evil, and furnishes the truest explanation of Ini's conduct and its best justification. It was no fault of his if Hean's conduct laid him open to suspicion.

¹ Beda, H. E. iv. 15.

² "Suscipere tam inimicitias seu fratris seu propinqui, quam amicitias, necesse est."—Tacit. de Mor. Germ. § 21.

§ 10. We are naturally led to inquire whence this hostility to a proceeding which was not only laudable in itself, but which had been sanctioned by such high authority? Our historians give us no distinct answer to the question; but from the tone of their language it is clear that they regarded Ini's conduct as highly culpable.¹ It concerns us to investigate a point so intimately connected with the history of Abingdon. That Ini should have been influenced by unworthy motives is inconsistent with all that we know of his character. From the time when he first appears upon the stage of history, until, in the fulness of his prosperity, he put on the pilgrim's dress, and died in obscurity and poverty at Rome, his conduct is everywhere pure, noble, disinterested. He was the patron of Aldhelm.² He is spoken of with uniform respect by Beda.³ He was the approved friend of Winfrid (better known as Boniface, the apostle of Germany), who was willing to be employed by him on a mission of some delicacy to Berhtwald archbishop of Canterbury.⁴ He founded the noble monastery of Glastonbury,⁵ endowed it with ample possessions, enriched it with gifts of gold and silver to an amount which approaches the fabulous.⁶ Sherborn and Malmesbury partook of his bounty, and found it regal.⁷ Nor was his liberality limited to the monastic

¹ See vol. i. pp. 9, 11; vol. ii. p. 272.

² *Cartæ Angl.-Sax.* i. 56, 57, 62.

³ *H. E.* v. 7.

⁴ *Vita S. Bonifacii*, § iv. ap. *Maill. Act. SS. Benedict.* iv. ii. 8.

⁵ *De Antiqq. Glaston.* ap. *Gale's Scriptt.* i. 309; *Cartæ Angl.-Sax.* i. 58, 63, 69.

⁶ "Ad capellam construendam duo millia et sexcenta et quadraginta libras argenti donavit, et altare ex ducentis et sexaginta et quatuor libris auri erat." *Antiqq. Glaston.* ap. *Gale*, i. 311. See also *Acta SS. Bolland. mens. Feb.* vol. i. p. 907 § 8.

⁷ Concerning the former, see *Dugd. Monast.* i. 331; for the latter, see *Wharton's Angl. Sacr.* ii. 12, 22.

orders; his sympathies embraced all classes and degrees of his subjects. He enacted a body of laws for the temporal and spiritual well-being of his people and the stability of his realm.¹ The only blot upon his name is that inflicted by the pen of the monks of Abingdon; and it is satisfactory to discover, that the same hand which has recorded the accusation has also recorded the evidence by which it may be refuted.

Iulius con-
duct exa-
mined;

§ 11. Centuries before our Teutonic forefathers had acquired a single foot of ground in this island, it was an established principle of their government that "the state or community should take possession of a certain tract proportioned in extent to the number of its inhabitants, and that allotments should be made from it to individuals, according to their respective rank and dignity."² This system was brought into England, and it became embodied in the customary law of every Anglo-Saxon state throughout the Heptarchy. In making his grant to Hean, Cissa severed from the common land of the people of Wessex,—in other words, from the Folcland,—a portion hitherto holden in commonalty, and this he assigned to an individual in severalty, for a definite and specific purpose. The grant was conditional, not absolute. If the conditions were not fulfilled, the grant might be revoked. In this instance they had not been carried out, and the grant was annulled accordingly. The sovereign—the trustee of the national property—availed himself of the remedy provided by the law of the land.

¹ Anglo-Saxon laws, octavo edition, i. 102.

² "Agri, pro numero cultorum, ab universis per vicos occupantur; quos mox inter-se secundum dig-

nationem partiuntur." Tacit. Germ. § 26. So also Julius Caesar, Comment. vi. § 22. "Neque ququam agri modum certum aut fines proprios habet."

§ 12. Ini's intentions, however, were higher and purer than those attributed to him by the chroniclers of Abingdon. An opportunity presented itself for vindicating his motives. Taking advantage of a vacancy in the see of Winchester on the death of Heddi, Ini separated no less than six counties from that overgrown diocese: Devon, Cornwall, Somerset, Dorset, Wiltshire, and Berkshire. Over these, erected into an independent see, he placed his early friend, Aldhelm. Aldhelm had long been abbot of Malmesbury, and as such the near neighbour of Hean.¹ A bond of union was thus established between Hean and Ini, which led to more satisfactory results.

§ 13. If any influence were required to reconcile the king and the monk, and to induce them to co-operate in carrying out the long-delayed foundation of Abingdon, that influence was now exercised by the newly appointed diocesan. It was for the interest of all parties that the work should be expedited. Aldhelm must have been conscious, that in promoting this object he was promoting the interests of civilization, as well as the growth of Christianity, in the remotest limits of his episcopate. In building up the walls of Abingdon Ini was erecting, within view of the hostile kingdom of Mercia, a stronghold for the security of Wessex, a central point to rally round him the regard and the affection of the inhabitants of this exposed corner of his dominions. The pious wish of his predecessors the kings of Wessex was at last a reality. From that time Abingdon becomes a monastery and its history commences.

¹ See William of Malmesbury de "Gestis Pontificum," f. 140 b., ed. Saville.

The benefits resulting from this step;

§ 14. That history is intimately connected with the social improvement of this country in general. The foundation of Abingdon conferred important benefits not only upon its inmates, but upon the neighbourhood. Let us take a single illustration from the many that offer themselves,—one of the most practical and utilitarian which can well be selected,—the results of monachism upon the productive capabilities of the soil.

as affecting the progress of civilization:

§ 15. The Teutonic mind from the beginning was opposed to the cultivation of the land, and such an employment was regarded as a degradation. According to the description of Tacitus, our ancestors were impatient of toil and labour;¹ to till the ground and to await the regular produce of the seasons was not the maxim of a German.² Agriculture was inconsistent with their migratory and nomadic habits,³ and it was systematically discouraged as one of the pursuits which were calculated to make them less warlike.⁴ The same principles were introduced into Saxon England; and though they were subsequently modified by the progress of civilization, the growing wants of the people, and the local temptations and advantages of soil and climate, yet for a time the operation of these prejudices is to be traced in their institutions. While we find in the Saxon Laws numerous regulations respecting cattle and pasturage, those which affect cultivated lands, enclosures, and their produce

¹ Germ. § iv. "... laborum atque operum non eadem patientia."

² "Nec arare terram, aut expectare annum, tum facile persuaseris, . . . pigrum quinimmo et iners videtur sudore acquirere quod possis sanguine parare."—Id. § xiv.

³ "... privati ac separati agri apud eos nihil est, neque longius

anno remanere uno in loco, incolendi causa, licet."—Cæsar de Bello Gallico, lib. iv. cap. i.

⁴ "... ejus rei multas afferunt causas; ne, assidua consuetudine capti, studium belli gerendi agricultura commutarent. . ."—Id. vi. 22.

are comparatively rare. Ini sought to mitigate this evil by making it imperative that, upon the surrender of land, more than one-half should have been broken up by tillage.¹ But in a country circumstanced as England then was, it was easier to legislate than to enforce the objects of legislation; and it must have been with satisfaction that he saw domesticated in his kingdom a body of men who had already pledged themselves to carry out the principles which he was so anxious to introduce; and who were bound, not only to attend to the moral and religious training of his people, but to busy themselves daily upon the culture of the land which they occupied.

§ 16. The rule of S. Benedict—which was of primary authority with every monastic establishment—^{by means of agriculture.} contributed the very ingredient which was wanting, and the possession of which was essential to the growth of English prosperity. In opposition to the Germanic view, the founder of western monachism honoured

“The nobility of labour, the long pedigree of toil.”

It was with him an obligation incumbent upon mankind, a religious duty inferior in its responsibility only to prayer and study; and the principle was acknowledged and enforced in every succeeding code of monastic legislation. It was carried out into practice uniformly, consistently, and regularly. None, except the aged, the young, and the infirm, were exempt from the obligation. Benedict thought it a good thing for men to be reminded by their own

¹ His Laws (cap. lxiv. lxv. and lxvi.) run thus:

“He who has twenty hides shall deliver up 12 hides of cultivated land when he wishes to go away.

“He who has ten hides shall deliver up six hides.

“He who has three hides shall deliver up one and a half.”—Saxon Laws, i. 145.

daily experience that in the sweat of their face they should eat bread; and day by day they toiled in the field as well as prayed in the church. After having been present at the service of Prime the monks assembled in the chapter-house; the prior assigned to each individual the amount and the quality of the labour on which he was to be engaged during the day; a few short prayers, asking for a blessing upon their work, were next offered up; the tools were then produced, and the brethren marched, two and two, and in silence, to their allotted task in the fields. From Easter until the beginning of October, they were thus occupied, from six o'clock in the morning, in some instances until ten, in others until noon, the duration of the labour being probably modified according to the locality of the monastery, or the nature of the occupation.¹ The more widely the system was diffused, the more extensive were its benefits. In addition to the monks, lay-brethren and servants were employed in considerable numbers,² and as these received payment in corn, their services in turn demanded the cultivation of an increased extent of arable land. When the quantity thus broken up and brought into tillage so far exceeded the immediate requirements of the monastery as to permit some portion of it to be leased out, payment of rent was made rather in labour and in produce than in money; and numerous privileges of various kinds were granted upon the same conditions.³

¹ These observations are founded upon the details collected by Martene in his work "*De Antiquis Monachorum Ritibus*," (lib. i. c. vi. "*De labore manuum quotidiano*,") where the subject is carefully examined, and the statements given above are supported by extracts from various authorities.

² See Du Cange, *v. Conversi*.

³ See Du Cange, *v. Dieta*, § 4. Hence, according to their modifying circumstances, the origin of Socage and Villenage. See *Co. Lit.* 2, 5, § 17, and 2, 11, § 172.

Thus each monastery became the central point of civilization ; its lands were the most productive, its dependants the most prosperous of any in the neighbourhood. Intent upon his petty warfare or his hunting, the rude chieftain cared little for the comfort of either himself or his retainers.¹ With the monks it was otherwise. They were the source not only of intellectual and spiritual light, but of physical warmth and comfort and household blessings. They made many a poor man's home happier than it could have been without them. They were anxious to contribute to the temporal as well as the spiritual welfare of their followers. A system such as theirs, carried out, as we believe it to have been, honestly, and as a religious duty, could not fail in becoming productive of the most beneficial results to all who came within the influence of its operation.

§ 17. At the period of its foundation, trials and dangers were impending over the monastery ; the few incidents connected with it which are recorded during the progress of the ensuing century speak only of its misfortunes. Wessex and Mercia, long rival states, were striving for ascendancy. Abingdon, situated upon the borders of a hostile country, could not escape the evil results of the conflict, however they might be ultimately decided. The account of its fortunes during the reigns of the successors of Ine is brief and unsatisfactory. Important battles were fought in its neighbourhood ; in A.D. 752 Cuthred, king of Wessex, gained a decisive victory at Burford, in Oxfordshire, over Ethelbald, king of the Mercians, which freed his

The monastery in peril ;

¹ Tacitus thus paints the domestic position of the early Germans: "Quotiens bella non ineunt, multum venatibus, plus per otium transigunt ; dediti somno ciboque. Fortissimus

quisque et bellicosissimus, nihil agens, delegata domus et penatium et agrorum cura feminis senibusque et infirmissimo cuique ex familia, ipsi he bent."—Germ. § 15.

people for a time from further aggressions.¹ Twenty years afterwards the struggle was renewed, with a different result; Cynewulf of Wessex was defeated at Bensington by Offa of Mercia.² Upon this occasion the nunnery at Witham, which had been founded by Hean's sister, was broken up, Abingdon suffered severely, and Offa extended his own kingdom from the town of Wallingford to Ashbury upon the Ikenild Street, and as far as the banks of the Thames.³

§ 18. It is unnecessary, and would be tedious, were I to specify here in detail the successive donations which from time to time were offered upon the altar of the Blessed Virgin Mary at Abingdon. Like every other institution, the monastery had its seasons of prosperity and adversity, the most prominent of the latter being its destruction by the Danes, after it had been in existence for about two hundred and forty years.⁴

and de-
stroyed by
the Danes.

§ 19. Although much good to England ultimately resulted from the Danish invasion, its immediate consequences were signally disastrous. The Northmen crushed with an iron hand all those influences which, from the time of Beda in the north and Aldhelm in the south, had been at work for the progress of civilization.⁵ Many circumstances united to cause the

¹ Saxon Chron. A.D. 752.

² Id. AD. 777.

³ vol. i. p. 14; vol. ii. p. 273.

⁴ vol. i. p. 120.

⁵ The Chronicler of Abingdon fails to discover the meaning of the lesson to be learned from the Danish invasion, or to see how it contributed to the advancement and the prosperity of the realm. He laments over the destruction of the separate

and independent kingdoms of Essex and Sussex, Mercia, Northumbria, and Kent (vol. i. p. 37), forgetting that, by their individuality, they formed so many obstacles to that cohesion and unity which constitute the basis of true strength. The Danes annihilated these petty states and when they ceased to exist, England arose.

storm to burst with concentrated fury upon the English monasteries. They were the central points of population, for it was natural that round their walls should spring up, partly for convenience, partly for protection, the dwellings of those to whom they gave employment. The booty was there; and where the carcass was, there the eagles gathered together. The invaders were sure of finding there a supply of food for themselves and of provender for their horses, whilst the surrounding country was for the most part desolate and uncultivated. They were wealthy, for they were the only safe places of deposit for wealth and as such they were employed by the nobles of the land.¹ The sacred vessels of gold and silver, the precious vestments and hangings, the costly shrine, the decorated altars, the images encrusted with precious metals, the highly ornamented books, with which these establishments abounded, obtained for them a dangerous reputation, and invited and rewarded the attacks of the marauders. And if these inducements were inadequate, there was the additional stimulus afforded by religious hatred; for it was always gratifying to the worshippers of Thor and Odin to wreak the vengeance of their deities upon the recreant Saxons, who had dishonoured their common ancestry by embracing the peaceful and humble doctrines of Christianity.

§ 20. These, however, were but the beginnings of sorrows; and had the Danish invasion led to no more fatal results than these, our regrets might be spared as unnecessary. The storm, though heavy, soon passed away, and the sunshine followed. The monasteries arose from their ashes in increased magnificence; the

Restored
and re-
formed by
Ethelwold.

¹ See vol. i. pp. 486, 493.

monks returned from their wanderings; and the zeal of kings and nobles, stimulated sometimes by the fear of impending evil, sometimes by gratitude for past blessings, exhibited itself in a more profuse liberality. As far as its outward and material prosperity was concerned, the church had walked unscathed through the midst of this burning, fiery furnace; and of the clergy it might be said, that the smell of fire had not passed upon them. But the injury was not the less dangerous in that it gave no outward token of its existence. The monastic system had received a wound from which it did not speedily recover. During this period of anarchy an element of worldliness had been introduced into monachism which was sapping the very principles of its existence;¹ and but for the reforms which at this time were introduced into its working, it might, to all appearance, have been swept away from the face of the earth, as inadequate to fulfil the object for which it had been instituted. If it were to be saved, it must be saved by a recurrence to earlier principles, by the removal of abuses which were becoming engrafted upon the system, by submitting to a reform prudently but firmly administered, and by the exhibition of this reform not simply as a theory, but as a living reality. For the attainment of these ends, a reformer was required, and a stage on which to exhibit the application and result of his reformation. Abingdon furnished both. Its abbot, Ethelwold, in conjunction with Dunstan and Oswald, took the lead in working out these changes; and one of the earliest establishments which submitted to the reformed monastic discipline was the monastery of which the history is here before us. I do not undertake to trace the steps by which this revolution in the then existing order of things was accomplished. Not only is

¹ See, among other instances, the remarks at vol. i. p. 481.

the subject too wide to be discussed here, but it can be understood only when taken in connexion with the history of other monasteries, such as Ely, Hyde, and Ramsey.¹ But whenever the question is examined with the learning and candor which it deserves, we shall find that the change in the monastic system, which we cannot hesitate to call a reform, was chiefly planned and executed through the instrumentality of the abbot and monks of Abingdon.

§ 21. The next revolution, and, tested by its results, the greatest, was that of the Norman conquest. It struck deep and spread wide. It radically and permanently affected the condition of the English people. It touched them at home and abroad; in the cottage, and the castle, and the monastery; in the state and in the church; as individuals, and in their social condition. It was well for England that it should undergo this great change, and many were the advantages which ultimately resulted from it. And it is by such results that we ought to judge. If the metal is to be refined, let it pass through the furnace. It is vain, therefore, to point to the domestic vices and the political crimes of the early Norman kings and barons, and to expatiate upon the blow which they inflicted, with such systematic remorselessness, upon the native Saxons. All such speculations are beside the question. As good Englishmen we may admit this and more, but the result remains the same, and to that we look. God employs rough instruments for rough work; and that the work was done roughly, only proves the necessity for such a style of workmanship. The Normans did not arrive in England until their presence was needed to regenerate the effete Saxons. William was not crowned at Westminster until the dynasty which

¹ See vol. i. p. 348.

he supplanted had proved itself unable to accomplish its mission. The sceptre had too long been transmitted from one trembling hand to another, and it must be grasped by a firmer hold and wielded by a bolder spirit. The spirit of Hengist had died out from among his descendants; and they must make way for the followers of Rollo.

Its effects : § 22. Yet Rollo and Hengist were both of the race of Woden, and the streams which at last met together so roughly upon the field of Hastings had originally sprung from a common source. Influenced and modified though each had become by the differences of geographical position and moral and intellectual culture, there was still enough of similarity remaining to remind them, when the heat of strife had cooled down, that as at the beginning they had been of one kindred, so again there might be among them an identity not only of interests, but further of institutions and of character. And this hope was ere long realized; for despite the splendid historical romance of Scott, and the recondite but prejudiced speculations of Thierry, before the lapse of a century from the death of Harold the Norman and the Saxon blood had again blended so as to form one nation, one kindred, and one people.

How they
may be
traced.

§ 23. Nowhere does the process by which this fusion was accomplished exhibit itself more intelligibly than in works like the present. It is from them indeed, and such as them, that the chief materials for such an inquiry are to be obtained. In an investigation of this kind the narratives of professed historians are comparatively useless. It is hardly to be expected that amidst such convulsions as those which disorganized England during the half century which immediately succeeded the Norman conquest, there should arise a writer able to ascertain the truth and

willing to communicate it to posterity. This much is certain, that of the works which have come down to us from that period there is not one which fulfils the conditions of history. If contemporary with the events which they record, their judgment is too often warped by national predilections or antipathies; they are either all Saxon or all Norman. If they are written at a subsequent period, when England was neither Saxon nor Norman, but English, they exhibit only an imperfect knowledge of the circumstances which led to this unity of interests, and the successive steps by which it was ultimately attained. They may have recognized some, or all, of the discordant elements in their distinct existence, but could not be expected to trace the process by which these antagonisms negatived each other; how order sprung from confusion and harmony from discord. The writer may have seen, indeed, the point from which it had started, and the conclusion at which it had arrived; but the intermediate links in the chain of events were wanting. And if these are to be recovered, we shall find them in the study of what may be called the subsidiary materials for the history of the early Norman period, its Domesday Survey, its monastic chronicles, its laws, its charters, its biography, and the proceedings of its councils. Professed historians may correct and illustrate these authorities, and each other; they may supply (and they often do,) valuable information as to the general bearing and sequence of events, and furnish the broad outline of the historical picture. But all its minuter and more interesting details, all the finer and more delicate touches which give it light and shadow, all that it has of individuality, and feeling, and life, and reality, must be sought for elsewhere.

§ 24. Of the details elucidated by the Chronicle now given to the world, some more extended notice will

be required. The following, among others, may be specified.—

The inferences to be derived from this Chronicle.

A monastic chronicle such as the present affords the clearest insight into what may be called the Inner Life of ancient England. The truths to which it leads us are arrived at, not so much from direct and positive assertions, clearly and broadly enunciated, as from the careful study of various minute statements and distinct lines of thought. Each of these may possibly originate in circumstances widely distinct from the other, but all meet at last in the establishment of some common result. Each may be inadequate, when taken separately, to prove the point at issue, but viewed in their combination they will often be found to present a mass of evidence which is irresistible. We here gain an insight, hurried it may be, and indistinct, yet, as far as it goes, interesting and instructive, into the social condition and domestic occupations of those who lived before us; we know something of how our ancestors thought, felt, and acted, and how they passed through this work-day world when it was a thousand years younger than it now is. For such details as these the dignified historian has no place. He deals chiefly with events which are for the most part exceptional; he has recorded them because they were so. But a rich harvest remains to be gathered from these secondary sources of history, of which the Chronicle of Abingdon may be regarded as a specimen; and its publication will have done a good work if it lead inquirers to push their investigations in the same direction.

§ 25. The Chronicle of Abingdon sets before us the whole system introduced by the Normans, not in its theory, but in its application, not as an idea, but as a reality. We see how it worked when made to bear upon a given district,—a district sufficiently large to

afford free scope for its development, and yet not so extensive as to remove it beyond the range of our minute inspection. The monastery was at the same time sufficiently wealthy to invite aggression from the powerful Norman barons who resided in its neighbourhood, intelligent enough to understand the nature of the remedy which the law provided, and prompt enough to appeal to the law for protection. The struggles in which it found itself involved, affected the rights of individuals, whether civil or ecclesiastical, and of property, whether real or personal; and the history of the tenure of all of these is illustrated in the following pages.

§ 26. The form into which the chronicler has thrown his materials is highly instructive. Here we have neither, on the one hand, an unauthenticated statement of facts, resting upon the credibility and accuracy of the writer, nor, on the other, a bare "*Registrum Brevium*." The monk tells his story as he thinks fit; we may be excused if we listen with some caution to his complaints of baronial or plebeian aggression, but he commands our attention when he produces contemporaneous documentary evidence, by which he invites us to test the accuracy of his narrative. We are admitted into the confidence of the elders of the monastery, and note each step of the suit by which they sought to vindicate the rights of their house. And, on the other hand, the documents which are here inserted (with tiresome multiplicity, as we might at first think,) have the advantage of possessing a continuous commentary, showing the object which they were intended to serve, and how far they served it.

§ 27. Not the least valuable of these illustrations is the information afforded by an eye-witness as to the operation of the feudal system upon property, with the

previous and subsequent condition of which we have the means of becoming acquainted. One of the difficulties which meet us in studying Domesday Book is this: however distinct the information it affords of any given locality when the return was made, it leaves us in comparative ignorance as to its earlier condition. The present work supplies this defect. It makes us familiar with the possessions of Abingdon a couple of centuries before the introduction of feudalism. It enables us to institute a comparison between the two periods immediately before and immediately succeeding the Norman invasion. We see how far the peculiarities of each system were calculated to promote or retard the general good, and the happiness of society and of the individual.

Illustrations of topography:

§ 28. In the Preface¹ to the former volume I have already expressed an opinion as to the great value of the boundaries which, for the most part, are incorporated in the Saxon charters. It is no exaggeration to say that we have derived from these documents more important information respecting the relations of the various classes, the modes of culture, the political and municipal divisions of the country, than from all other sources of information combined; and that without them we should have remained in entire ignorance of many of the most remarkable characteristics of Anglo-Saxon social life.² They are calculated to throw considerable light upon the topographical history of Berkshire and the adjoining portion of Oxfordshire. The minute precision with which they trace the boundary line of the property conveyed, renders this evidence of much interest

¹ Page ix. § 8.

² See Kemble's valuable "Notices of Heathen Interment in the

Codex Diplomaticus," printed in the *Archæological Journal* for 1857, p. 119.

to the local historian.¹ Perhaps no person who fails to possess a personal acquaintance with the district can hope to elucidate, with the detail which it deserves, this portion of the subject as far as its topography is concerned. Even with the assistance of the maps founded upon the Ordnance survey, there are difficulties which are insuperable in tracing and identifying the localities mentioned in the Saxon charters. But these documents may be employed for other purposes, and from them we may glean some facts and arrive at some conclusions respecting the early condition of this portion of England.

§ 29. In examining the inferences to which these boundaries lead us, we cannot but comment for a moment upon the remarkable absence of everything that speaks of the earlier Celtic population. Did not history assure us of the contrary, it might almost have been assumed, upon the authority of the present work, that the original inhabitants of Berkshire and Oxfordshire were of Teutonic origin. Not only do the native British residents appear to have been exterminated by the invaders, but with them seems to have vanished nearly every record of their previous existence. The exceptions to this rule are, as usual, the names of brooks and rivers.² Madoc³ is the only Briton whose

Early colonization:

¹ As an illustration of the value of such boundaries as these in tracing the history of property, may be quoted an important paper, giving "some account of the possessions of the Abbey of Malmesbury in the days of the Anglo-Saxon kings," which was communicated by John Yonge Akerman, Esq., to the Society of Antiquaries, and recently printed by them in the *Archæologia*, vol. xxxvii.

² For instance, the Thames, the Kennet, the Avon, the Loddon, and the Ock. Ydyr leah wears a Celtic aspect; but I am inclined to believe that the first half of this compounded word is only a provincial or a corrupted form of the Saxon "eder," a hedge or enclosure.

³ Madoces leah, pp. 176, 220.

memory was permitted to survive the expulsion or the slaughter of his countrymen.

§ 30. The Saxon proper names of individuals, as perpetuated in the names of localities, are worthy the notice of the ethnologist.¹ Their form—widely different from the compounded names² so prevalent during the later historical period—indicates an earlier and a simpler condition of the language. They are generally of one syllable, or at most of two; several of them are mythological, and have been adopted out of honour to the gods or godlike heroes whom the unconverted Saxon delighted to venerate.

First Sax-
on settlers:

§ 31. From the local names and descriptions mentioned in the Saxon charters, but more especially from the boundaries, we obtain information as to the names of the individuals and tribes who peopled Berkshire and Oxfordshire at the time of the earliest Saxon invasion, whenever that may have occurred. The process of occupation seems to have been this; a successful chieftain possessed himself of a portion of land to which he gave his name; his kindred and

¹ Unfortunately these boundaries have been so corrupted by the ignorance or the carelessness of transcribers, or possibly so altered and modified by the lapse of centuries, that some caution must be exercised in dealing with the conclusions to which they lead us. They set the rules of grammar and construction at defiance. Thus, within the space of a few lines (p. 424) we have the same name declined according to the weak form *Blecece*, -es, and the strong form *Blecca*, -an. Some, like *Hean* (see p. 10, notes ⁶ and ⁸,

p. 11, line 2 from bottom, and p. 12, line 5 from bottom), and *Ini* (see his attestation to his charter at p. 12), are indeclinable—a mark of their primitive form. The later Latin chronicler sometimes deals with the oblique case of a Saxon proper name as if it were a nominative (thus, p. 15, “*memoratus Lullan*,” and again, p. 18.) Due allowance must, therefore, be made for such exceptional forms as these.

² For instance, *Ed-mund*, *Ethel-red*, *Theod-red*, etc.

followers settled round him, and the neighbourhood was known as their district. The details would be wearying were they presented to the reader; but they are too important to be either passed over with this general description or omitted entirely. I have thought it expedient, therefore, to collect from these sources the names of the original settlers, and of the families or tribes which are mentioned in these local surveys, and to print them in one of the Appendices to this Preface. A comparison of these materials with the localities furnished by a good map will probably lead to some important results as to the history of the early colonization of Berkshire.

§ 32. The indigenous trees of the district, as might have been expected, were the oak,¹ the hazel,² the ash,³ the birch,⁴ and the beech. The willow⁵ and the alder tree⁶ are also occasionally mentioned; as are also the maple,⁷ the apple,⁸ and the linden.⁹ The thorn is specified more frequently than any other tree,¹⁰ not because it was more abundant, but because its peculiar

Natural
produc-
tions:

¹ Thus, p. 54, "on thone ac styb;" "the seven oaks" are mentioned at p. 115. See also pp. 104, 126.

² Hasel-lea, pp. 101, 260; Hasel-ditch, p. 220.

³ "The three ash trees" are mentioned as a boundary at p. 202. See also p. 147.

⁴ "The Birch-slade," near Hendred, occurs at p. 393. See p. 153.

⁵ "Weligford," the willowford, pp. 145, 146, 208; "the great willow" occurs at p. 220, and in the same boundaries reference is made to a withy-bed.

⁶ An alder bed is specified at p. 58, but the more usual term for the tree is "ellen-stub" (an alder stock), pp. 176, 220, 307. "The solitary ellyn" is mentioned at pp. 250, 251. See also p. 309.

⁷ "To thone read-leafan mapuldre" (to the red-leafed maple-tree) is one of the boundaries specified at p. 112.

⁸ "The hoar appletree" is the term by which it is generally described in the boundaries. See pp. 54, 105, 153.

⁹ See pp. 161, 341.

¹⁰ Thus, "the thorn-stub," pp. 70, 150. "Athulf's thorn," p. 132. "Hafuc's thorn," p. 111. "Æthel-un's thorn," p. 153. "Weoca's thorn," p. 161. "The three thorns," p. 147. "The seven thorns," p. 214. "The hoar thorn," p. 156. "The broad thorn," p. 158. "Pric-thorn," p. 202. "Eall thorn," p. 270, is possibly an error of the scribe for "eald thorn;" but see the Glossary.

sanctity invested it in the eyes of the Saxons with a traditional respect. Among the vegetable productions which grew spontaneously were mint¹ and flax.²

Agriculture:

§ 33. Of the agriculture of the settlers at this early period of their history, there are few traces in the numerous boundaries here printed, and the paucity of the notices seems to confirm what has been already stated³ as to the low estimate in which this occupation was held by the Teutonic nations generally, who thought it derogatory to the dignity of the warrior to be so employed, and consigned it to the women.⁴ Wheat and oats are not mentioned, barley and beans seldom.⁵ From the frequency with which reference is made to chalk pits⁶ and the excavation of loam,⁷ it may fairly be inferred that marl was employed as a manure.⁸ Such of the settlers as devoted their attention to a country life occupied themselves chiefly with the breeding of live stock;⁹ sheep,¹⁰ swine, horses,¹¹

¹ "Mint field," p. 223. "Mint hill," *ib.*

² See pp. 184, 223.

³ See before, § 15.

⁴ "Delegata . . . agrorum cura feminis, senibusque et infirmissimo cuique ex familia."—Tacitus, *Germ.*, § 15.

⁵ Mention is made of "the barley croft," p. 295, and of "the bean furlong," p. 284. See also p. 298.

⁶ Thus, "cealhgræfa," p. 83; "cealc seath," p. 150; "cealc seathes weg," 404; "cealc ford," p. 214.

⁷ The "loampits" are mentioned at pp. 147, 402.

⁸ That this was the case during the Norman period is beyond a doubt, for we learn that an energetic prior of Colne, in Essex, (a cell of Abingdon,) by the judicious application of marl, converted some useless and

barren land into a soil which became, in consequence, eminently productive. See vol. ii. p. 294.

⁹ Thus Strabo, lib. iv. (vol. i. p. 306. ed. fol. Amst. 1707,) "ἀπείρους δὲ εἶναι καὶ κηρείας καὶ ἄλλων γεωργικῶν." And Cæsar, *Comment.* vi. § 22, "Agriculturæ non student, majorque pars victus eorum lacte, caseo et carne consistit."

¹⁰ See p. 153, where the "sheep homes" are noticed, and the "sheep wash," at p. 112. Its necessary adjunct, the "poundfold," is noticed at p. 319.

¹¹ The "Hengestes ige" (Hengest's island, now Hinxe), mentioned at pp. 179, 180, may have derived its name either from the horses (hengst, a horse) there depastured, or from an early settler of the name of Hengest.

and horned cattle,¹ are repeatedly mentioned. The Saxons had arrived at the era of pasturage, but had not yet attained to the degree of civilization which is indented with agriculture. Had England possessed a mint at this period, the sheep should have been impressed upon the coinage, as the type of the national progress, and not the ear of corn, as it had been for centuries previously by the Britons,² at an earlier period of the history of this island.

§ 34. The wolf,³ the wild cat,⁴ the fox,⁵ and the Animals : stag⁶ were abundant in the hills and woods of Berkshire. The badger was well known under the name (by which he is still recognized in many counties) of the brock.⁷

The beaver was then common in England. It gave its name to Beverley,⁸ which is no other than Beaver's

¹ Oxenaford (Oxford) is an obvious illustration. "Cealfes wulle," p. 219. "Hrythera ford," (the ford of the Oxen,) pp. 201, 202. Hence the Scotch proper name Rutherford, which is synonymous with Oxford. "Oxena wic," p. 231, (the stall of the oxen.)

² See the plates of coins engraved in the "Monumenta" of Petrie and Hardy plate I., 32-38.

³ "Wolf's lea," p. 98; "Wolf's hedge," p. 261; "Wolfsore," p. 139.

⁴ "Catbeorh" (Catcliff), pp. 132, 153.

⁵ "Fox hole comb," p. 402.

⁶ "Heort ham" (the Hart's home) p. 402.

⁷ "Broc-hurst," p. 228; "Broc-lea-ford," p. 341.

⁸ "Beverlac, quasi locus vel lacus castorum; a castoribus, quibus Hulla aqua vicina abundat." Leland, quoted

by Camd. Brit. p. 891, ed. Gibson. Of the Beaver Mr. Buckland writes thus: "Beavers have long been extinct in England. I have a fine specimen of a beaver's jaw, not fossil, dug up in the fens of Lincolnshire, and I have heard on good authority that beavers were killed in Wales in the time of Oliver Cromwell. Still I imagine they were never very common, for I have never yet seen a beaver's bone or tooth among ancient British or Saxon remains. These former inhabitants of Great Britain used much bone in their household implements, and had beavers been common, we should probably find some bone or other converted to some useful domestic purpose."—Curiosities of Natural History, by F. T. Buckland, p. 90. 12mo. Lond. 1855.

Lea. Giraldus Cambrensis¹ tells us that it was found in Wales. In the river Kennet was an island called Beaver island.²

The wild boar³ and his progeny also roamed at large through the forests, and fattened themselves upon the mast, which there grew in profusion.

In the marshes and by the rivers might have been seen the goose,⁴ the snipe,⁵ and the swan.⁶

Roads.

§ 35. The boundaries exhibit, what could have scarce been expected at this early period, ample facilities for communication between different parts of the country. The majority of these were, doubtless, owing to the labours of those great road-makers, the Roman legions, as indeed is shown by the term by which they are frequently mentioned, "the street"⁷ ("via strata"). They are also described by the synonymous terms of "the highway,"⁸ "the stone way,"⁹ "the public way,"¹⁰ "the broad way,"¹¹ "the town way,"¹² "the town street,"¹³ and (in one instance) "the rough way."¹⁴ Sometimes they are described by the point to which they lead: thus there was an Ifley

¹ Topographia Hibern. pp. 709, 861, ed. Camden. 1603.

² See p. 118.

³ See pp. 126, 217.

⁴ An island was named Gosie (pp. 15, 26) after the geese by which it was frequented. It is called now Goosey, four miles from Wantage. Also Goosedeen, p. 319.

⁵ "Snitan-ige" (Snipe island), p. 65.

⁶ See p. 350. "Swanes-ige," Swan island.

⁷ See pp. 101, 132, 164, 193, 225, 19.

⁸ See pp. 126, 135, 176, 219, 244.

⁹ "On thone stanihtan weg" (on the stony way), p. 153.

¹⁰ "Via publica," p. 16. "Thiodweg" (the people's way), p. 83.

¹¹ See pp. 243, 307, 379.

¹² "Tunweg," p. 153. "Portway" (the town way), pp. 260, 402. A street still called the Port-way enters Berkshire from Wiltshire, and passing by Uffington, Wantage, and Hendred, is lost near the village of Upton.

¹³ "Portstræt" (the town street), p. 153.

¹⁴ See p. 402.

road,¹ a Chelsea road,² and a road which led to the salt springs³ in Worcestershire. "Bishops weg"⁴ is mentioned; but we are uncertain whether it was so called after the name of the constructor, or whether it simply means the road by which the bishop usually visited Abingdon. The "here-path"⁵ or military road is probably only another name for one of the great Roman streets. Watling street, or, as it is here written, Wælinga-stræt, or Wæxlinga-stræt,⁶ is mentioned once, and Ikenild-street⁷ or Ichenilde-wæg frequently; but no light is thrown upon the origin of these designations.⁸

¹ "Igflædweg," p. 336.

² "Cealseathes weg," p. 404. I do not mean that this was the Chelsea in Middlesex, but that both derived their names from the same source; "cealc-seath," the chalk-pit.

³ "Sealtstræt," p. 226. Certainly the monks of Abingdon had property in Worcestershire, and this may have been the name of the road along which they travelled in that direction. But as I observe a Salt-street in other localities, (see Saxon Charters, vol. ii. p. 250, vol. iii. p. 38,) I doubt this explanation of the name.

⁴ "Bysceopes weg," p. 277.

⁵ See pp. 153, 341. "The broad military road" is mentioned at p. 409.

⁶ See p. 33.

⁷ See pp. 14, 57, 58, 71, 111, 158.

⁸ The form in which Wælinga-stræt occurs would lead us to believe that it means the street or road of the tribe or family of the Wælings or Wætlings, who were descended from Wæcla or Wætla. It is men-

tioned in the Saxon Chronicle, A.D. 1013, and in the treaty between Alfred and Guthrum (Anglo-Saxon Laws, i. 152). Florence of Worcester (Petrie's "Monumenta," p. 588) ascribes its construction to the sons of King Wætla. Henry of Huntingdon speaks of Ichenild (id., p. 694.) Camden, in his "Britannia" (ed. Gibson, p. lxxix.), seems to think that it was so called because it "began in the country of the Iceni," an etymology which cannot be accepted. Ikenild Street, or as it is more generally called in Berkshire, the Ikeltan way, enters the county by a ford over the Thames at Streatly, where it divides itself into two branches, the more important of which, under the name of the Ridge-way, pushes along the summit of the high ground by Letcombe, Sparsholt, and Uffington, into Wiltshire. Its probable destination was Abury. The whole subject is satisfactorily investigated in an interesting paper "On the former Roman ways," by Dr. Guest, in the *Archæological Journal*, for June 1854.

The my-
thology of
pagan
England:

§ 36. From the Chronicle of Abingdon we gain some information, scanty and imperfect indeed, but still worthy of our notice, respecting the early religious faith of our heathen ancestors. For a century and a half, England was inhabited by the worshippers of Thor, Frea, and Woden; and during at least another century after the arrival of St. Augustine, the earlier creed had many adherents, especially among the lower classes, and was able to offer a steady resistance to the efforts of the Roman missionaries. It was not until A.D. 640 that Christianity had gained such an ascendancy even in Kent, that the reigning monarch ventured to enforce the destruction of idols.¹

§ 37. In Northumberland, the popular feeling against Christianity was strongly marked by an incident which occurred during the life of S. Cuthbert,² who died in A.D. 687. King Cnut, as late as the century which produced such men as Lanfrank and Anselm, found it expedient earnestly to forbid heathenism, which he defines to be the worship of heathen gods, idols, the sun and the moon, fire, rivers, wells, stones, and forest trees.³ As the religious creed of our ancestors had ample time therefore to impress itself upon England, so it has left abundant proofs, not only of its existence, but of its wide diffusion. Traces of this worship may be detected in the following pages.

identical
with that
of Ger-
many and
Scandina-
via.

§ 38. Of the same kindred as the great Teutonic family which settled in Germany and Scandinavia, the Saxons brought with them into this island the same creed and the same religious observances as prevailed among their brethren upon the continent. It is im-

¹ Beda H. E. III.viii. In the corresponding passage of the Saxon Chronicle (p. 310 ed. Petrie) idolatry is described as "deofelgild."

² See the prose life by Beda, cap. iii.

³ Anglo-Saxon Laws, 1, 378.

portant that whatever fragments of the earlier faith may have drifted down to us should be collected and illustrated, for each has its value, not only to ourselves, but to the historians and ethnologists of Denmark, Sweden, and Germany. The entire cycle of Teutonic heathendom, employing the term in its widest acceptance, admits of combined treatment, or rather it requires it; it must be regarded as a whole, and only as such can it be appreciated and understood. Every contribution to this end, however scanty, is important in its general results; it has a value extrinsic to itself; it admits of combination with other facts and inferences, and possibly supplies the link in the chain which, of no very obvious significance in itself, is most important in its results. With the view of contributing some materials, however fragmentary and incoherent, to the investigation of this subject, the following notices, scattered over the pages of these volumes, have here been thrown together.

§ 39. Traces of the worship of several of the chief Woden. Teutonic divinities remain in England, having been preserved in the names of localities more especially dedicated to their honour. Of these deities the highest rank is generally conceded to Woden. Every kingly race which settled in England claimed him as its great progenitor.¹ We can recognize his presence in nearly every county throughout England, from Wanston (Woden's stone) in Hampshire, and Wansborough (Woden's hill) in Wiltshire, to the river Wansbeck (Woden's stream) in Northumberland, and Wampool (Woden's pool) in Cumberland. The county

¹ See the "Genealogy of the Sons of Woden," in Lappenberg's "Anglo-Saxon History," vol. i. p. 284, edit. 1845, and in the appendix to the

"Chronicle of Florence of Worcester," edit. Petrie and Hardy, pp. 627, seqq.

of Berkshire supplies us with Wohanlæh¹ (Woden's lea), Wonlac² (Woden's lake), Wanstoc³ (Woden's stock), and Woonlinc⁴ (Woden's sandhill).

Balder and
others.

§ 40. Less frequent and perceptible are the indications of their existence left by the other deities of Teutonic mythology. It may be questioned whether the locality named Bealdan-hæma gemær⁵ affords proof of the worship of Baldur, indications of which are more clearly perceptible in such names as Balderston in Lancashire, Baldersly in Yorkshire, and Balderton in Nottinghamshire. The indisputable Balderes lea is mentioned in a charter dated A.D. 863.⁶ The god Sætere, who has given his name to the last day of the week, here identifies himself with a sacred thorn Sætthorn.⁷ Wigan camp⁸ (the field of Wig) introduces us to the Teutonic Mars, to whose especial service the Saxon frequently dedicated his offspring; hence such proper names as Wigmund⁹ and Wigferth.¹⁰ Several localities in England bear testimony to the popularity of his worship; among these may be specified Wigborough, near Colchester, Wiggesley in Nottinghamshire, and Wighill and Wigton in Yorkshire. Frea, the goddess of love and beauty, gave her name to Frilford, a hamlet in the parish of Marcham near Abingdon. The earlier form of this word is Frigeleford (the Fricleford of the Domesday Survey),¹¹ which clearly

¹ See the present work, vol. i. p. 26.

² p. 220.

³ pp. 153, 319. Another instance occurs in the Charter N°. 657, printed in the Cod. Diplomat vol. iii. p. 227.

⁴ p. 319. This word is more clearly written Wotanhline in Cod. Diplomat. N°. 543, vol. iii. p. 23.

⁵ p. 471; see also p. 467.

⁶ Cod. Dipl. v. 117.

⁷ p. 201.

⁸ pp. 143, 338.

⁹ p. 211.

¹⁰ p. 104. Additional illustrations are afforded by Wigberht, Wighard, Wiglaf, Wigthegn, &c.

¹¹ vol. ii. p. 38; see also vol. i. p. 206.

resolves itself into Frige-leah-ford, "the ford by the field of Frea."

§ 41. In addition to those gods to whom universal consent awarded the highest rank in the Teutonic pantheon, other superhuman beings claimed a secondary dignity, and received an inferior degree of worship. Some of them possibly were the deified personifications and representations of qualities, mental or bodily, most highly esteemed by the Germanic nations. Traces of the worship awarded to some of those demigods or heroes may be detected through the record left in the boundaries of our Saxon charters.

§ 42. None of these "dii minorum gentium" attained a greater reputation than did Weland the Smith. In bringing him before us, Sir Walter Scott only revived the traditions which had made the name "of this wonderful smith" celebrated throughout Europe. Weland is a conspicuous personage in the Icelandic sagas. He is mentioned with respect in the Edda of Sæmund. The Saxon poem of Beowulf ascribes to the forge of this skilful craftsman the production of the most precious arms and armour; and King Alfred sings the praise of "the wise goldsmith Weland." The tradition of Berkshire has provided him with a smithy or workshop; "Wayland Smith," as it is called in the neighbourhood, is a considerable tumulus, a little to the westward of Uffington, near the Ridgeway. The same place, under the same title, ("Welandes Smiththe,") is mentioned as a boundary in one of the Abingdon charters.¹

¹ See vol. i. p. 159. The subject has been carefully examined in an essay bearing the title, "Wayland Smith; or, Dissertations on a Tradition of the Middle Ages; from the

French of Depping and Michel, with additions by W. S. Singer, and the amplified Legend by Oehlenschläger." 8vo. Lond. 1847.

Wade. § 43. Judging by the numerous records he has left of himself in the county of Berkshire, we may conclude that the reputation of Wade equalled that of his son Weland in the estimation of the early settlers. Within a comparatively narrow limit we have Wadley,¹ Waddun,² and Wædespath;³ also Waddesdun⁴ and Whaddon in Buckinghamshire, and Wadlow in the contiguous county of Bedford. Wade's early history appears to connect him somehow or other with water, but how or where we cannot say, for of this portion of his legend we have here no distinct trace. Chaucer⁵ mentions him, and Speght alludes to his boat Guingelot⁶ as familiar in the popular literature of his day; but all trace of them has now vanished.

Hild. § 44. Next to these, with the Saxons and many other of the northern nations, was Hild, the goddess of war. She is frequently introduced in the heroic poems, and is described as present at the combats of the warriors; she claims the bravest as her own, and carries him away with her to participate in the rough delights of a Germanic paradise.⁷ Not far from the Ikenild way, in the neighbourhood of Compton, was a "hlæw," or mound, dedicated to Hild.⁸ She appears to have

¹ See vol. i. p. 168.

² See vol. i. pp. 427, 456.

³ See vol. i. p. 315.

⁴ See vol. ii. p. 109.

⁵ "And eke these olde widewes
(God it wote),
They connen so much craft in
Wades bote,
So mochel broken harm whan
that hem lest,
That with hem shuld I never live
in rest."

—Cant. Tales, line 9298.

⁶ Upon the passage quoted above from Chaucer, Speght remarks: "Concerning Wade and his bote called Guingelot, as also his straunge exploits in the same, because the matter is long and fabulous, I passe it over."

⁷ Thus she is nearly synonymous with Fate, or Death. See *Beowulf*, lines 899, 2962, compared with 889, 2411; also the *Lexicon Mythologicæ* appended to the *Edda*, p. 429.

⁸ See vol. i. p. 158: also *Saxon Charters*, ii. 292, for another illustration.

united in her own character the attributes of Bellona and the Parcæ.

§ 45. When Wilbrord¹ was employed in his mission Fosite. into Friezeland for the conversion of its heathen inhabitants, he landed upon Heligoland,—so called from its sacred character,—at that time more particularly dedicated to the worship of the god Fosite. Here he found a flock of cattle under the especial protection of the deity, and a sacred fountain, from which no one ventured to draw water, except in solemn silence. Wilbrord violated the sanctuary; and he and his followers with difficulty escaped the vengeance of the enraged pagans. Grimm² is inclined to identify the name of Fosite with the Danish word *fos*, “a whirlpool,”³ and to classify him with the water-demons; a conjecture which gains strength by finding that the heathen settlers of Berkshire gave the name of “Fostbroc”⁴ to a stream near Cuddesden.

In connexion with these inferior deities, it may be enough to specify Ylfingdene,⁵ the dene or glen of the

¹ “Et dum pius Verbi Dei prædicator iter agebat, pervenit in confinio Frisorum et Danorum ad quandam insulam, quæ a quodam deo suo Fosite ab accolis terræ Fositesland dicebatur, quia in ea ejusdem dei fana fuere constructa. Qui locus a paganis in tanta veneratione habebatur, ut nihil in ea vel animalium ibi pascentium, vel aliarum quarumlibet rerum quisquam gentilium tangere auderet, nec etiam a fonte, qui ibi ebulliebat, aquam haurire, nisi tacens, præsumeret.” —Vita S. Willibrordi, auctore Alcuino: Opp. B. Flacci Alcuini, vol. ii. p. 187, ed. Froben. 1777. See also Vita S. Ludgeri apud Boll.

Acta SS. mens. Mart. tom. iii. p. 646; Mabill. Acta SS. Benedict. sec. iv. part i. p. 24. This island has much in common with the “Castum nemus” mentioned by Tacitus in his Germania, § 40.

² Deutsche Mythologie, p. 1210, ed. 1854.

³ Cf. the Icelandic “Foss, cataracta,” Hickes’ Thesaur. Dict. Islandicum, p. 78; Ihre Gloss. Suio-Goth. i. 523, Gloss. Eddæ. pp. 221, 348. Hence the local name of Wilberfoss in Yorkshire.

⁴ See vol. i. p. 202.

⁵ p. 208. See the Lexicon Mythologicum appended to the Edda, p. 275, 4. Havn. 1828.

Elves; Hnices thorn,¹ the thorn of Hnic; Risenbeorg,² the Giant's hill; Mægthford,³ the ford of the Maiden; each of which would afford material for separate illustration.

Scyld.

§ 46. Of the deified heroes, one of the most celebrated was Scyld, or Seeldwa, who appears in the genealogy of the kings of Wessex as the son of Heremod and the father of Beaw, or Beowulf.⁴ The veneration in which he was held in Berkshire may be inferred from his name having been given to a lake called Scyldmere, near Farnborough,⁵ and a tree sacred to him is mentioned elsewhere.⁶ Scyld and Sceaf, another mythological personage of the same cycle of fiction, are brought before us by an incident which occurred during the reign of King Edmund, and of which the record is preserved in our Chronicle. A dispute having arisen between the monks of Abingdon and the inhabitants of Oxfordshire respecting a meadow to which each party laid claim, the monks adopted the following strange method of settling the question. Taking a round shield, they placed upon it a sheaf of corn, in the summit of which was fixed a lighted taper; and having launched the shield and its burden upon the surface of the Thames, they permitted it to drift away with the stream. They followed in a boat, and their antagonists stood on the Oxford bank of the river, watching the issue. The shield with its freight presently left the Thames, and passing up and

¹ p. 31. On the Nickor, a water spirit (the origin of our Water Nixies), see Kemble's Saxons in England, i. 389; the Glossary to the Edda, pp. 438.

² p. 416.

³ p. 180. Glossary to the Edda, p. 531.

⁴ See Chron. Anglo-Sax. A.D. 855, p. 349, ed. Petrie and Hardy.

⁵ See vol. i. pp. 80, 448. A Sealdenmere is mentioned in the Saxon Charters, vol. iv. p. 158.

⁶ Cartæ Anglo-Sax. vol. iii. p. 434.

along the little brook by which the disputed meadow was surrounded, it once more entered into the main stream. The course taken by the drifting shield and sheaf decided the dispute, and established the claim of Abingdon to the meadow.¹ The precedent is to be found in an early heathen legend, at one time highly popular in England. By its Shield and its Sheaf the judicial ceremony pointed to the Scyld and the Sceaf of the unconverted Saxons, and the christianized spectators recalled and adapted to a present purpose the memory of a tradition, which had been handed down to them by their ancestors. They had heard how Sceaf, the father of Scyld, when a youth, had drifted away in an oarless ship, with a sheaf of corn for a pillow; and how he had been miraculously delivered from this exposure to the waters. They repeated the incident, and made it serve a present purpose.²

§ 47. But more influential even than these was the devotion paid to the Saxons to deified external objects. With them God was Nature and Nature was God. The earth, the sea, the forest, the lake, and the river had each their own appropriate deities;³ and of the veneration paid to those, a few traces may be detected in the Abingdon landmarks.

¹ See vol. i. pp. 88, 89.

² "Ipse Sceaf cum uno dromone advectus est in insula oceani quæ dicitur Scani, armis circumdatus; eratque valde recens puer." Ethelwardi Chron. ap. Petrie and Hardy, p. 512. The Saxon Chronicle (A.D. 855) calls him the son of Noe, and says that he was born in Noe's ark, in allusion to the same tradition. Malmesbury (*De Reg.* § 116, ed. Hardy) is a little fuller. "Iste," (Sceaf) "ut ferunt, in quadam insulam Germaniæ Scandzam

appulsus navi sine remige, puerulus, posito ad caput frumenti manipulo, dormiens, ideoque Sceaf nuncupatus, ab hominibus regionis illius pro miraculo exceptus et sedulo nutritus." See further the *Lexicon Mythologicum* appended to the *Edda*, p. 386.

³ Cnut forbids men to worship heathen gods, and the sun and the moon, and fire or rivers, water-wells, or stones, or forest trees of any kind. (*Saxon Laws*, i. 379.) Gregory of Tours tells the same tale: "Hæc

§ 48. As might have been expected of a people which spent its infancy in the recesses of the forest, the Germans, following the religion of nature,¹ attached the highest reverence to groves. They are frequently mentioned by Tacitus,² and the early Christians waged a war against them, as the strongholds of heathenism.³ The three ashes are mentioned in our landmarks.⁴ But the most venerated of trees was the oak. It was probably the "Won-stoc," or Woden's stock, or tree, of which two are mentioned; one at Cheveley, near Newbury,⁵ the other near Winchester.⁶ "The seven oaks" are spoken of;⁷ so are "the three oaks,"⁸ as localities well known in the neighbourhood. "The foul oak" had its name from the memory of the human sacrifices and other abominations which in former days had been perpetrated beneath its shadow.⁹

generatio fanaticis semper cultibus visa est obsequium præbuisse, nec prorsus agnovere Deum; sibique silvarum atque aquarum, avium bestiarumque, et aliorum quoque elementorum finxere formas, ipsasque ut Deum colere, eisque sacrificia delibare consueti."—Lib. ii. cap. x. p. 63, ed. fol. Par. 1699 So also Prudentius (in Symmachum):—

"Quicquid humus, quicquid pelagus, mirabile gignunt,

Id duxere deos: colles, freta, flumina, flammæ."

—Opp. Poet. Latin. ii. 1637, ed. fol. Lond. 1713.

¹ See Gen. xxi. 33; Exod. xxxiv. 13; Deut. xvi. 21; 1 Kings xv. 13, xvi. 33; Isai. xvii. 8; Jer. xvii. 2.

² Thus, De Mor. Germ. § xxxiv.: " . . . silvæ auguriis patrum et prisca formidine sacram." § xl.

"Castum nemus dicatum (Herthæ)." § xliii.: "antiquæ religionis locus."

³ " . . . incolæ terræ illius, relicto Deo, arbores et ligna pro Deo colerent, atque fana vel idola adorarent."—Vita S. Amandi ap. Mabill. SS. Bened. sec. ii. p. 683. And in the same legend: " . . . ostendit ei locum in quo prædictum idolum adorare consueverat, scilicet arbores, quæ erat dæmoni dedicata." Ib. p. 687.

⁴ vol. i. p. 202.

⁵ See vol. i. p. 153.

⁶ p. 319.

⁷ p. 115.

⁸ p. 65.

⁹ According to the account given by Adam of Bremen (A.D. 1070) of a heathen place of worship near Upsal, "corpora suspenduntur in lucum, qui proximus est templo;

§ 49. Here, then, I close my remarks upon the condition of England before its conversion by S. Augustine of Canterbury, and pass to the consideration of the new state of things which followed in the train of the Roman missionaries.

§ 50. The Chronicle of Abingdon could not be other than it is, the record of Christian feelings and actions. ^{The influence of Christianity.} It may be fairly assumed that the history of a monastery, written within its own walls, and by its own members, descriptive chiefly of their own sayings and doings, must of necessity contain very much to illustrate the religious faith and practice of Saxon and Norman England. Yet the aspect of that religion is so different from our own, not only in its doctrines and usages, but also in their bearing upon society at large, that some remarks upon this subject will naturally be required from the editor.

§ 51. When we find the monks of Abingdon in the possession of such a wide sweep of land, of privileges so extensive, and wealth so abundant, we are naturally led to inquire into the influences which were at work in producing this result. Did they gain their property, riches, and power honestly? These gifts, laid upon the high altar of the church with such ready liberality, were they the free-will offerings of a healthy faith, or were they wrung from the fears of the penitent when the sins of his youth rose up against him in the hour of his mortal sickness? ^{How far honestly applied.} ¹

is enim lucus tam sacer est gentilibus, ut singulæ arbores ejus ex morte vel tabo immolatorum divinæ credebantur. Ibi etiam canes et equi pendunt cum hominibus, quorum corpora mixtim suspensa narravit mihi aliquis Christianorum lxxii. se vidisse."—Gesta P. P. Hamma-

burg. cap. 235, ap. Migne, vol. 146, p. 644; Pertz, vii. 380.

¹ That such things sometimes did occur may be inferred from the following inquiry made by the Emperor Charles in A.D. 811 :—

"Inquirendum etiam, si ille sæculum dimissum habeat, qui cotidie

The Chronicle of Abingdon might be expected to answer these questions. If that answer is to have its due weight, it is important that we should carefully consider what is recorded, not what may be suspected or surmised. Without resorting to any unauthorized conjectures, it will be seen that within itself the church of the middle ages possessed elements sufficient to secure, in the natural course of things, the affections of the people; and if their affections, then their liberality.

Whence
arising
primarily.

§ 52. Looking at the relative condition of the church and the world, it is not easy to perceive how the result could have been otherwise. Admitting that union is strength and knowledge is power, we have in these principles the solution of the whole problem respecting the origin and growth of the influence of the clergy. On the one hand we have the reign of violence; rule rejected, authority despised, the entire framework of society shattered, displaced, and cast out. Civil privileges are no longer recognized; the ultimate appeal is to the sword alone. There is no security anywhere for the citizen, either in his individual or his social capacity. In antagonism to all this disorder and disquiet arose a society which proclaimed that God was its founder and heaven its inheritance; that, however high the bil-

possessiones suas augere quolibet modo, qualibet arte, non cessat, suadendo de cœlestis regni beatitudine, comminando de aeterno supplicio inferni, et sub nomine Dei aut cujuslibet Sancti, tam divitem quam pauperem, qui simplicioris naturæ sunt, et minus docti atque cauti inveniuntur, si rebus suis expoliant, et legitimos hæredes eorum exhæredant, ac per hoc plerosque ad

flagitia et scelera, propter inopiam, ad quam per hoc fuerint devoluti, perpetranda compellant, ut quasi necessario furta et latrocinia exercent, cui paterna rerum hæreditas, ne ad eum perveniret, ab alio prærepta est." Pertz, Monum. Germ. Legum, vol. i. p. 167. See also Labb. Concil. vii. 1186, § 5. Baluz. Capit. i. 480.

lows of the world might rage and swell, its strength was in quietness and in confidence. A society formed upon fixed rules and established for a definite purpose; a purpose commending itself to the reason and affections of mankind and offering to many a wearied heart the peace which it could not find elsewhere. A society whose maxims and laws, rewards and punishments, all appealed to the higher and nobler principle of man's complex being; and which, disregarding the strife and turmoil of present hopes and fears, taught and succeeded in teaching its members to look on the other side of the grave. All else was unstable and unsatisfying; here only was the promise of an assured rest. It offered something which enabled men to wait in hope and trust, and leave the issue in God's hand. Man's nature asked for this because it was needed, and the church supplied the want. The awe thus inspired by it, as the visible representative of Christ upon earth, and guided immediately by His Spirit, afforded the only counterpoise to the tyranny which prevailed elsewhere. Here, at last, the convert was safe. He saw in the priest the accredited agent of God, and the church was to him the gate of heaven.

§ 53. From the same quarter arose a secondary influence. The church was the only point to which the people could look for improvement, sympathy, and protection. It touched men in their social capacity at many points; at each it made itself felt for good. It is not difficult to picture to ourselves the influence which must have been acquired, without any undue effort, by missionaries like Augustine in England and Boniface in Germany. They and their followers were educated men and men of experience; they had travelled far and observed acutely; they were familiar with the arts and sciences of Rome; they were in

Its secondary influence :

immediate and frequent correspondence with the ruler of the capital of the civilized world; they lived a life which gave proof of their sincerity; they mixed with the people, and taught them what was for their good in time and for eternity. Success was unavoidable. Even now we find it necessary to organize labour, to trust to united effort, to found societies and establish companies, when we wish to prosper; much more so then. The clergy were a closely compacted body; they acted on a system which assigned to each individual his own position, his own duties, his own sphere of labour; and over all was placed a head, to whose authority a willing obedience was paid as the direct successor of S. Peter, the Chief of the Apostles. This system so nicely adjusted and harmonized the principles of despotism with freedom that each had its fair development, while in truth neither preponderated. The one furnished the element which was wanting in the other; it was supplementary, not antagonistic.

From its
popularity:

§ 54. Some of the causes which principally contributed to the ascendancy of the church during the period embraced by the present work must now be stated.

Throughout the earlier ages, the clergy represented the true principles of democracy. In the best sense of the word they were popular. They were Of the people and For the people. They mediated between the commonalty and the nobles; they were a barrier and a protection for the weak against the strong at a time when the throne was none. But for that interposition there would have been more grinding oppression and more revolting cruelty. Men who laughed at the laws enacted by the state, trembled at the censure of an ecclesiastical judge. That an independent power should be recognized as existing somewhere in the midst of the general anarchy,

was an advantage; that it should be in the hands of those whose position secured them from abusing it, as the nobles did, was a blessing.

§ 55. Besides the protection thus afforded against open violence and notorious oppression, the influence of the clergy upon the people made itself felt in another direction, the effect of which they would not be slow to appreciate. It did what the crown could not do; it enforced its own decisions. It established a system of legislation, and its sanctions reached the noble no less than the peasant. To give free scope to this system, it reconstructed society, by introducing a new classification of ranks and dignities. The world and the church had each their peculiar system; the rank which a man occupied in the state was not necessarily that which he occupied in the church. No sooner did he cross the threshold of the sacred building than he was measured by a standard different from that which prevailed outside the fabric. Here worldly rank, and power, and influence went for nothing; he took his place, whoever he might be, according to his moral worth and his religious education. The church exercised her authority over the serf and the sovereign equally, and this authority was not to be gainsaid. The system of public penance placed in the hands of the priesthood an authority from the operation of which no state, no condition of life was exempted. It was for them to specify the nature of the temporal punishment due to the transgression of the law, to limit its application, and to fix its continuance. Excepting in a few extreme cases, its severity might be modified, or it might be withdrawn altogether, at the discretion of the bishop. In cases of extraordinary guilt the penitent was forbidden to enter the church, a distinctive dress was assigned him; he walked barefoot, his

Its impartiality:

food was bread, water, and herbs. Mere worldly rank could plead no exemption for the guilty. "We ourselves," writes Theodore, archbishop of Canterbury,¹ "have seen some persons who for seven years have been forbidden to tarry longer than a single night and day in one place, except upon account of illness or for the celebration of some high festival."

Its mediating power,

§ 56. At a time when every man went armed, when human life was little valued, when it was considered meritorious to avenge upon the spot every wrong, imaginary or real, when the opportunities of escape from the pursuit of justice were many, when the law was slow of foot and weak of hand, originated the privilege of sanctuary.² It was a revival of that earlier law which had provided a place of refuge,

¹ Theodori Liber Pœnit. § 1.

² Universal consent appears to have awarded the right of sanctuary to every church during the earlier ages of Christianity, but as the secular arm became able to vindicate its own authority and to enforce its own laws, the privilege—such as it was—became obsolete. A few exceptional cases, however, were permitted to survive. The church of Hexham had its Fridstol, the violation of which was one of those crimes for which no compensation whatever could be accepted. (Ric. Hagustald. ap. Decem Scriptt. p. 308.) A similar exempt jurisdiction was claimed by Beverly (see Dugd. Monast. vol. i. p. 358), Peterborough (id. i. 358), Ramsey (id. ii. 546), Tynemouth, (iii. 306,) Ripon (id. ii. 131), Leominster (id. iv. 52), Winchester (id. i. 189), and a few other

churches. The Harleian Manuscript 4292 contains a register of those persons who sought the protection of S. John of Beverly during the reigns of Edward IV., Henry VII., and Henry VIII. As might naturally be expected, abuses crept in, and what at first had been for good, at last grew to be an intolerable evil. There is extant upon the Parliamentary Rolls (vol. iii. p. 503) a petition of the citizens of London, in which they set forth that apprentices rob their masters, and then harbour within the sanctuary of S. Martin's-le-Grand; that forgers of wills, signatures, and seals, also murderers, traitors, coiners, thieves and robbers, were there protected. The right of sanctuary was not finally abolished in England until the reign of Henry VIII. (stat. 26, 28, and 32, Hen. VIII.)

“that the slayer might flee thither that should kill
 “his neighbour unawares, and hated him not in times
 “past, and that fleeing thither he might live.” What
 the cities of refuge had been to the Jew, the church
 was to the Christian. For centuries the clergy were
 the only representatives of the principle, now so generally
 acknowledged in all free states, that until a man
 has been proved to be guilty, he shall be considered
 to be innocent. They went a step further, and declared
 that no man should be accuser, witness, advocate,
 judge, and executioner in his own cause. They preached
 and wrote against the dangerous theory, always apt to
 become dominant in an imperfect degree of civilization,
 that the survivor must avenge the blood of the slain.
 They refused to join in the cry which deifies “the wild
 justice of revenge.” By extending its protection over those
 who fled to it for safety, the church afforded time for
 the first burst of passion to subside, and the voice of
 reason to be heard; and all must have seen that, in
 mediating between the offender and the offended, it
 did so for the good of both.¹

§ 57. A most important ingredient in the strength of England lies in her middle classes, and to them she is indebted for a very large share of the wealth, In the fusion of ranks,

¹ The following extract from the recommendations of a Council held in A.D. 511, show the operation of the system: “De homicidis, adulteris et furibus, si ad ecclesiam confugerint, id constituimus observandum, quod ecclesiastici canones decreverunt, et lex Romana constituit, ut ab ecclesiæ atriis, vel domo episcopi, eos abstrahi omnino non liceat, sed nec aliter consignari, nisi ad Evangelia datis sacramentis de

morte, de debilitate omni et pœnarum genere sint securi; ita ut ei, cui reus fuerit criminosus, de satisfactione conveniat. Quod si sacramenta sua quis convictus fuerit violasse, reus perjurii non solum a communione ecclesiæ, vel omnium clericorum, verum etiam et a Catholicorum convivio separetur.” — Concil. Aurelian. 1. can. 1. ap. Labb. Concil. iv. 1404. See also vii. 1175, 1250.

intelligence, and independence which have made her what she is. This portion of the community, however, had no separate existence in our early history. It is the growth of a comparatively late period, and springs from a combination of circumstances which tended, indirectly rather than immediately, to its formation. The middle classes originated in that fusion of ranks which constituted the clergy. In the earlier ages of society the two great divisions of the people are the noble and the ignoble, and the church afforded the only common ground of approximation. Here, and only here, their interests met, blended, and harmonized. Recognizing, as has already been stated, none of the distinctions which prevailed in the world, the church welcomed the highest and the lowest. It offered the same advantages and the same rewards to both. If the son of the poor man could rise above the condition of his father, and emerge from the degradation to which feudalism had consigned the class to which he belonged, it was through the agency of the church. The history of the middle ages shows how frequently the highest dignities which the state had to offer have been attained by ecclesiastics of the humblest parentage. If we have examples of Kings like Offa and Ceadwalla, Ceolwulf and Ini, who became monks, we have instances of monks like Dunstan and Anselm, who became archbishops, and as such governed kingdoms and kings. Nicholas Breakspear, from a poor serving-lad at St. Alban's, became pope of Rome. If the church of the poor man opened up to him and his the road to fame and honour, we cannot wonder that it had his respect and his affection in return, and as a thank-offering the best that he had to give.

Its opposition to slavery,

§ 58. Again, the clergy of the middle ages secured no small accession of strength in public estimation from the struggle which they carried on against slavery.

Here they fought the battle of the weak against the powerful, and in the end they were victorious through the force of public opinion. The circumstances of the times afforded ample scope for the exercise of this active benevolence. According to the spirit in which war was then conducted, the goods, the person, and the life of the vanquished were at the disposal of the victor. If he sacrificed his defeated enemy to the war-god of his nation, it was justice;¹ if he sold him into captivity, or made him labour in his own service, it was clemency. Further, men might become slaves as a punishment for certain crimes, or they might be born in a state of slavery. Against this system, in all its forms, the clergy protested, as I have said, upon principles of pure and genuine philanthropy.² They opposed it because they regarded it, as all good men will ever regard it, as affecting the dignity, the happiness, and the welfare, temporal and spiritual, of those who fall under its power; and the church, by its laws and its example,

¹ Thus Tacitus, *Annal. lib. xiii.* : "Sed bellum Hermanduris prosperum, Cattis exitio fuit; quia victores diversam aciem Marti et Mercurio sacravere; quo voto, equi, viri, cuncta victa occisioni dantur." So the unconverted Ceadwalla, when he conquered the Isle of Wight, determined to put the whole of its heathen inhabitants to the sword. See Beda, *H. E. iv. 16.*

² The clergy did not oppose slavery, because, in their opinion, it was an actual sin, something, therefore, which they were bound professionally to oppose, in obedience to their ordination vows, whatever might be their own private feelings and sentiments. Although all men are created free and equal, the con-

dition of slavery is not forbidden by the law of nature, the law of God, or the law of man. It is not forbidden by the law of nature, for each man has a natural and inherent authority over the disposal of this own limbs and labour; and if he so will, he may voluntarily bring himself into a state of bondage. Theodore, archbishop of Canterbury, acknowledged this: for the following enactment occurs in his Penitential: "*Homo xiii. annorum sese potest servum facere.*"—Theod. *Pœnit. xix. § 29.* Anglo-Saxon Laws, ii. 19. The Divine law does not forbid slavery, for the Mosaic code recognizes it; and there is no text in the New Testament which prevents Christians from possessing slaves; for by

its wealth and its influence, succeeded first in mitigating and then in suppressing the crime of slavery, which for centuries polluted every nation of Europe.

By what it
taught ;

and prac-
tised,

§ 59. This the clergy did by their theory and their practice. In their theory they declared that all "Christian men are brothers, whether high or low, noble or ignoble, lord or slave. The wealthy is not better on that account than the needy. As boldly may the slave call God his Father, as the king. We are all alike before God, unless any one excel another in good works."¹ They taught that the image of God was impressed alike upon all, that redemption was purchased for all alike, and that all without distinction are embraced in the same communion. Nor was their practice behind their theory. The synod of Calchuth decreed that "when- ever a bishop died, every Englishman who had been reduced to slavery in his days should be "liberated."² In conformity with this regulation, a clause in the will of Archbishop Ælfrie indicates that his death freed all who during his episcopate had lost their liberty.³ The historians of the Saxon church notice the same truth. "Manumissions," says Lappen- berg,⁴ "were of frequent occurrence, and were "greatly promoted by the clergy." Lingard⁵ remarks that "another species of charity at the deaths of the "upper ranks was the grant of freedom to a certain "number of slaves, whose poverty, to render the "benefit more valuable, was relieved with a handsome

limiting and regulating its applica-
tion, St. Paul supports it by his
authority. The clergy then did not
oppose slavery as if it were a direct
violation of the law of nature or the
law of God ; but they acted upon
independent principles.

¹ Ælfrie's Homilies, vol. i. p. 261.

² (A.D. 816) ap. Wilk. Concil.
i. 171. can. x.

³ See the present Work, vol. i. pp.
417, 419, and Dr. Rock, the Church
of our Fathers, iii. 12.

⁴ vol. i. p. 322, English edition.

⁵ The History of the Anglo-
Saxon Church, vol. ii. p. 68.

“present.” Hickes gives the following summary of the ends which were contemplated in these deeds of manumission: “Sometimes a man redeemed a slave, male or female, for natural or conjugal affection; sometimes for the love of God; sometimes for the good of his own soul, or that of others, living or dead. Sometimes pious men redeemed slaves, that when released from bondage they might be bound perpetually to serve the Lord God.”¹ “Thus,” as it has been well remarked,² “in every case mentioned by Dr. Hickes, where the end to be answered has been stated at all, it is either necessarily or probably religious.”³

¹ Hickes’ Dissertat. Epist. p. 23, where various manumissions are printed.

² See p. 130 of an admirable disquisition upon “The Influence of Christianity in promoting the Abolition of Slavery in Europe,” by the Rev. Churchill Babington, Camb. 1846. It is the Hulsean Prize Essay for the year 1845.

³ The following manumissions and other documents, transcribed from the Missal given by Bishop Leofric to the church of Exeter, will be read with interest, as exhibiting the condition of the slave population of England shortly before the Norman Conquest:—

“Halwun Hoc on Excestre freode Hægelflede hire wiman. þi hy bocte. 7 silde for hire sawule. Crist 7 Sce Peter. 7 alle Cristes halga him wurþe wrað þe hi hæfre geþywie. Amen:”

“Her kyð on þisse bec þ ælilgyvu Gode alysde Hig. 7 Dunna. 7 heora ofspring æt Mangode to xij. maneson and Æignulf portgerefa. 7

Godric Gupa namon þ toll on Manlefas gewitnis. 7 on Leowernes healta. 7 on Leowines his broþor. 7 on Ælfrices Maphappes. 7 on Sweignes scyldwirhta. And hæbbe he Godes curs þe þis æfre undo. a on ecnyse. Amen:”

“Her kyð on þyssere bec þ Godwine blaca bohte hine sylf. 7 his wyf. 7 his ofspring. æt Wyllelme Hosethe. mid xv. scill. on Edmæres gewitnes. 7 on Ælwies. 7 on Duninges. 7 on Sæmæres. 7 on Ælmæres. 7 on ealles þæs hundredes on Cuiclande. 7 Ælfric Hasl nam þæt toll for þæs kynges hand. And hæbbe he Godes curs þe hit æfre undo. Amen:”

“Her kyð on þyssere bec þ Edwy. Beorneges sunu. lysde hyne. and his wif. and his cild. on Edwardes dæge cynges. æt Hunewine Hega suna. ut of Toppeshamm lande. a Kynstanes gewitnis. presbyter. and a Leofsuna gewitnis. a Wunforda. and an Ælfrices hwita. and on Pycinges Batswegenes. and on Sæwines Lufa sunu. and on Leofsies. and on Ælfsies.”

In its care
for the
poor,

§ 60. Intimately connected with this subject, and with the whole condition of society in those early times, is the care with which the clergy watched over the poor, the widow, and the orphan.¹ These they regarded as their especial inheritance, and upon them they spent willingly and liberally the funds which had been placed at their disposal. The correspondence of S. Gregory the Great abounds with illustrations, showing how sensibly he himself felt this duty, how urgently he pressed its observance upon others,² and how consistently he acted throughout his episcopate as the guardian and the trustee of the poor man's widow and her fatherless child. All who had been deprived of their natural protectors found a protector in him.³ His successors quoted his authority and followed his example. The same spirit pervaded various other ecclesiastical regulations. A clerk, for instance, might not go to law save to vindicate the privileges of his church, or the rights of the widows and orphans of his parishioners.⁴

"Her kyð on þyssere bec þ Ed-
uiu Sæugeles laf bohte Gladu æt
Colewine wyð healfe punde to cepe
ȝ to tolle. ȝ Ælword portgerefa nam
þ toll. ȝ þær to was gewitnisse Leo-
wine. Leowordes broðor. ȝ Ælwi
blaca. ȝ Ælwine se cyng. ȝ Land-
bryht. ȝ Alca. ȝ Sæwerd. And
hæbbe he Godes curs þe þis æfre
undo on ecnisse. Amen :"—MS.
Bodl. 579, fol. 1.

¹ "Insuper totum undecumque
necesse fuerit, tam de justitiis
nostris, quam et pro justitiis eccle-
siarum Dei, viduarum, orphanorum,
pupillorum, et cæterorum hominum
inquirant et perficiant, et quod-
cumque ad emendandum invenerint,
emendare studeant." Labb. Concil.
vii. 1175.

Thus also S. Augustine; "Novit
optime religio tua quam curam
tuendis cum omnibus hominibus,
tum maxime pupillis, ecclesia, vel
episcopi debeant." Epist. 252. ed.
Migne, ii. 1069. Again, "Pupillum
tuetur episcopus, ne mortuis pa-
rentibus ab extraneis opprimatur."
Id. Serm. clxxvi. § 2. ap. Migne
v. 951.

² "Officii quidem sacerdotalis est
ut viduis ac maritali regimine de-
solatis impertiri solatia debeatis."
Lib. 1. Ep. 13; vol. ii. p. 499. ed
Bened.

³ See among other instances his
Epistles, lib. i. epp. 59, 60, 61, 62,
63, 64, 65.

⁴ "Ut clerici . . . non habeant
actiones seculares, nisi pro causa

In the annual visitation of his diocese the bishop was enjoined to inquire into the condition of the poor, and to report to the crown any instances which might come to his knowledge, in which they had been oppressed or injured by the law officers or the nobles.¹ And the spirit in which these regulations were conceived and executed, may be inferred from the fact that the bishops and laity acted in concert as trustees for the parish churches, and as guardians of the poor of the diocese.²

§ 61. Two different theories respecting the end and the object of punishment appear to have prevailed during the greater part of the middle ages. The State regarded the convicted criminal as an outcast, with whom it was impossible any longer to sympathize, and whom the law ought to visit with the extremity of its vengeance. The church took a different view. The clergy hated the crime, but not the criminal.³

Its theory
of punish-
ment,

ecclesiarum, orphanorum, et viduarum." Concil. Vernen. can. xvi. ap. Labb. Concil. vol. vi. p. 1668. See also Conc. Chalced. § 3. ap. Labb. iv. 755.

¹ "Ut unusquisque episcopus semel in anno circumeat parochiam suam. Noverint sibi curam populorum et pauperum in protegendis et defendendis impositam. Ideoque dum conspiciunt iudices ac potentes pauperum oppressores existere, prius eos sacerdotali admonitione redarguant, et si contempserint emendari, eorum insolentia regis auribus intimetur." Concil. Arelat. vi. can. xvii. ap. Labb. Concil. vii. 1237.

² "Ut laici in eorum ministerio obediant episcopis ad regendas ecclesias Dei, et viduas et orphanos defensando." Concil. Mogunt. cap. viii. ap. Labb. Concil. vol. vii. p. 1243.

"Before the reign of Queen Elizabeth we had no such thing as settled laws for the relief of the poor; for, as history tells us, our abbeys and monasteries assisted with the benevolence and ancient hospitality of lords of manors, till the time of the Reformation, were a sufficient provision for the poor of this kingdom." Jacob's Law Dictionary, under the word "Poor."

³ "Hominem miserantes, facinus autem seu flagitium detestantes, quanto magis nobis displicet vitium, tanto minus volumus inemendatum interire vitiosum. Facile enim est atque proclive malos odisse quia mali sunt: rarum autem et pium eosdem diligere, quia homines sunt." S. August. Ep. cliii. § 3, ed. Migne, vol. ii. p. 654.

Punishment, as they understood it, had two objects in view; the amendment of the offender, and the prevention of a repetition of the offence. Each theory led to a corresponding line of action; but the voice of the people spoke out so loudly in favour of the clergy, that they obtained a relaxation of the severity, sometimes amounting to cruelty, with which the magistrates too often visited State criminals. The bishops established a weekly inspection of prisons,¹ and conversed with the prisoners. They inquired into the charges about to be brought against the accused, and the sentences which had been pronounced upon the condemned. They mediated between them and the emperor, and frequently obtained from the latter an order for the discharge of the prisoner, or a mitigation of his sentence. They were the only representatives of what we call public opinion. The functions of the grand and petty jury were discharged by them. The jealousy² with which the state looked upon the exercise of these privileges is a sufficient proof that the clergy sympathized rather with the accused than the accuser, with the people rather than their rulers.

Its com-
mutation of
punish-
ment,

§ 62. As the clergy took upon themselves to modify the punishments administered by the state, so they ventured to legislate upon a yet higher matter, the difficulty and delicacy of which it is not easy for us

¹ "Id etiam miserationis intuitu æquum duximus custodiri, ut qui pro quibuscunque culpis in carceribus deputantur, ab archidiacono, seu a præposito ecclesiæ singulis diebus Dominicis requirantur, ut necessitas vincitorum secundum præceptum divinum misericorditer sublevetur, atque a pontifice, instituta fidei et diligenti persona, quæ necessaria provideat, competens eis

victus de domo ecclesiæ tribuatur." Concil. Aurel. v. can. xx. ap. Labb. tom. v. p. 396. To the same effect see Lib. 1. Cod. Justiniani de Episc. Audi. tit. iv. 22. p. 75. ed. fol. Colon. 1624.

² "Addictos supplicio nulli clericorum vel monachorum per vim atque usurpationem indicare liceat ac tenere." Lex Arcadii et Honorii.

now to appreciate. The system of self-imposed penance, which led to the austerities practised by Simeon Stylites, John the Faster, and their followers, needed control and regulation.

§ 63. The heart of the penitent sinner has told him in all ages that something more substantial than sorrow for sin is needed for the abolition of its punishment. It is felt and admitted that sorrow is not repentance. Such a sentiment may be nothing more than transient remorse, and may exist irrespective of any true amendment of heart or conduct. Some proof must be given of the reality of the change. To show his sincerity, and to quiet his conscience, the penitent often practised austerities which were excessive. The church, soberly as well as kindly, interposed to direct the conscience of the sinner, and to decide on the nature, the amount, and the application of this proof. She took upon herself to legislate upon the entire subject in all its bearings, and reduced it to a system, of which the successive steps were contrition, confession, and satisfaction.¹ Hence the doctrine of sacramental penance, and the usages which followed from it as its necessary development.

§ 64. Among the earliest of those who directed their abilities to the consideration of this subject, was Theodore, archbishop of Canterbury. It was he who matured this system of faith and practice in the Latin

By regulated penances,

¹ "Ne ænig man ne mæg synna buton andetnesse wel gebetan. Æfter andetnesse man mæg mid dædbote Godes mildheortnesse ræðe geearnian· gif he mid inneweardne heortan hrofige· ⁊ þ behreowsige þ he þurh deofles lare ær gefremede to unrihte."—Saxon Penitential, MS.

Laud. 482, fol. 45 b. For the more matured and systematic theory of the Schoolmen, who divided it into compunction, confession, and satisfaction, see Pet. Lomb. lib. iv. dist. 16; 3 Thomæ, q. 90, art. 2 and 3; Bellarm. de Pœnit. lib. i. cap. 17; Kellison in 3 Thomæ, p. 300.

church. His "Penitential" fixes with precision the exact amount of punishment due to each crime, and weighs in an accurate balance its extenuating or aggravating circumstances, its modifications of age, time, place, and condition of life. Every sin into which human nature can plunge must be subjected to the testing powers of his ecclesiastical crucible, and he is not satisfied until he has obtained an analysis of its component parts.¹ The prevailing tone of his code is one of oriental² severity. He punishes the culprit with a zeal which savours of revenge. The church caught his spirit, echoed his sentiments, and carried out his discipline. The doctrines of Tertullian and Novatian were revived. As a natural result, the clergy were regarded as the ministers of vengeance rather than of reconciliation, of Draco rather than of Christ.

The system
abused,

§ 65. A system such as this could not be of long continuance. It defeated the very purpose for which it was instituted. It drove the penitent to despair, while it confirmed the sinner in his sin and the hypocrite in his hypocrisy. The more sober-minded of the clergy shrunk from inflicting its punishments, and the laity refused to submit to their infliction. All parties felt that it was a mistake, and it was gradually su-

¹ " solerter admonentes doctum quemque sacerdotem Christi ut in universis quæ hic annotata reperit, sexum, ætatem, conditionem, statum, personam, cujusque pœnitentiam agere volentis, ipsum quoque cor pœnitentis, curiose discernat."—Beda de Remediis Peccatorum. Opp. viii. 961, ed. 1612.

² Concerning Theodore's personal history, see Ceillier, Hist. des Auteurs Sacres, xvii. 740. His Penitential is thoroughly oriental in regard to the crimes which it men-

tions and their punishment. Of the former it is unnecessary to write; of the latter a few specimens may be given, in order to show the spirit in which the work is conceived. The envious man is to endure penance for three years. Theft from a minister of the church is punished with a penance of seven years. Five years' penance is the mildest punishment for giving false testimony. If any one eats meat which he knows to have been stolen, let him abstain from animal food for two years.

perseded. The Roman Penitential, or that which went under the name of the Venerable Beda, was regarded as of equal authority.¹ But the severity of Theodore's system introduced the doctrine of the commutation of penance, and this in its turn materially contributed to augment the wealth and the power of monachism.

§ 66. Theodore's code, if fully carried out, would have placed most men in a state of penance, which, according to its requirements, would have lasted all their life. A modification of it was discovered, by substituting one kind of satisfaction for another. According to the Book of Daniel,² almsdeeds blot out sins, therefore almsdeeds might be accepted in lieu of penances. That the Mass is an expiation for guilt is declared in the Canon;³ men, therefore, were enjoined to hear Masses. Penance might be redeemed in many ways. "Whosoever will," says an early Saxon Penitential, "let him erect a church to God's honour, and give land to it, and place therein men who shall intercede for him daily; let him improve roads by

By commutation of penance,

It must be admitted that Theodore's Penitential contains some suspicious theology, and sanctions usages which were inconsistent with the discipline of the Western Church, and which probably were never accepted in her ministrations. Such, for instance, are the following: That the adultery of the woman dissolves marriage, but not that of the man; that after two years' penance the woman who has been put away for adultery may marry another; that a man may marry a second wife, if the first enter a monastery, or have been carried away into captivity and cannot be redeemed within two years.

¹ "Si habent Pœnitentiale Romanum, vel a Theodoro episcopo, aut a venerabili Beda presbytero usitatum; ut secundum quod ibi scriptum est interrogent confitentem, aut confesso modum pœnitentiæ imponent."—Regino lib. i. Inquis. § 95, p. 30, ed. Baluz. ed. 1671.

² Dan. iv.:—"Peccata tua elemosynis redime, et iniquitates tuas misericordiis pauperum;" where see the Glossa Ordinaria and Nic. de Lyra, iv. 1551, ed. fol. Lugd. 1589.

³ "... qui tibi offerunt hoc sacrificium laudis, pro se suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ."—Sacram. Gregor. p. 2, ed. Muratorii, fol. Venet. 1748.

“ building bridges over deep waters and foul ways;
 “ let him help the destitute, and widows, and step-
 “ children, and pilgrims; let him free his own slaves,
 “ and take steps for the emancipation of those of
 “ others; let him provide the poor with fires, baths,
 “ and beds, and supply the bedridden with Masses.”¹
 The same document proceeds thus:—“ One day’s fast
 “ may be redeemed by one penny. One day’s fast
 “ may be redeemed by two hundred and twenty
 “ psalms. Twelve months’ fast may be redeemed
 “ by thirty shillings, or by freeing a man who is
 “ worth that sum; and instead of one day’s fast, you
 “ may sing seven times the psalm, ‘Beati immaculati,’
 “ and seven times the ‘Pater noster;’ and for one
 “ day’s fast you may bow your knee sixty times to
 “ the earth, with ‘Pater noster.’ A fast of seven
 “ years may be compensated in twelve months, if the
 “ penitent each day sing the psalter, and another
 “ during the night, and fifty psalms during the evening.
 “ A Mass is equivalent to twelve days’ fast; with ten
 “ Masses it is possible to satisfy a fast of four months;
 “ and one of twelve months may be compensated by
 “ thirty Masses.”² The greatest stretch of ingenuity
 however, is exhibited in the directions how to despatch
 a fast of seven years in three days. If the sinner be “ a
 “ powerful man and well provided with friends, let
 “ him take his staff in his hand, and go barefoot,
 “ and put woollen on his body, and not come into a
 “ bed, but lie upon the floor, and he may so manage
 “ that the period of seven years be dispensed with in
 “ three days in this wise:—Let him take to his assist-
 “ ance twelve men, and let them fast three days on
 “ bread and water, and procure in addition thereto,

¹ The above extract is slightly
 abridged from the Saxon Peniten-
 tial contained in MS. Laud. 482,

fol. 40 b. See Edgar’s Canons,
 § 14.

² Id. fol. 42 b.

“ seven times, one hundred and twelve men, who shall fast with him for three days. And thus shall the whole number collectively have fasted as many fasts as there are days in seven years.”

The system gradually extended. A treatise is ascribed to Beda, which rules that a long penance may be reduced into a manageable compass by giving in alms for the first year of its duration the sum of twenty-three shillings, and so on, year by year, in a decreasing ratio, until sixty-four shillings shall have been expended upon the poor. If the sinner is “ a powerful man,” he should redeem slaves from bondage and captives from captivity.¹ An ancient pontifical, of English origin, provides for the case of a wealthy penitent who is unable to fast: he may commute a penance of seven weeks by the payment of twenty shillings; if he cannot pay so much, half the sum should be offered and would be accepted.² The Ecclesiastical Laws of King Edgar³ allow the sick man to redeem one day’s fasting by the payment of one penny. Thus we see the system in general employment by the English clergy; and the laity did not object to a compromise between their convenience and their conscience.⁴

¹ Opp. viii. 968, ed. 1612. It is right, however, to state that the authenticity of this work is questionable. The same provision occurs in the *Pœnit. Andegavense*, p. 36., printed in the appendix to Morinus.

² *De antiq. Ecclesiæ Ritibus*, i. 276, ed. 1788. The same licence finds its way into the *Penitentials of Regino*, ii. § 438, p. 378, ed. Baluz. of *Buchard of Worms*, xix. § 22, fol. 204 b., ed. 1548, and of *Halitgarius*, p. 6 in the Appendix to Morinus.

³ *Of Penitents*, § 18.

⁴ It is right, however, to state that this was not attained without a struggle and a protest. Within half a century after Theodore’s death, the clergy who met at the Council of Cloveshoe found it necessary to raise their voices against this “*nova adinventio et periculosa consuetudo*.” It is a good deed, say they, to repeat the psalms, to bend the knee in prayer, and daily to give alms to the poor; but it is not fitting that these acts of devotion should supersede fasting and such other penitential observances as may have

The system
in its
practice.

§ 67. It is easy to see how in process of time the real principles of the earlier penitential discipline would be disregarded, and how a system at once lax and corrupt might be substituted. It gave an impetus to the liberality of such repentant "powerful men" as had wealth sufficient to found and endow a monastery or a church, or to comply with the other demands of Theodore's Penitential. Instances are numerous, but it may be sufficient to adduce the following:—The monastery of Gilling¹ was founded as an atonement for the murder of Oswiu king of Northumbria. Others were erected and enriched from kindred motives; Malmesbury for the pardon of the crimes of its founder;² Lestingham, in order that Edilwald might benefit by the prayers of its inmates.³ It would be easy to extend this list to almost any length; but a few illustrations derived from grants made to Abingdon will suffice. Thus, Ini grants lands "for the forgiveness of his sins;"⁴ Berhtulf, king of Mercia, "for the remedy of his soul, and for the expiation of his sins;"⁵ King Edward the Elder, "for the remedy of his transgressions, and for those of his predecessors and of his posterity;"⁶ Ethelstan, for the remission of his sins, and for the souls of his predecessors;"⁷ Edred, "for the remedy of his soul."⁸

been enjoined. They add, that their attention had been directed to this abuse by what had recently occurred. A certain "powerful man" had boasted in his letters that so abundant was the store of satisfactions which had been promised to him upon the commission of a grievous sin, "that if he were to live for the next three hundred years he would need no further expiation." Wilkins' Concil. can. xxvi. and xxvii. vol. i. p. 98.

¹ "... castigandi hujus facinoris gratia."—Beda, H. E. iii. 14.

² Dugd. Mon. i. 257: "... pro remedio animæ meæ et indulgentiam criminum meorum"

³ Beda, H.E. iii. 23.

⁴ vol. i. p. 11.

⁵ id. p. 29.

⁶ id. p. 56.

⁷ id. p. 72.

⁸ id. p. 140.

Other charters state that they were executed by the donor "in the expectation of obtaining a greater reward;"¹ and he expresses a hope that the transitory goods which he has given to God's service shall be the means of obtaining for him an eternal inheritance in the kingdom of God in heaven.²

§ 68. But it was not every one who could found a monastery or build a church; and if this system of compensation had been limited to "powerful men," it would not have pressed so closely or worked so mischievously as we have reason to fear it did. The meshes of the ecclesiastical net were small enough to catch poorer sinners, and the meaner satisfactions which they could afford to make were not rejected. Penance was degraded into a system of bargaining, and as such grew contemptible.³ The earlier discipline became obsolete;⁴ it was too accurate, too definite, it left too little scope for an arrangement between the confessor and the penitent. The more unscrupulous among the clergy devised for themselves a more pliant system of legislation, and forged a code of laws better

¹ vol. i. pp. 67, 69.

² id. pp. 85, 93.

³ The practical working of the system is thus recorded by honest Peter Damiani, whose invective is all the more valuable, inasmuch as it is addressed to the offending party, and to a certain extent involves himself also, in his protest against the abuses of his age:—"Præterea non ignoras quia cum a pœnitentibus terras accipimus, juxta mensuram muneris eis de quantitate pœnitentiæ relaxamus."—Pet. Damiani Epist. lib. i. ep. 12: Opp. i. 187, fol. Rom. 1606. And in

another passage equally precise:—"Cum sacerdotes ecclesiæ annosam indicunt quibusdam peccatoribus pœnitentiam, numquid non aliquando certam pecuniæ præfigunt pro annorum redemptione mensuram? Ut nimirum facinora sua eleemosynis redimant, qui longa jejunia perhorrescunt."—Epist. lib. v. ep. 10: Opp. i. 210.

⁴ "Pœnitentiam agere juxta antiquam canonum constitutionem in plerisque locis ab usu recessit, et neque reconciliandi antiqui moris ordo servatur."—Concil. Cabilon. ii. can. xxv. ap. Labb. Concil. vii. 1277.

adapted for their own ends. It became necessary to search for those falsified penitentials,¹ to call them in, and to destroy them. Conscientious men² were terrified when they thought what effect this facility for sinning might have upon the people, and they entreated that such books as these might be prevented from falling into the hands of the laity.

The care
of the
church for
education,

§ 69. But more lasting than these, as outliving all change of society, was the care taken by the church for the education of the people. For a long time they were the only teachers of the entire population of England. Instruction was nowhere to be had but from them. They collected, preserved, and transmitted the scattered fragments of learning which had descended to their own time. The monastery was the only school, the monk or the cleric the only teacher. The education which they could give was no trifling boon; and the laity could not fail to notice that it led to the substantial prizes of wealth, honour, and influence. With no better advantages than those which the school of the monastery of Wearmouth afforded, Beda achieved a reputation which carried his name over Europe. Alcuin, educated within the monastery of York, was competent to teach the teachers of Charlemagne, and

¹ " . . . repudiatis ac penitus eliminatis libellis, quos Pœnitentiales vocant, quorum sunt certi errores, incerti auctores."—Concil. Cabilon. ii. can. xxxviii. ap. Labb. vii. 1279. And in the Council of Paris the same abuse is set forth more fully: "Quoniam multi sacerdotum, partim incuria, partim ignorantia, modum pœnitentiæ reatum suum confitentibus, secus quam jura canonica decernant, imponunt, utentes scilicet quibusdam codicillis contra canonicam auctoritatem scriptis, quos Pœnitentiales vocant

omnibus nobis salubriter in communi visum est, ut unusquisque in sua parochia eosdem erroneos codicillos diligenter perquirat, et inventos igni tradat."—Can. xxxii. ib. p. 1261. See also Concil. Turon. iii. can. xxii. id. p. 1264. Concil. Mogunt. A.D. 847, can. xxxi. Regino, lib. i. § 292. Burchard xix. § 28. Ivo, part iii. § 88, and part xv. § 46.

² Nic. Papæ I. Respons. ad Decreta Bulgar. lxxv. ap. Labb. Concil. viii. 542.

he obtained from that monarch the proud title of the restorer of letters in France.¹

We must trace this subject somewhat more in detail.

§ 70. Documents in all ages, even in the darkest periods, bear testimony to the great zeal of the church in the cause of education. The want of education felt,

There have always been men who have lamented the existence of ignorance, and striven for the advancement of sound learning as part of religious education. Lupus, the most eloquent and learned prelate in the court of Ludovicus Pius, grieves over the degeneracy of his own age, arising from the want of books and teachers.² The council held at Rome in A.D. 826, found it necessary to suspend various priests, deacons, and sub-deacons, in consequence of their ignorance; and it plainly hints that there were many bishops whose acquirements were not more satisfactory.³ The Council of Arles, in 813, declared that ignorance is the mother of all errors,⁴ and required that the clergy should have some acquaintance with the Holy Scriptures and the canons as the rules of faith and practice.

§ 71. From this period a steady effort was made by the more enlightened of the clergy to remove the blot. The bishop in his palace, the monk in his and remedied.

¹ " . . . le célèbre Alcuin, dont la mémoire sera toujours en bénédiction parmi la nation Française, tant qu'il s'y trouvera des gens de lettres. C'étoit un homme habile dans le Grec comme dans le Latin, et versé dans toutes les sciences divines et humaines, qu'il avoit apprises sous Egbert archevêque d'Yorc en Engleterre."—Hist. Lit. de la France, v. 8.

² "Nunc litterarum studiis pæne obsoletis, quotusquisque inveniri

possit, qui de magistrorum imperitia, librorum penuria, otii denique inopia, merito non queratur."—Ep. xxxiv. ap. Du Chesne, Hist. Franc. Scriptt. ii. 749.

³ Can. IV. ap. Labb. Concil. viii. 106.

⁴ "Ignorantia mater cunctorum est errorum, et maxime in sacerdotibus Dei vitanda est, qui docendi officium in populis susceperunt. Sciant igitur sacerdotes scripturas sanctas et canones." Can. III. Id. vii. 1235.

monastery, and the parish priest in his parsonage, each contributed to the great work of education. Ecclesiastical laws¹ were enacted to secure for the people the advantages which it was believed would result from a system so comprehensive. Nor were these schools instituted for professional purposes only. The benefits they conferred were not limited to those persons who were intended to recruit the ranks of the priesthood; for although these schools were founded by the clergy, supported by the clergy, and conducted by the clergy, yet free access was afforded to all who chose to profit by the advantages which they offered.² Persons of different ranks of life were thus instructed in secular and religious learning, who might afterwards marry and enter the world as laymen.

Summary
of the
question.

§ 72. From these considerations it appears that during the period of history embraced by the Chronicle of Abingdon there existed a remarkable unity of

¹ Concerning the regulations enacted for the guidance of bishops, see Labb. Concil, tom. v. p. 855. Capit. Carl. Mag. lib. vi. cap. 163. Labb. viii. 692; for those affecting monasteries, see Labb. tom. v. p. 851. vii. 1251. Wilk. Concil. tom. i. p. 95.; for those concerning the parochial clergy, see Concil. Vasense III. can. 1. ap. Labb. tom. iv. p. 1679, also vii. 1251. The following extract will show the nature of the instruction which these schools were intended to supply. "Et ut scholæ legentium puerorum fiant, psalmos, notas, cantus, computum, grammaticam, per singula monasteria vel episcopia discant, sed et libros catholicos bene emendatos habeant." Labb. tom. vii. p. 985. They were intended to teach grammar, arithmetic, singing,

and the elements of religious knowledge.

² "Ex ipsis baptizatis alii traduntur scholæ et offeruntur a parentibus Christo, ut possint futuri esse sacerdotes et serviant Christo. Alii tantum doctrina traduntur, ut legant, et cognoscant Christum; et accipiant cum benedictione intra ecclesiam uxores, ut serviant conjugio." Beatus adversus Elipandum. lib. 1. ap. Thomassin de Antiq. Eccl. Discip. ii. 293, ed. fol. Par. 1688. On the other hand, see Pertz, i. 203, where occurs the following Capitulary of A.D. 817: "ut schola in monasterio non habeatur, nisi eorum qui oblati sunt." Abingdon adopted the more liberal side of the question, as appears certain from the instance which will be found in this volume, p. 229.

sentiment and interest between the clergy and the people. We have seen that the bishop and the parish priest cared as well for the temporal happiness as the spiritual progress of all sorts and conditions of men. They could help the Saxon serf and the Norman villein and his family in various ways, and they did not hesitate to lend a helping hand. By their influence the chain of the bondman's slavery was made less galling; his children were educated and advanced in life. They stood between him and the oppression of his feudal superior; and if this were not enough, through them his wrongs found a way to the ear of his sovereign. They were his advocates in the courts of law, in prison they visited and comforted him. If he had been plundered, they (if any one could) obtained for him the restitution of his property. In sickness they were the physician of the body as well as of the soul, for the little skill in the art of healing which then existed was in the hands of the clergy.¹ If the disease was of long continuance, the monastery

¹ During the middle ages the practice of medicine and surgery was almost entirely engrossed by the clergy. Gislebert, bishop of Lisieux, and Gautard, abbot of Jumièges (Gall. Christ. tom. xi. pp. 771, 959), were the physicians who attended William the Conqueror upon his deathbed at Rouen. Faricius, abbot of Abingdon, was a skilful leech; Henry I. frequently consulted him (see the present work, vol. ii. p. 45), and Queen Matilda retired there, that she might have his care upon the birth of her first child (id. p. 50). Du Cange (Gloss. Lat. i. 367, ed. 1840) gives a list of the physicians of the Kings of France, which shows that, with few exceptions, they were clerks, until a comparatively late

period. Many abuses sprung from this custom, and laws were enacted to prevent monks and canons regular from practising for fees (Concil. Remens. can. vi. ap. Labb. Concil. x. 984; Concil. Turon. can. viii, id. 1421.) The treatment which was sometimes employed was startling. Hugh de Orival, bishop of London, was induced by his medical advisers to adopt the following remedy for a cutaneous disease with which he was attacked: "*Credens asserentibus unicum fore subsidium, si vasa humorum receptacula (verenda, scilicet), exsecarentur, noc abnuat. Itaque et opprobrium spadonis tulit episcopus, et nullum invenit remedium, quoad vixit leprosus.*" W. Malmesb. de Gestis Pontiff. fol. 134. b.

was at once dispensary and hospital. The various offices of charity, kindness, usefulness, and brotherly love, which were discharged by churchmen alone for centuries, are now parcelled out among a variety of religious and benevolent societies, each of which stands high in public estimation. They did the work of scripture-readers at home and of missionaries abroad. Their system, so long as it existed, rendered it unnecessary to tax the country for the support of the poor. The monastery was the only inn; there the traveller was welcomed, housed, and fed; if overtaken by sickness, he was tended there with unpaid skill and watchfulness, until he could proceed upon his journey. Their ready benevolence and untiring zeal originated and carried on the machinery which in our day requires the support of thousands of voluntary subscribers and millions of involuntary ratepayers.

Sources of
monastic
revenue;

§ 73. Such benevolence and liberality could not exist on one side only. Unless reciprocated, these sentiments must soon have exhausted themselves. We cannot believe that our Saxon and Norman forefathers were always receiving, never giving; and that for all the good wishes and the good deeds done for them and theirs they made no return. It is certainly better, it is probably truer, to suppose that they were influenced by the same feelings as other men, and that the kindness which they received led to substantial gratitude in return. The lands and the tenements, the goods and the property lavished by them upon the church of Abingdon, were either so many thank-offerings for benefits already conferred, or the homage of respect for a system calculated to bestow innumerable blessings upon the souls and bodies of mankind.

Tithes,

§ 74. To enumerate the special forms in which this gratitude displayed itself, would lead to a wide field of inquiry. A few illustrations must suffice,

It seems to have been very generally admitted from an early period that tenths or tithes arising from all things, which yield a yearly increase by the gift of God, ought to be paid as a religious duty;¹ but the application of this general claim was left to the conscience of each individual. It followed that some paid tithes liberally, some grudgingly, others withheld them altogether. They were diversely disposed of:² to the priest, to the abbot, to the poor. When offered to baptismal or episcopal churches they were received as indefinite offerings, the precise quantity whereof was wholly arbitrary, although some kind of offering was necessary.³ It seems that the disposition of the offerings was entirely in the power of the patron, by the practice of some places; he might assign a certain portion to the minister of his church, and employ the rest at his own discretion.

§ 75. Instances of nearly every one of these peculiarities mentioned by Selden occur in the work before us. Although the perception of tithes by the monastery can be traced to the period before the Norman conquest,⁴ during the reign of Henry the First they were sometimes withheld entirely,⁵ or when paid were paid according to no fixed standard.⁶ Admitting the general principle, its application seems to have formed the subject of special agreement in nearly each several case. The abbot and his tenants met

¹ Thus S. Augustine: "Damus inde quandam partem. Quam partem? Decimam partem." *Serm. lxxxv. § 5.* *Opp. ed. Migne, vol. v. p. 522.*

² Selden's *History of Tythes*, ed. 1618. p. 66.

³ In this respect they followed the primitive usage of paying tithes,

as it was understood by S. Jerome: "At vero primitiva, quæ de frugibus offerebant, non erat speciali numero definita, sed offerentium arbitrio derelicta." *Opp. S. Hieron. tom. v. p. 451. ed. Migne.*

⁴ See vol. ii. pp. 27, 34.

⁵ p. 25.

⁶ p. 26.

and discussed the rate at which they were to be tithed for the future.¹ Special customs were pleaded, and the claim was admitted.² The tithes of Hanney appear to have been commuted by the grant to the abbey of ten acres of land.³ Landowners defined and limited the produce from which they were willing to pay tithe. The lord of one manor permitted tithes to be levied upon his corn, lambs, cheeses, calves, and pigs;⁴ while another, less liberal, stipulated that the privilege should extend no further than his cheese and wool.⁵ The son sometimes modified the gift of the father. Thus Giralmus de Curzun added to the tithes granted by his ancestors those arising from pigs, lambs, cheeses, and other titheable matters; but he withdrew, at the same time, from Abingdon, and appropriated to the church of Wantage, the tithes of three acres out of the thirty which the former establishment had already enjoyed.⁶ Corn only was titheable in one place,⁷ while demesne lands, lambs, and swine paid tithe in another.⁸ They were granted and accepted as a favour, as an act of devotion to God, and of especial regard to the church of Abingdon;⁹ they were not claimed as of right, nor was any attempt made to recover them by law. They were dealt with according to no fixed rule. Sometimes they were divided; one portion being paid to the monastery and another to the parish priest.¹⁰ Abbot Fari-cius acquired one-third of the tithes of Nuneham by gift, the other two-thirds by purchase.¹¹ Herbert de Monchensy gave two-thirds of the tithes of two of his manors, reserving the other portion in his own

¹ p. 26.

² p. 143.

³ pp. 200, 201.

⁴ p. 32.

⁵ p. 32.

⁶ p. 203.

⁷ p. 33.

⁸ p. 142.

⁹ pp. 34, 141.

¹⁰ pp. 27, 142.

¹¹ p. 53.

hands, and at the same time he gave the entire tithe of his mills and pigs.¹ The tithes of the corn of Chesterton were granted as a special favour, and to meet a particular emergency.² They were offered by the parishioners of Uffington for a definite object and upon an express stipulation.³ And, as if to place the question beyond dispute, it was admitted that the donor of tithes might appropriate them to any church he pleased.⁴

§ 76. No less conducive to the temporal welfare of ^{Obits.} these foundations was the anxiety which men showed to have their share in the services which were then offered up for the dead as well as the living. They frequently became benefactors to the church, in order that they might obtain its prayers for themselves and for those whom they loved.⁵ They stipulated that, in return for the lands which they gave, their names should be entered in the "Book of Obits." This entitled them to an interest in the prayers which the monks offered up day by day; they were remembered in the sacrifice of the Mass, and a special service was repeated for their benefit upon the third, the seventh, and the thirtieth day after their decease.⁶

¹ p. 62. See also p. 152, where one-third of the tithe was reserved, and two-thirds granted; and p. 169, where two-thirds were granted and the other third reserved.

² p. 136.

³ p. 142.

⁴ "... et ut facilius quod volebat obtineret, decimam domini sui de Winterburne, quam cui placeret ecclesiæ libere donare poterat, una cum filio, dono perpetuo contradidit." p. 170. And in the Chronicle of Battle Abbey, p. 27: "Tunc temporis adhuc licitum erat

quemque suas decimas quo vel cui vellet attribuere."

⁵ See the remarks of Mabillon in his Preface to the First Part of his *Acta Sanctor. sæc. iii.*, § xxvi. and those of the editor of the present volume in his Preface to the *Liber Vitæ Ecclesiæ Dunelmensis*. 8vo. Lond. 1841.

⁶ The following extracts from Leofric's Missal illustrate this part of the subject:—

"*Missa in die depositionis defuncti, vel iii. vel vii. vel xxx. vel anniversarium.* — Quesumus, Do-

The advantage extended yet further. Most large monasteries entered into an arrangement with their neighbours, by which each undertook to pray for the benefactors of the other, and thus an interchange of good offices was established. Upon the death of a monk, or of one who was regarded as such, the duty of the sacrist was to draw up an announcement of the fact, and it was despatched to those churches among whom this arrangement existed.¹

§ 77. Of the prevalence of this system there are several instances in the history of our own nation. The letters of Boniface, the apostle of Germany, frequently allude to it. As a return for having written the

mine, ut famulo tuo, ill', ejus iii^{um}, vii^{um}, xxx^{um}, vel anniversarium obitus sui diem commemoramus, sanctorum atque electorum largire consortium, et rorem misericordiæ tuæ perennem infundere, per Dominum.

"*Secretum*.—Adesto, Domine, supplicationibus nostris, et hanc oblationem, quam tibi offerimus ob diem depositionis iii^{mi}, vii^{mi}, xxx^{mi}, vel anniversarii, pro anima famuli tui, ill', placatus ac benignus assume. Per."—Missale Leofrici. MS. Bodl. 579, f. 245. See also Pœnit. Theodori xlv. § 1, and the Penitential contained in MS. Bodl. 572, fol. 69 b.: "Missa secularium mortuorum iii. in anno, tertio die et vii^{mo}, et xxx^{mo}.—Quia surrexit Dominus tertia die, et nona hora emisit spiritum, et xxx^a dies Moysen planxerunt filii Israhel."

Leofric's Missal also contains the service which was used in the churchyard for the repose of the dead, in the benefits of which the

whole fraternity participated. The following is an extract:—

"*Missa in cymiteriis*.—Deus, ejus miseratione animæ fidelium requiescunt, famulis tuis illis et illas, et omnibus hic in Christo quiescentibus, da propitius veniam peccatorum, ut a cunctis reatibus absoluti sine fine lætentur. Per eundem.

"*Secretum*.—Pro animabus famulorum tuorum, illorum et illarum, et hic omnium Catholicorum dormientium, hostiam, Domine, suscipe benignus oblatam, ut hoc sacrificio singulari vinculis horrendæ mortis exutæ vitam mereantur æternam. Per.

"*Ad. Co'*.—Deus, fidelium lumen animarum, adesto supplicationibus nostris, et da famulis et famulabus tuis, illis et illas, vel quorum corpora hic requiescunt, refrigerii sedem, quietis beatitudinem, luminis claritatem. Per."—MS. Bodl. 579, fol. 246 b.

¹ See the present Work, ii. 405.

"Life of S. Cuthbert," Beda requests that his name may be enrolled in the Album of the Monastery of Lindisfarne, so that after his death he may have his share in their prayers and masses.¹ The "Book of Life" of the church of Durham is still preserved, in which are recorded in letters of gold and silver the names of those who had contributed to its possessions.² In the treasury of the same cathedral exist several of the rolls which were carried about from monastery to monastery, and which record the death of the prior, and the assurance given by each of the associated churches that he should be remembered in their prayers.³

§ 78. Hitherto we have considered the monastic system with regard to its effects upon the spiritual and intellectual condition of mankind. But the question has a different bearing. We are justified in regarding

The effects
of monach-
ism upon
commerce,

¹ Opp. Hist. ed. Smith, p. 228.

² It is now preserved in the Cottonian Library, Domit. A. 7. See Wanley's Catalogue, p. 249. It has been printed by the Surtees Society.

³ It is unnecessary to enlarge upon the operation of a system which necessarily brought gain to those who had the management of its machinery, further than by appending a curious and hitherto unprinted letter, addressed to Leofric, bishop of Exeter :—

"L., gratia Dei episcopo, Adela Dei famula, quicquid melius in Domino. Opto me fore in tuis sanctis orationibus, ut tu sis in meis, Idcirco tibi mando de fraternitate atque communione sanctorum om-

nium, in qua cupio ut sis sicut ego. Omnes qui ea bona intuitionem mentis utantur, atque ita in fine sint perseverantes, ut nullo modo ex ipsa sint diffidentes, absque dubio coheredes fuerint Dei regno. Unusquisque enim fidelis, qui in ea cupit intrare, debet pro vivis et defunctis x. psalteria decantare, et psalmum "Deus, misereatur nostri" cotidie usare, et in feria ii. missam pro defunctis et in vi. feria missam pro vivis. Et si quis ex his fratribus hoc seculo fuerit functus, missam cotidie pro eo infra xxx. dies oportet celebrari. Quod ex beatissimis patribus, scilicet Ricardo atque Odolone, est decretum, pro quorum benefactis Deus est declaratus in magnis miraculis. Vale."—Missale Leofrici, Bodl. 579, f. 59,

the abbot as the wealthy landlord, continually resident upon his own estate, interested in the cultivation of his lands and the improvement of his soil, and applying to these ends all the resources at his command. The monastery afforded constant employment for the skilled workman. Intercourse with foreign countries made the monks acquainted with the refinements of Italy and France, and the luxuries of these countries were imported into England in exchange for home produce. The indirect influence which each monastic foundation produced upon the trade of the country ought not to be overlooked in an inquiry like the present.

A natural
result.

§ 79. It would be interesting as well as instructive could we recover some particulars illustrative of the mercantile pursuits of our ancestors; for the history of the commerce of England, no less than the history of its agriculture, is an unexplored subject. Both were influenced to a considerable degree by the monastic system, more, perhaps, than might at first appear to be obvious. The two, in fact, are dependent; for in proportion to the advancement of the one must be the progress of the other. Commerce cannot exist until home wants are supplied; but when these have been supplied, trade must be invited to carry off the surplus, and to give the producer an equivalent, either in *pecus* or *pecunia*. The excess of production over consumption, as it creates the stock in trade, so it enforces the necessity for getting quit of it; and the moment that Abingdon could have a surplus of grain or cattle, from that moment it must have commenced its history as a trading community.

Illustrated
by the
history of
Abingdon-
market.

§ 80. The situation of the monastery upon the banks of a navigable river contributed materially to the development of its capabilities, affording an easy com-

munication with Oxford on the one hand, and with London on the other, for the sale of its produce. Yet to a considerable extent it was independent of these advantages, since it enjoyed the valuable privilege of a fair within its own town. The keenness with which the exercise of this right was attacked, and the pertinacity with which it was defended, afford proof of the value at which it was regarded by the contending parties; and as the whole proceedings connected with the dispute illustrate the condition of society at the early period to which they relate, the following outline of the case is worth the attention of the reader.

§ 81. Shortly after the accession of Henry the First, The he was led to believe that the monastery had no ^{charter.} legal right to certain privileges which it then exercised. He requested his law officers to investigate the matter, and they forthwith proceeded to forfeit the whole abbey into the king's hands, pending the fuller examination of the question. The abbot lost no time in hastening to the court, taking with him the charter under which he claimed the exercise of those liberties. The king ordered that it should be read aloud by the bishop of Salisbury, who at that time was Lord High Chancellor; and its perusal having somewhat mollified the royal indignation, Abbot Vincent boldly asked the king to confirm it with his seal, promising the gift of three hundred marks of silver for the undisturbed possession of the matters in dispute. The king accepted this benevolence, but the abbot could not raise the requisite sum of money except by stripping off from some workmanship of S. Ethelwold the gold and silver with which it had been inlaid by the hand of the saintly artist. But the money was at last raised. The king accepted the bribe, and the monks enjoyed the privilege.

§ 82. In this condition affairs remained until the accession of the second Henry, when the inhabitants of Wallingford united with the men of Oxford in a combined attack upon the obnoxious privilege enjoyed by their neighbours at Abingdon. They stated to the king that the abbot had no such authority as he claimed under the charter of Henry the First. The king gave a ready ear to this ex-parte statement. Being on the eve of his departure to Normandy, he furnished the complainants with written authority for limiting the market at Abingdon to the sale of a few trifling commodities; promising that upon his return he would investigate the question more thoroughly. Armed with this authority, and supported by the constable of the royal castle, the men of Wallingford marched to Abingdon; and in the king's name they proceeded by force to clear the market. But this was too much for the patience of the abbot's retainers; they mustered in such numbers and exhibited such spirit, (the chronicler admits that "he did not know where they "found it,"¹) that they ignominiously expelled their enemies from the town, and thus vindicated the legality of their charter.

The law-suit.

§ 83. Disappointed, but not defeated, the men of Wallingford lost no time in crossing the channel; and having told their own version of the story to the king, they obtained from him a writ addressed to the Lord Chief Justiciary of England, which, as they fondly imagined, would annihilate the market at Abingdon. The Earl of Leicester, who was justiciary, directed that the letter should be read in the presence of the

¹ "Abendonenses autem, fori sui defensionem graviter ferentes, assumpta nescio unde audacia, omnes qui adveniant adversarios eum de- | decore a villa longius abegerunt;" ii. 227. For this use of the word "defensio" see the Glossary.

litigants. Both parties assembled, and the royal mandate was produced. It covered the malignants with shame, and confusion of face, for it was widely different from what they had expected. It ordered that a county court should be summoned, that from it should be selected thirty-four aged men, who could testify by oath what had been the usage during the reign of the king's grandfather, and that the matter should be decided according to their finding. A court having been held accordingly, the jurors declared that they had distinct and personal knowledge of the existence of a full market for the sale of all vendible productions at the time specified in the writ.

Here it might have been thought that the dispute would have ended; but the stake was sufficiently high to warrant another move in the game. The appellants once more addressed themselves to the king; they urged, what their opponents could not and did not attempt to deny, that upon the jury there had sat some persons who were connected with the abbey; and that favour, and not truth, had ruled their finding. A new writ was accordingly issued for a further hearing of the case. The men of Wallingford were summoned to attend, and not only they, but the whole county of Berkshire. And in order to remove every occasion of doubt, all who belonged to the monastery were held to be disqualified from acting as jurymen.

§ 84. The cause was heard at Oxford. It ended in a drawn battle, for the jurors could not agree as to their verdict. True to their party, the men of Wallingford swore that during the reign of Henry the First nothing, save bread and beer, had been sold within the market of Abingdon. The burgesses of Oxford went a step further; they admitted that it was a "full market," but that produce was not conveyed thither by ships or waggons. Such of the

The decision.

jurors as came from other parts of the county, gifted with better memories, conceded the privilege demanded in all respects save one. They hesitated to affirm that produce conveyed by ships of burden was admissible, or had been admitted, within the market; but they recollected that they had seen goods carried thither by the ships which belonged to the abbot. The Earl of Leicester, who sat as the Chief Justiciary, pronounced no sentence; but he went to the king, who was then at Salisbury, with a full report of the proceedings. And then and there he added his own testimony for the king's guidance in his decision. It was to the effect that he, the Justiciary, had himself seen the market in full operation in the time of King Henry; and, moreover, that his recollection extended as far back as the time of William the Conqueror, in whose reign he had been educated within the walls of the monastery. Satisfied with his evidence the king affirmed the previous judgment, and the abbot was again triumphant.

The
triumph.

§ 85. Defeated at law, the appellants resorted to another expedient. They tried intimidation; a dangerous experiment with a Norman ruler, especially with one of the temper of the first Plantagenet. They appeared before the king at Reading, and they told him that if the market at Abingdon continued, they could not hold their feudal tenures. Indignant at their pertinacity the king drove them roughly from his presence,¹ and commanded that from that day forward a market, in the fullest acceptation of the word, should be held at Abingdon, at which might be admitted the abbot's ships, while all others should be excluded. Thus ended the dispute, but not until it

¹ "... eosdem a se turbulenter abegit," is the expression of the gratified chronicler.

had entailed much labour upon the Abbot Walkelin.¹ The chronicler evidently thinks that the money, the care and the anxiety which it had cost were all well expended; and that had he abandoned the contest, he would have shown himself unfaithful to the interests of his monastery.

§ 86. Now we may at once admit that the abbot of Abingdon ought not to have been engaged in such disputes as these, and that his commercial speculations, however useful to his neighbours, were inconsistent with his character and position. Trading was a deviation from the purpose for which the monastery had been founded. It was intended to feed the souls of men, not their bodies; and in providing for the latter, it was possible that the former might be neglected. To guard against such an evil it was necessary that care and watchfulness should be exhibited; and various regulations were issued from time to time forbidding the clergy to engage in traffic. These emanated chiefly from themselves; and their stringency gradually increased, until the Council of London pronounced an anathema upon such monks and clerks as engaged in merchandise for the sake of gain.² The State, however, took a more indulgent and liberal view of the subject, and permitted its exercise under certain limits.³ It was, in fact, an

¹ See vol. ii. p. 229.

² "Secundum instituta patrum nostrorum sub interminatione anathematis prohibemus, ne monachi, vel clerici, causa lucri negotientur, et ne monachi a clericis vel laicis firmas teneant, neque laici ecclesiastica beneficia ad firmas teneant," —Can. x. ap. Wilk. Concil. i. 478. This passage is taken from a De-

cretal Epistle of Pope Alexander III. addressed to the Bishop of London. Lib. iii. Decret. tit. 50. c. 6.

³ Thus the Emperors Theodosius and Valentinian exempted from the usual customs the freight of vessels belonging to the monks, provided they did not amount to 2,000 "modii" of wheat: "Jubemus nullam navem ultra duorum millium

open question. The State left it to the church to make its own arrangement with its own members, and the rulers of the church were apprehensive that unless watched and guarded the experiment might prove a dangerous one. It might bring disgrace upon the whole order, and it was perilous to the souls of the individuals who engaged in it. It sometimes took such hold upon them that they abandoned the duties of their profession, and devoted themselves to the things of the world.¹ Still, however, it was not absolutely forbidden, and the monks of Abingdon committed no offence when they availed themselves of the privilege of trading with their neighbours.

The Fair a
religious
institution.

§ 87. It may be inferred from one or two indications in the legal proceedings just alluded to that this market was held upon Sunday.² This did not shock the age in which the custom originated. At that time fairs partook of a religious character, and were frequently, if not generally, kept upon Sunday, or some other festival, that, for instance, of the saint to whom the parish church was dedicated. The history of fairs is a curious one, and as it is closely connected with the subject of our inquiry, a few remarks upon their origin and progress here become necessary.

The word "Fair" is derived from the Latin *feria*,³ which signifies a festival; and in the ecclesiastical

modiorum capacem . . . religionis intuitu excusari posse." Cod. lib. i. tit. 2. § 10. in Corp. Jur. Civ. ii. 6. ed. Amst. 1663.

¹ "Comperimus nonnullos presbyteros et monachos, desertores ordinis sui . . . villicationes et negotiationes, diversaque turpia luera, sectari." Concil. Paris. vi. can. 28, Labb. Concil. vii. 1618.

² See ii. 180, note 4, and 227, note 2, where it will be observed

that in both instances the text has been tampered with.

³ Junius derives it from the Greek *φάριον*, *merces*: Skinner from the Latin *forum*. In the Catholicon, Joannes de Janua explains *feria* thus: "Cessatio ab opere servili, unde et *feria* dicitur festivus dies, in quo cessare debemus ab operibus servilibus, in qua sola res divina debet geri."

writers, a saint's day or a holiday. In accordance with the origin of the term, in the earlier ages of the church the fair and the saint's day were identified. That day was at once a holiday in the market and a holy-day in the church. The present usage of the word tells us which of the two predominated; and here, as in many other instances, etymology is a most instructive commentator upon history. S. Basil,¹ even in his time, urgently exclaims against the abuses which resulted from this blending of the secular and the sacred, and he shows the downward tendency of the arrangement, which it needed no S. Basil to predict. The senator Cassiodorus found it necessary to address himself to King Athalaric, and to entreat him to curb the violence of certain rustics who plundered the goods of the merchants who assembled with their wares upon the festival of S. Cyprian.² The body of S. Thomas the Apostle having been buried in the city of Edessa, one month in the year was devoted by the religious to the celebration of his memory; and during these thirty days merchants flocked thither, and occupied themselves with buying and selling.³ Thus at the first the two went hand in hand, but this could continue only for a time. One must be dominant. Would religion sanctify commerce, or would commerce secularize religion?

§ 88. For long these fairs preserved the semi-sacred How character which had been impressed upon them in abused.

¹ S. Basil. *Regula fusius Disput. Interrog. et Respons.* xl. Opp. ii. 589, ed. 1637.

² "Didicimus . . . præsumptionibus illicitis rusticorum facultates negotiantium hostili direptione sæpe laceratas; ut qui ad S. Cypriani festum religiosissime venerant peragendum, mercimoniisque suis faciem

civitatis ornare, egentes turpiter inanesque discederent."—Epp. lib. viii. ep. 33. Opp. p. 139, ed. Rotom. 1679.

³ "Adveniente festivitate, magnus adgregatur populorum cætus, ac de diversis regionibus cum votis negotiisque venientibus, vendendi comparandique per triginta dies, sine

their origin; and if the impression grew indistinct and then faded away, the effort was made to preserve it. The place of sale was in the immediate vicinity of the church, sometimes in the churchyard; and when, for good and weighty reasons, it was removed from the consecrated spot, the market cross was erected as a perpetual memorial that merchantmen are still Christians. Inscriptions¹ were raised calling upon men to deal honestly with each other, not to steal, not to cheat, "not to go beyond or defraud a brother in any matter." The wandering friar preached to the crowd which had assembled round the booth of the itinerant merchantman, and the open door was an invitation to enter into the church and worship. But despite these counteracting influences the result was what might naturally have been expected. In the train of business followed pleasure, and men rushed from the one to the other and gave the go-by to religion. She soon felt herself out of place, or the discovery was made for her. Towards the end of the reign of Henry the Third it became necessary for the

ulla telonii exactione licentia datur." —S. Greg. Turon. de Gloria Martyr. l. i. cap. xxxii. Opp. p. 757, ed. 1699.

¹ An instance (one out of many, doubtless) is, or was lately, preserved in the façade of the Church of S. Martin, the patron saint of Lucca, in which Rangerius exhorts all who come there to buy, sell, or exchange their goods, to deal fairly with each other. It was erected A.D. 1111, and is as follows:—"Ad memoriam habendam et justitiam retinendam curtis ecclesiæ B. Martini, scribimus juramentum quod cambiatores et speciarum omnes istius curtis tempore Rangerii episcopi fecerunt, ut omnes homines

possint cum fiducia cambiare, et vendere, et emere. Juraverunt omnes cambiatores et speciarum quod ab illa hora in antea non furtum faciant, aut traccamentum, aut falsitatem infra curtem S. Martini, nec in domibus illis in quibus homines hospitantur. Hoc juramentum faciunt qui ibi ad cambium ac species stare voluerint. Sunt etiam insuper qui curtem istam custodiunt, et quicquid male factum fuerit emendari faciunt. Anno Domini M.C.XI.

"Adveniens quisquis scripturam perlegat istam, De qua confidat, et sibi nil timeat." —Murat. Antiqq. Italica, ii. 882, ed. 1739.

papal legate¹ to remind Englishmen that churches were built for the purpose of appeasing God's wrath by prayer and other religious offices. He decreed that no market should be held in churches, and that no traffic or merchandise should be practised therein. He strictly enjoined upon the archbishops and bishops the necessity of carrying out this precept. The prelates hastened to enforce the legate's admonition;² but so deeply had the custom taken root, that it was no easy matter to eradicate it. Plays were enacted within the church, though forbidden by the Canon Law.³ Tournaments were held within the churchyard.⁴ The law of the land was at length evoked to curb these disgraceful scenes. In the thirteenth year of the reign of Edward the First an Act of Parliament was passed which declared that from thenceforward neither fairs nor markets should be kept in churchyards.⁵ So late as the reign of James the First one of the canons directs "The churchwardens or quest-men and their assistants to suffer no plays, feasts,

¹ "Eapropter districtius inhibemus et inhibendo statuimus ut in ecclesiis quibuscunque nostræ legationis nullus de aliquibus rebus venalibus mercatum teneat, nec ullam prorsus negotiationem exercere præsumat: archiepiscopis, episcopis, et aliis ecclesiarum prælatis in virtute obedientiæ firmiter injungentes, ut hoc salubre statutum per censuram ecclesiasticam ab omnibus inviolabiliter faciant observari."—*Constit. Card. Ottobon.* § xxxiv. ap. *Wilk. Concil.* ii. 14.

³ "Sacerdotibus parochialibus districtè præcipimus, ut in ecclesiis suis denuncient publice ne quisquam luctas, choreas, vel alios ludos inhonestos in cæmeteriis exercere præsumant, præcipue in vigiliis et festis sanctorum, cum hujusmodi

ludos theatrales et ludibriorum spectacula introductos, per quos ecclesiarum coinquinatur honestas, sacri ordines detestantur."—*Synod. Exon.* § xiii. *Wilk.* ii. 140.

"Ne mercata, negotiationes, aut secularia placita teneantur in cæmeterio." ii. 282, 283. See also *Reg. Winchels.* 291 b., 296 b.; *Courtn.* 52 b.; *Arund.* 413 b.; quoted in *Gibs. Codex*, i. 191, ed. 1761.

² *De Vita et Honest. Cleric.* 3^d dist. c. i. § 12, and the Comment of Barbosa thereupon.

⁴ Adam de Orleton, Bishop of Winchester, enjoined "ne hastiludia exerceantur in cæmeterio." *Gibson's Codex*, i. 191, ed. 1761.

⁵ 13 Edw. I. stat. 2. cap. 6.

“banquets, suppers, church-ales, drinkings, temporal courts or leets, lay juries, musters, or other profane usage, to be kept in the church, chapel, or churchyard.”¹

How superseded.

§ 89. These remarks apply only indirectly to the monastery of Abingdon. Left in the quiet possession of the privilege for which they had contended so energetically with their rivals of Wallingford, we may conclude that the monks availed themselves of it to the uttermost, and bought and sold, and got gain, and that the townsmen shared in the benefits which resulted from the wealth and the enterprise of the cloistered traders. But the feeling was a growing one that this was no legitimate employment for men of religion; and by a writ issued in the sixteenth year of the reign of Edward the Third, it was declared to be illegal for men in Holy Orders to occupy themselves in commerce.² Valuable as had been the impetus which they had given to the growing intelligence of the country, their guidance was no longer needed, and it was better for themselves and others that it should be withdrawn. The development of the resources of the nation required that the stream of its wealth should flow through a different channel. But in estimating the capabilities of the monastic system for good or evil, we should not forget that to the capital and the energy of its members, England is indebted not only for the extension of her Agriculture but her Commerce.

Conclusion.

§ 90. From a review of the whole subject, as it has passed before us, we may now form an estimate of

¹ Canon lxxxviii. of A.D. 1603.

² “Quod monachi et alii religiosi non exerceant mercandisas.”

Rot. Pat. 16 Edw. III. p. 1. n. 39. dors.

the value of the Abingdon Chronicle. It is not, it does not profess to be, a record of the facts which lie on the surface of history; of battles lost, of treaties broken, of invasions repulsed, of thrones overturned. These it leaves to the general historian. It affords materials, rarer and far more precious, to illustrate the advancement of society; the origin and growth of these various ranks and conditions of life which now constitute the English people. It shows how our forefathers acted, and were acted upon; how they were disciplined and educated by the pressure of the times in which they lived; how their interests, at first independent, gradually became harmonized and identified. And however much men may differ as to the interpretation and significance of its statements, those statements themselves are distinct and definite. The work demands a careful study, and it will repay it. The tale which it tells is worth reading; it is the history of a nation's progress, socially and morally, from barbarism to civilization.

JOSEPH STEVENSON.

1st September 1858.

APPENDIX TO THE PREFACE.

LIST OF EARLY SETTLERS.

LIST OF EARLY TRIBES.

LIST OF EARLY SETTLERS.

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CHRONICON

MONASTERII DE ABINGDON.

LIBER SECUNDUS HISTORIÆ HUIUS ECCLESIAE ABBENDONENSIS.

DE TEMPORIBUS ADELLELMI ABBATIS HUIUS ECCLESIAE.

Carta Wuillelmi Regis de hac Ecclesia.

WILLELMUS,² rex Anglorum, Lanfranco archiepiscopo, Roberto de Oilleio, et Rogero de Pistri, et omnibus aliis, fidelibus suis totius regni Angliæ, salutem.

A.D. 1066
-1087.
King
William's
mandate in
favour of
Abingdon.

Sciatis me concessisse Sanctæ Mariæ de Abbendonia, et Athellelmo³ abbati ejusdem loci, omnes consuetudines terrarum suarum, quæcumque jacent in ecclesia prædicta, ubicumque eas habeat, in burgo vel extra burgum, secundum quod abbas iste Athellelmus poterit demonstrare, per breve vel cartam, ecclesiam Sanctæ Mariæ de Abbendona, et prædecessorem suum, eas consuetudines habuisse dono regis Eadwardi.

De⁴ Recitatione Cartæ in Comitatu.

Quarum recitatio literarum in Berkescire comitatu prolata plurimum et ipsi abbati et ecclesiæ commodi

The effect
of this writ.

¹ The text of this History is printed from the Cottonian MS., Claud. B. vi.; the variations are from Claud. C. ix.

² A drawing of King William

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the Conqueror here occurs in B. vi. ³ *Athellelmo.*] Adelelmo in C. ix., and so always.

⁴ *De*] This and the following Chapter are transposed in C. ix.

A.D. 1066 attulit. Siquidem regii officiales illis diebus hominibus
 -1087. in ecclesiæ possessionibus diversis locorum manentibus
 multas inferebant injurias; nunc has, nunc vero illas
 consuetudines, eis pati satis graves, ingerentes. Sed
 exhibitis prædictis imperialibus mandatis, quibus rec-
 titudines ecclesiæ per cartam Eadwardi regis et attes-
 tatione comitatus in eodem comitatu tunc publice
 ventilatæ, ipsi officiales repulsam sibi adversam, eccle-
 siæ autem commodam, susceperunt; id viriliter domno
 Athellelmo abbate satagente. Cui plurimum auxilii
 ferebant duo ecclesiæ hujus monachi, germani quidem
 fratres, quorum major natus Sacolus, junior vero God-
 ricus vocabatur, cum quibus et Alfwinus presbyter,
 tunc ecclesiam regiæ villæ Suttune huic vicinæ gu-
 bernans; quibus tanta secularium facundia et præte-
 ritorum memoria eventorum inerat, ut cæteri circum-
 quaque facile eorum sententiam ratam fuisse, quam
 edicerent, approbarent. Sed et alii plures de Anglis
 causidici per id tempus in abbacia ista habebantur,
 quorum collationi nemo sapiens refragabatur. Quibus
 rem ecclesiæ publicam tuentibus, ejus oblocutores
 elingues fiebant.

[*Carta Willelmi Regis de Theloneo.*¹]

King
 William's
 charter of
 exemption
 from tolls
 and cus-
 toms.

Willelmus, rex Anglorum, vicecomitibus suis,² minis-
 tris totius Angliæ, salutem.

Sciatis quod volo et præcipio ut omnia quæ minis-
 tri monachorum [Abbondoniæ ement ad victum mo-
 nachorum³] in civitatibus et burgis, et omnibus mercatis,
 omnino sint quæta ab omni theloneo et consuetudine;
 et prohibeo vobis, sicut me diligitis, ne aliquis ves-
 trum amodo illis inde injuriam faciat.

Teste Eudone dapifero, apud Burhellam.⁴

¹ *Carta Theloneo.*] This
 title is added from C. ix.

² *suis*] suis et.

³ *Abbondoniæ . . . monachorum.*] Added from C. ix.

⁴ *Burhellam*] Bruhellam.

[*De Militibus istius Ecclesie.*¹]

In primordio autem sui adventus in abbatiam, non nisi armatorum septus manu militum alicubi² proce-
debat. Et quidem necessario id fieri oportebat. Multæ enim novitates conjuratorum indies passim
contra regem et regnum ejus ebullientes universos in Anglia se tueri coge-
bant. Tunc Walingaforde, et Oxeneforde, et Wildesore, cæterisque locis, castella pro
regno servando compacta. Unde huic abbatiæ militum excubias apud ipsum
Wildesore oppidum habendas regio imperio jussum. Quare tali in articulo hujus
fortunæ milites transmarini in Angliam venientes favore colebantur præcipuo.

Taliter itaque regni tumultuantibus causis, domnus Adellelmus abbas locum sibi commissum munita manu
militum secure protegebat; et primo quidem stipendiariis³ in hoc utebatur. At his sopitis incursibus,
cum jam regis edicto in Annalibus annotaretur quot de episcopiis, quotve de abbatiis ad publicam rem tu-
endam milites (si forte hinc quid causæ propellendæ contingeret) exigerentur, eisdem donativis prius re-
tentis, abbas mansiones possessionum ecclesiæ pertinentibus inde delegavit, edicto cuique tenore parendi
de suæ portionis mansionem. Quæ possessiones ab eis habitæ fuerant, quos Tahinos⁴ dicunt, et in bello Has-
tingis occubuerant. A quibus vero eadem possessiones primo usui ipsorum distributæ sint tahinorum,⁵ vel
cujus rei necessariæ gratia, supervacaneum est per-
scrutari; quandoquidem jam plurima (quod Divino ju-
dicio assistant) tempora præterierint, Qui solus, qua

A.D. 1066
-1087.
Condition
of England
at this
period.

Abbot
Athel-
helm's
arrange-
ments.

¹ *De Ecclesie.*] This title
is added from C. ix.

² *alicubi*] C. ix.; alicui, B. vi.

³ *stipendiariis*] C. ix.; stipidiariis,
B. vi.

⁴ *Tahinos*] Tainos.

⁵ *tahinorum*] tainorum.

A.D. 1066 intentione fiant, singulorum actus liquido perpendit, et
 -1087. quid inde recte judicari debeat novit. Quare mortuis
 his, quicquam calumniarum opponere desinimus. Unum
 tantummodo pro vero edicere possumus, quia perparum
 illarum fuerit possessionum, quod in solo proprioque
 servorum Dei usu, et peregrinorum susceptione ac
 obsequio, ab iis qui illas ecclesiæ distribuerunt, non
 fuerit delegatum. Porro qui vel parentelæ vel secularis
 alicujus respectu gratiæ donativo eo abusus fuerit,
 is videat an sua consideratio rectior ante Deum, quam
 donantis ecclesiæ quod sibi proprium constat, habeatur.
 Nam benefacta meliorum causa sæpe commutari solent.
 Itaque de his sat dictum: quare stilus ad historiam
 inchoatam vertatur.

The
 military
 tenants of
 Abingdon.

Hi sunt¹ milites tenentes de Abbendonia:—

Gueres de Palences, iii^{or} milites pro Samford et
 Leowartune vii. hidis, in Chiltune v. hidis, in Dentune ii. hidis, in Wateleia i. hida, in Barwrthe et
 Sunnigewelle iii. hidis.

Reginaldus de Sancta Helena, iii. milites pro v. hidis
 in Gerstune, et pro iii^{or} hidis in Frileford, et iii.
 hidis in Liford, et ii. hidis in Henrethe.

Ansgil, ii. milites pro Seuecurt, et v. hidis in Baiurthe, et i. hida in Mercham.

Warinus, iii. hidas in Suggewurthe pro servitio dimidii militis.

Hubertus, i. militem pro v. hidis in Witham.

Raimbaldus, militem et dimidium pro ii. hidis in
 Sunningeuuelle, et in Kenitune iii. hidis, in Gareford
 ii. hidis, in Boxore ii. hidis in Cumenore ii. hidis et
 terra de Blachegrave, et in Frileford, i. hida, quam
 dedit Bernerus Turstino de Sancta Helena, in Wurtha
 i. hida.

¹ *Hi sunt.*] The passage which here commences, and ends with the words “unius militis” on p. 6, does not occur in C. ix.

Raimbaldus, i. militem pro Tubbeneia.

A.D. 1066
-1087.

Aschetellus, ii. milites pro Leia et Cestretuna.

Herebertus filius Hereberti, i. militem pro Lechamstede x. hidarum.

Walterus de Riparia, ii. milites et dimidium pro Bedena.

Pro Bradeleia dimidium militem.

Walterus Giffard, i. militem pro Liford vii. hidarum.

Hugo de Boclande, i. militem pro Boclande x. hidarum.

Gillebertus de Culumbers, ii. milites pro Horduuelle et vi. hidis in Offentune.

Gillebertus, i. militem pro duabus hidis in Pusie et ii. in Mora et in Draicote, et i. hida in Lakinges.

Baldeuvinus de Culumbers, i. militem pro Flauflor.

Raerius de Aure, i. militem pro Sudcote.

Henricus filius Oini, i. militem pro iii. hidis in Abbendoniam et ii. hidis in Hulle.

Gillebertus Marescal, vii. hidas et dimidium in Gersentune; et Sueting, avus Matthiæ, in Wateleia i. hidam et dimidium pro servitio unius militis.

Hæc sunt nomina eorum qui tenent minutas partes quæ pertinent ad cameram domni abbatis:

Walterus de Gersindone, dimidium militis.

Benedictus de Westona, dimidium militis.

Petrus de Aldebiri, v. partem unius militis.

Petrus de Gosie, v. partem unius militis.

Johannes filius Roberti, apud Hanni quintam partem unius militis.

Robertus Frankolanus de Laking, quintam partem unius militis.

Filiæ Uuillelmi Grim, apud Marcham et apud Uuestuuike quintam partem unius militis.

Terra quæ fuit Galfridi de Samford, sextam partem unius militis.

Ricardus Gernun de Wateleia, sextam partem unius militis.

A.D. 1066 Terra quæ fuit Willelmi Chaunum, apud Wichtham
-1087. quartam partem unius militis.

Wuillelmus de Suttume, quintam partem unius militis, tempore hujus abbatis.

Item Johannes filius Roberti, apud Abbendun vi. partem unius militis.

Sed isti duo, Willelmus et Johannes, dant scuagium, et non faciunt wardam.

Wuillelmus de Wanci, in Kenintone quintam partem unius militis.

[*De Militibus Abbendonensibus, qui capti sunt in Mare.*¹]

Incidents
connected
with the
military
tenants of
Abingdon.

Item, tempore Athellelmi abbatis,² milites quidam Abbendonenses regis pro negotio Normanniam missi, dum maris in medio remigarent, a piratis capiuntur, spoliantur, quibusdam etiam manus truncantur, talique infortunio vix vivi abire permissi domum revertuntur. Quorum unus, Hermerus nomine, necdum alicujus terræ portionem adeptus, dum post diffactionem suam ab abbate sibi minus inde intenderetur, regem adiit, quid perpessus sit ostendit, unde in futurum victitet omnino sumptus sibi deesse conquestus est. Cui rex compatiens abbati mandavit debere se hujusmodi homini tantum terræ aliquorsum providere, qua quamdiu vixerit possit sustentari. Paruit abbas imperatis, et possessionem de victualio monachorum, quæ Dencheswrthe dicitur, curiæ Offentune subjectam, illi delegavit. Ita vir ille privatus domi sua tantum procurabat, de militiæ procinctu quoad vixit nil exercens.

¹ *De mare.*] This rubric does not occur in C. ix., but the narrative is here resumed in that copy.

² *Item . . . abbatis*] Tunc temporis. C. ix. fol. 134 b.

Hoc itaque eventu apud Offentunam dominium abbatiae A.D. 1066
diminutum. -1087.

Item, in Wichtham de terra villanorum, curiae Cumenore obsequi solitorum, illo ab abbate cuidam militi nomine Huberto v. hidarum portio distributa est.

De Quatuor Hidis de Uinchefeld.

Præterea, de villa Winekefeld, versus Wildesoram sita, regis arbitrio, ad forestam illic amplificandam, iiii. hidæ tunc exterminatæ sunt. Adeo autem saltus ille abbatiae noxius illo tempore extitit, quod non solum loca dudum hominum habitacula nunc ferarum fierent cubilia, verum et super hoc Major oppidi, quod in vicino super flumen Tamisiæ locatum, nomine silvæ, continet duas silvas, (quarum una Jerdelea, altera Bacsceat dicebatur,) illi villæ Winkefeld attinentes, sibi usurparet. Dicebatur is Walterus filius Oteri. Cujus potestati illo obniti parum profuit; cum esset illius castelli, et forestarum per comitatum Berkescire ubique consitarum, primas et tutor, et milites nostri penes eum excubias oppidi observarent. His itaque causis, quod sibi ille contraxerat tunc retinuit.

De Tademertuna.

Robertus de Oileio, et ipse prædives, castelli vero urbis Oxenefordensis oppidanus, dum pro contiguitate monasterii et ipsius castelli abbati suam inculcaret frequentiam, blandiloquio eorum studium quorum sit secularia potius augere quam monastica, circumventus abbas, eidem¹ castellano villam Tademertune inconside-

¹ *eidem*] C. ix.; idem, B. vi.

A.D. 1066 rate dedit. Sed post facti pœnitens, multis sæpe ultro
 -1087. citroque verbis inde habitis, vix ad ultimum regis deliberatione de investitura illius terræ idem vir demutari valuit. Restituta ergo abbati terra, oppidani animus adeo ægre rem tulit ut ad pacem revocari nulla potuisset suasionem, si ante ab abbate se munerandum singulis annis non certus foret decem librarum donativo. Quare consultu suorum abbas hujus pacificationis subire remedium impulsus, quoad vixit id viro postea contulit.

De i. Hida in Cestretuna et ii. in Hille.

Incidents
 connected
 with Ches-
 terton.

Turkillus quidam de Anglis, valde inter suos nobilis, in partibus Ardene mansitans, abbatis familiaritate et fratrum dum nonnunquam uteretur, de patrimonio suo terras duobus in locis ecclesiæ Abbendonæ concessit; quarum una Cestratuna, altera Hille nominatur; filio ipsius Siuuardo, tunc quidem adolescente, paternum concessum confirmante. De quo tale regis constitit edictum :—

Carta Regis de eadem Terra.

Uuillelmus, rex Anglorum, Lanfranco archiepiscopo, et Roberto¹ de Oileo, et omnibus baronibus et fidelibus suis, Francis et Anglis, in Wareuicensi comitatu, salutem.

Sciatis me firmiter et in perpetuum concessisse Adellelmo abbati, et ecclesiæ Abbendonensi, ut in dominio habeant absque ulla calumnia unam hidam in Cestretuna, et duas in Hylla, sicut Turkillus de Eardene eidem ecclesiæ in eleemosyna dedit.

¹ *Roberto*] Rotberto, and so always in C. ix.

De Niweham.

Dissimile autem quid huic propectui post accidit. A.D. 1066
 Nam alius nobilium, Leouinus, quandam villam Niwe-
 ham de suo patrimonio, trans flumen Tamisiae e regi-
 one monasterii Abbendoniae sitam, ipsi abbati, pretio
 accepto, distraxit. In qua distractione et calix præ-
 grandis magnifici operis, argenti aurique, Siwardi pon-
 tificis et olim hujus loci abbatis, expensus est; cujus
 vice alterum sequenti tempore satis approbandum ab-
 bas ipse restituit. Dum hoc fieret, rex Normanniæ
 degebat; et Odo, frater ejus, Baiocensis quidem epi-
 scopus, regnum Angliæ illo, vice regis, gubernabat.
 Cui abbas conquisitæ rei summam retulit, et apud eum
 quod egerat licitum sibi fore obtinuit. Sed cum tan-
 tum odii et discordii inter regem et eundem epi-
 scopum non multo post serperet ut eum in captionem,
 favente consultu archiepiscopi Lanfranci, poneret, cuncti
 qui ejus ope se auxiliari rebantur, offensum potius
 regis quam gratiam merentur. Unde cum negotium,
 cujus hic mentio est, illius episcopi concessu actitatum
 fuisse scivisset, adeo indignanter rem accepit, ut ean-
 dem abbati terram direptam alteri donaret. Ita hanc
 abbas jacturam perpeti coactus est.

A.D. 1066
 -1087.
 Incidents
 connected
 with Nunc-
 ham.

De Profectione Abbat' ad Scotiam.

Rex Scotiæ Malcholmus subesse regi Willelmo eo
 tempore detrectabat. Quare, coacto in unum exercitu,
 rex filium suum Robertum majorem natu Scotiam sua
 vice transmisit, cum quo et plures Angliæ primates,
 quorum unus abbas Athelelmus fuit. Præcipiens eis
 pacem armave offerre; pacem si obtemperantia sibi
 spondeatur; sin aliter, arma. Verum rex ille Lodonis
 occurrens cum suis, pacisci potius quam præliari de-

William's
 military
 expeditions
 into Scot-
 land and
 Wales.

A.D. 1066 legit. Proinde ut regno Angliæ principatus Scotiæ
-1087. subactus foret, obsides tribuit. Quo pacto inito, regis
filius cum exercitu ad patrem hilaris repedavit, a quo,
suae perfunctionis præmio, ipse cæterique secum comi-
tantes, ut quorumlibet dignitatem decuerat, donatur.

Iterum ad Uualos exercitus dirigitur. Quo etiam
milites hujus pæne omnes ecclesiæ proficisci jubentur,
abbate domi remanente. Cujus itineris causa pro voto
regis peracto, ipse Normanniam adiit.

De Præposito de Suttune.

Incidents
connected
with Sut-
ton.

Cum interea præpositus quidam regiæ villæ Suttune,
vicinæ huic ecclesiæ, Alfsi dictus, frequenter; contra an-
tiqua ecclesiæ jura, planis et nemorosis locis, rustico-
rum vallatus manu, barbare sese inferendo, homines et
animalia ita passim exagitabat ut ab eis regalibus
vectationibus summagia fieri exigeret, de nemoribus
Bacheleia et Cumenora virgulta quantum volebat re-
cidi juberet. Cujus ausum adeo viva manu tum abbas
coercuit, ut ab eo tempore illius viri deinceps alter sec-
tator non venerit. Nam primo, quadam vice dum
plumbum, regio usui exquisitum, junctis ecclesiæ bobus
præpositus idem in curiam regis Suttune carreitare
faceret, ipse baculo, quem abbas forte tenebat, non sine
dedecore cæsus, plumbum disjectum, boves reducti. Se-
cundo, cum de silva Bacheleia onustis progredieretur
rhedis, eadem onera abbas capiens, ipsum equo fugi-
tantem prope molendinum contiguum ponti fluminis
Eoche transvadare ad collum usque humectatum com-
pulit, vitato (timore abbatis) ponte. Sed cum ab eo
qui cæsus fuerat, penes reginam, per hos dies Wildesore
constitutam, querimonia de illata sibi injuria movere-
tur, quæ regis vice, Normanniæ degentis, justitiam re-
rum ingruentium impendebat, abbas nil moratus regium
inde prævenit examen, et pecunia exsoluit quicquid in

regis officiali¹ fuerat commissum. Præterea universis A.D. 1066
 tyrannicum excussit exactum præfectorum posteris. -1087.
 Nam in concione illa regia, et rationatione et plurimorum testimonio sapientum, peroratum est nequaquam debere ecclesiam Abendonensem hujusmodi sufferre exactum, quin libertate potiri perpetua. Ea itaque libertas tunc præconata, hodie usque celebris libere defenditur.

De Adventu Danorum.

Dein fama pererebuit Danos classem, qua Angliam oppugnarent, parasse. Quare militibus, quos Solidarios Troops levied against the arrival of the Danes. vocant, undecumque collectis, ubique locorum et in episcopiis et abbatiis tamdiu administrari victualia regis imperio jubetur, quoad rei veritas indice vero prædicetur. Cumque plurimum hac in expectatione anni tempus volveretur, nullaque Danorum impetito solida certitudine affutura sciretur, solidarii remunerati regio donativo ad propria remeare sinuntur.

De Morte Adelelmi Abbatis.

Inde rixarum et inquietudinum causæ per Angliæ Death of Abbot Athelhelm. regnum depressæ, pacis quies indulta est. Unde abbas a forinsecis mentem avertens negotiis, ecclesiasticis intendit studiis, et nunc litterarum suos subditos documentis excolens, nunc mores religionis videns, ornamentis quoque ecclesiam adaugens, disponere quæque suis profutura forent sollerter satagebat: præterea a fundamentis ecclesiam renovare, paratis in id exequendum sat copiose sumptibus. Cum itaque hujusmodi instaret exercitiis, inopinata quarto Iduum Septembri² mensis morte ab hac vita præripitur.

¹ officiali] officialem (?)

² quarto Iduum Septembri.]
 [Namely, 10 Sept. 1084.]

De Henrico Filio Regis.

A.D. 1066
-1087.
Of the visit
of Prince
Henry to
Abingdon.

Adveniente ejusdem anni Paschali festo,¹ regis filius Henricus, tunc quidem adolescens, suis in Normannia cum patre fratribus constitutis, Abbendonæ his solemnibus, uti rex ipse mandaverat, mansit diebus, domno Osmundo, Saresbiriensi episcopo, cum Milone de Walin-gaford cognomento Crispin, sibi cohærentibus; rerum copiam Roberto de Oileio non tantum regalium, sed etiam monasterii hujus familiæ mensis administrante. Quæ sollemnitas ab Incarnatione Dominica celebrata est M.LXXXIII. anno, indictione vii., epacta xi.

*Quomodo² Robertus de Oili reddidit ecclesiæ
Abbendonæ Tudemertun.*

Of the
sickness
and reco-
very of
Robert
D'Oyley.

Ejus temporibus, et temporibus duorum regum, scilicet Willelmi, qui Anglos devicerat, et filii ejus Willelmi, erat quidam constabularius Oxoniæ, Robertus de Oili dictus, in cujus custodia erat illo tempore provincia illa in præceptis et in factis, adeo ut de ore regis proferretur illi actio. Dives enim valde erat; diviti nec pauperi parcebat exigere ab eis pecunias sibi que gazas multiplicari. Sicut qui brevi versiculo de similibus comprehendit, dicens:

“Crescit amor nummi quantum pecunia crescit.”

Ecclesias vero cupiditate pecuniarum infestabat ubique, maxime abbatiam Abbendonæ, scilicet possessiones abstractæ, et frequenter in placitis gravare, quandoque

Paschali festo.] Easter Day
fell on 31 March.

Easter Day

| ² *Quomodo.*] This chapter does
not occur in C. ix.

in misericordiam regis ponere. Inter cætera mala, A.D. 1066
pratum quoddam extra muros Oxoniæ situm, consen-
-1087.
tiente rege, a monasterio abstraxit, et in usum mili-
tum castelli deputavit. Pro quo damno contristati
sunt fratres Abbendonenses magis quam pro aliis
malis. Tunc simul congregati ante altare Sanctæ
Mariæ, quod dedicaverat Sanctus Dunstanus archiepi-
scopus et Sanctus Atheluualdus episcopus, cum lacrimis
prostrati in terram deprecantes de Roberto de Oili,
monasterii deprædatore, vindictam facere, aut illum ad
satisfactionem convertere.

Interea, dum sic per dies et noctes Beatam Mariam
invocassent, decidit ipse Robertus in ægritudine valida,
in qua laborabat multis diebus impœnitens, donec vi-
debatur ei quadam nocte in palatio cujusdam regis
magni insistere, et hinc inde multitudinem magnatum
hominum assistere, et in medio illorum quandam glo-
riosam supra thronum sedere in muliebri habitu speci-
osam valde, et ante illam stare duos fratres ex con-
gregatione prædicti cœnobii, quorum nomina cognovit.
Et cum ipsi duo vidissent illum in palatium intrare,
flectebant genua ante illam Dominam, dicentes cum
magno suspirio, "Ecce, Domina, iste est qui possessiones
" ecclesiæ tuæ sibi usurpat, et pratum, unde clamorem
" facimus, nuper a monasterio tuo abstraxit." At illa,
commota adversus Robertum, illum jussit foras ejicere
et ad pratum ducere, quod a monasterio abstraxit,
ibique illum torqueri: ad cujus præceptum surrexerunt
duo juvenes ex circumstantibus, et duxerunt eum in
prædictum pratum, ibique eum sedere fecerunt. Et
statim convenerunt ibi turpissimi pueri, portantes
fœnum de ipso prato super humeros suos, iridentes, et
ad invicem dicentes, "Ecce carissimus noster, ludamus
" cum eo." Tunc fasciculos de humeris suis deponentes
et desuper mingeabant, igne subposito, et sic fumigave-
runt eum. Quidam ex eis tortas de illo fœno facie-
bant, et in faciem ejus jactabant: alii barbam ejus

A.D. 1066 inflammaverunt. Ille vero in tali angustia positus, clamare cœpit, adhuc sopori detento:¹ "Sancta Maria, "indulge mihi, jam moriar." Uxor autem ejus juxta lectulum ejus jacebat, et evigilavit illum, dicens, "Domne, evigila; grave enim dormis." At ille expergefactus a somno dixit: "Vere, grave;" quia in medio dæmonum erat. Illa respondit, dicens: "Dominus cus-todiat te ab omni malo."² Tunc ille narravit somnium uxori suæ; et illa, "Dominus flagellat omnem "filium quem recipit." [Heb. xii. 6.] Post paucos vero dies, cogente eum uxore sua, ad Abbendoniam eum navigare fecit, et ibi ante altare, coram abbate Reginaldo et omni congregatione fratrum et amicorum suorum circumstantium, Tademertune decem librarum redditum, (quas Athelelmi abbatis illuc usque dono exegerat) omnino remittens, contestatur suarum post se rerum possessiones³ ne inde quicquam exactionis ultra queretur;⁴ simul et amplius quam centum librarum summam, suorum pro emendatione præteritorum commissorum, sinuanda⁵ quoque monasterii reædificatione, quod nuper antea abbas Reginaldus ampliari inchoavit, super altare obtulit tunc ad præsens. Qui adeo monasterii renovationi intendit tunc, ut illud toto illo anno sine penuria fabricare accelerarent.

Post prædictam autem visionem quam viderat, jussu Dei Genitricis se a satellitibus malis torqueri, non tantum ecclesiam Sanctæ Mariæ de Abbendoniam curabat erigere, verum etiam alias parochianas ecclesias dirutas, videlicet infra muros Oxenefordiae et extra, ex sumptu suo reparavit. Nam sicut ante visionem

¹ *sopori detento*] sopore detentus (?)

² "*Dominus . . . malo.*" See Psal. cxx. 7. Vulg.

³ *possessiones.*] A comparison with the parallel passage at p. 25,

shows that we should here read "possessores."

⁴ *queretur.*] Read "quereretur," as at p. 25.

⁵ *sinuanda.*] Read "pro juvanda," as in the passage already referred to.

illam deprædator ecclesiarum et pauperum erat, ita A.D. 1066 postea effectus est reparator ecclesiarum et recreator^{-1087.} pauperum, multorumque bonorum operum patrator. Inter cætera pons magnus ad septentrionalem plagam Oxoniæ per eum factus est. Qui mense Septembris obiens in capitulo Abbendonensi in parte aquilonis sepulturam meruit; uxor autem ejus in sinistra ejus condita requiescit.

*De Rainaldo Abbate.*¹

Transacta vero Pentecostes festivitate [19 Mai.], die Of Abbot natalitii Sanctorum Martyrum Gervasii et Prothasii Rainald. [19 Jun.], regimen loci istius a rege, Rotomagum constituto, Rainaldo, ipsius regis olim capellano, tunc vero Gemmeticensis cœnobii monacho, donatur. Qui et Uualchelino Uintoniensi episcopo transmittitur, et ut ad locum ipsum perducatur ei præcipitur, et ecclesiastico more in cura illius designet Dominicum gregem. Fit quod imperatur; et die xv. Kalendarum Augustarum [18 Jul.] anno solari[s] primo cycli,² in abbazia victualium affluentia illo referta recipitur; et proxima Assumptionis Sanctæ Mariæ [15 Aug.], Dominae nostræ et cœli Reginae, celebratione, per Osmundum Seresberiensem episcopum apud eandem pontificalem sedem abbas consecratur.

De Hospitio Abbatis apud Lundoniam.

Secundo hinc anno per Gilebertum de Gant mansio Of the quedam, super flumen Thamisiæ sita via, qua West- Abbot's residence at Westminster.

¹ *De Rainaldo Abbate.*] The narrative [is here resumed in C. ix. at fol. 136.

² *cycli*] cidi, B.; cikli, C. ix.

A.D. 1066 monasterium a Lundonia civitate itur, ecclesiæ Abben-
 -1087. doniæ donatur, cum capella memoriæ Sanctorum Inno-
 centium dicata, ejusdem mansionis præ foribus condita.
 Idem etiam donum, antecessoris hujus abbatis tempore
 Athelelmi, iste vir contulerat : sed ipsius obitu cognito,
 sibi reusurpavit. At modo resipiscens, sub intermina-
 tione anathematis perpetuam possessionem retinendum
 eidem ecclesiæ devote idem restituit. Cui attestationi
 interfuere :

Rodulfus, ejusdem Gilleberti dapifer ; et
 Robertus de Candos, cum
 Roberto de Armenteres ;
 Ermerus de Rithie,¹ cum
 Roberto filio Osberni ;
 Radulfus, et frater illius
 Hamericus, nepotes Roberti ;
 Et plures alii.

De Morte Willelmi Regis Senioris.

Of the
 death of
 William
 the Con-
 queror.

Quarto autem adventus istius abbatis in abbatiam
 anno, rex apud castellum Madatensium ægritudinem
 incurrrens, quinto Iduum Septembri [9 Sept.] mensis
 diem clausit ultimum, anno Dominicæ Incarnationis
 MLXXXVII, indictione x. Cui succedens loco filius ejus
 Willelmus apud Westmonasterium circa² Sancti Mi-
 chaelis festum [29 Sept.] coronatur.

¹ *Rithie*] *Ridie*.

| ² *circa*.] Namely, 26 Sept. 1087.

Confirmatio Cartæ Eadwardi Regis, et de Hundredo.

Willelmus¹, rex Angliæ, vicecomitibus suis, in quo-
rum vicecomitatibus abbatia de Abbandonia terras
habet, salutem.

Præcipio ut tota terra abbatiae de Abbandonia ita
bene et pleniter habeat sacham suam et socham, et
omnes consuetudines suas, sicut melius habuit et ple-
nius tempore regis Eaduardi et patris mei; et
defendo ne aliquis inde injuriam faciat.

Teste Eudone dapifero, per Radulfum de Languetot,
apud Legam.

Et hundredum de Hornimere similiter, sicuti tunc
temporis habuit, testibus prædictis.

De Ductu Aquæ apud Boteleia.

Hujus regis regni anno secundo, quando civitas
Rouecestra ab eodem obsidebatur, contratenente ip-
sam Odone, Baiocensi episcopo, ejusdem regis patruo,
ductum aquæ, quem vulgo Lacche appellant, apud
Boteleam, viri de Seuecurda illicito ausu fregerunt.
Quibus tunc temporis Anskillus dominabatur, sed
eadem in quæstionem res postea in abbatis præsentia
posita, non debere fracturam illam eo quo facta est
modo fieri ratiocinatione sancitur publica. Unde
ille Anskillus apud abbatem hoc commissum x. pe-
pendit solidis. Egit tamen ut tunc indiceretur mo-
lendinario loci illius quatenus sibi singulis ab eo
redderetur annis duarum summa orarum.

¹ A drawing of King William Rufus here occurs.

De Capella apud Wisceleia.

A.D. 1087 In villa, quæ Uiscelea appellatur, Athelelmi abbatis
 -1100. primordii tempore deerat ecclesia. Nam parochiæ
 Concern- presbyteri de Suniniggas adjacet. Sed quia illic
 ing the indigenis hieme, vadis transitis, grave constabat ad
 Chapel at Sunningas ecclesiastica¹ audiendi officia convenire,
 Whistley. præterea et abbate eodem hospitandi gratia in illis
 divertente partibus, locus ipse missarum carebat cele-
 bratione, capella tunc primum lignea inibi consti-
 tuitur, ac per Osmundi episcopi manum in Sancti
 Nicholai memoria dedicatur. Verum Rainaldo abbate
 abbatiam gubernante, clericus ecclesiæ Sunninges apud
 episcopum præjudicium se pati suarum consuetudinum,
 causa capellæ de Uiscelee, conqueritur. Quare eadem
 capella inofficiari ab episcopo prohibetur. In proximo
 vero quadragesimali instante jejunio, episcopus Abben-
 doniam venit, ubi cum episcopo istud de ipsa capella
 abbas pepigit:—

Chirographum de eadem Capella.

Hæc est conventio habita inter Osmundum episco-
 pum et Rainoldum Abbendonie abbatem super ecclesia
 de Wisceleie, quam abbas Athelelmus construxit, et
 ab eodem episcopo dedicari fecit. Habebit in eadem
 ecclesia abbas Abbendonensis suum clericum, officiorum
 Dei curas agentem, omnesque oblationes, quæ ad ipsam
 ecclesiam ab quibuslibet oblatae fuerint, recipientem,
 et ad usum suum deserviendo ecclesiæ reservantem.
 Pro quo dabit abba episcopo unoquoque anno ad
 festivitatem Omnium Sanctorum [1 Nov.] dimidiam
 marcā argenti; habente nec minus ecclesia de Sun-

¹ ecclesiastica] the word "causa" appears to be omitted.

ninge omnes eas consuetudines, quas habebat in diebus A.D. 1087
-1100.
Eaduardi regis ex villa de Uisceleia.

Facta est autem hæc conventio regni Willelmi junioris anno ij^o, pridie Idus Martii,¹ quando ipse episcopus fuit Abbendonæ in xl^a. Cujus sunt isti testes ;
Ex parte episcopi :

Robertus archidiaconus ;
Heldebrandus frater Raimbaldi ;
Ricardus de Buro ;

Ex parte abbatis :

Wualterus, monachus Gemmeticensis ;
Odricus, monachus Abbendonæ ;
Wualterus Rufus ;
Wuillelmus de Aula.

De Scipena.

Viculus est burgo Abbendonensi contiguus Scipena Incidents
relating to
Shippon.
dictus. Hunc de abbacia, tempore Eadwardi regis, quidam ipsius constabulus, nomine Eadnotus, tenebat. Cujus viri terrarum metas postea Hugo Cestrensis comes adeptus, cum didicisset prædictum viculum hujus abbatiæ juri pertinere, commonitu Rainaldi abbatis et baronum suorum consultu, tertio regni Wuillelmi prædicti junioris regis anno et pridie Kalendarum Aprilium,² ipse comes in sanctuario ecclesiæ istius consistens, toto conventu fratrum ibi præsidente, quicquid in illo loco posse videbatur habere, Deo et Ejus Genitrici id obtulit, manu cultellum altari supponendo, et ut in perpetuum ratum constet verbis illud prose-

¹ *pridie Idus Martii.*] 14 March | ² *pridie Kalendarum Aprilium.*
A.D. 1089. | 31 March, A.D. 1090.

A.D. 1087 quando. Affuere illo cum comite Engenulfus et Uuil-
-1100. lelmus, uterque nepos ipsius; Godardus etiam de Boia-
villa cum Engerardo, et alii plures.

De hac, ut dictum est, re determinata, cum primo
apud eundem comitem oriretur sermo, litteras abbati
inde direxit, quarum hujusmodi extitit textus:—

Carta de Scipena.

Hugo Cestrensis comes Rainaldo venerando abbati
et carissimo amico suo, salutem.

Mando tibi quod de terra, quam erga me petiisti,
locutus sum cum uxore mea, et cum meis baronibus,
et inveni in meo consilio quod concedam eam Deo et
sanctæ ecclesiæ, de qua pastoralis cura super te im-
posita est, tali facto, quod dones mihi xxx. libras de-
narium de tua pecunia, et ut frater vester sim, et
uxor mea, et pater meus et mater mea, in orationibus
vestris, et ut¹ simus scripti omnes in Libro Commemo-
rationum, et ut sit factum tale obsequium pro nobis,
quale debet fieri pro uno fratre de ecclesia, ubicumque
moriatur. Quicquid itaque pro illa terra exactum
est, nil fieri relictum, nam et pecunia data, et cætera
quæsitæ omnino impensa.

De Cestretuna et Hilla.

Concern-
ing Ches-
terton and
Hill.

In comitatus supplementum, Henrici Warewicensis
comitis, regis Willelmi junioris, in sui imperii prin-
cipio, dono, patrimonium terrarum Turkilli de Ardene²
adjectum est. Quare idem comes de terra, diebus

¹ et ut] et ita ut.

| ² Ardene] Eardene.

Athelelmi, abbatis ecclesiæ, a prædicto viro Turkillo A.D. 1037
 donata, verbum Rainaldo abbati intulit, dicens ut alias^{-1100.}
 possessiones illius viri, ita et illam quam ecclesia¹
 habebat, sui jam juris esse. At ut ipsum comitem
 abbas sibi ecclesiæque benevolum, et muneris Turkilli
 concessorem et confirmatorem efficeret, eidem marcam
 auri obtulit. Quam gratanter comes suscipiens, coram
 hujus ecclesiæ sanctuario et monachorum coetu hic
 cohabitantium, horum quoque suorum baronum præ-
 sentia, quod petebatur sua auctoritate et ipse robo-
 ravit;

Ricardi filii Osberni;

Turstini de Mundford;

Herleuini presbyteri;

Wuillelmi Sorel;

Ricardi capellani;

Godrici interpretis; et aliis pluribus.²

De Bernero.

Mutuandæ necessitate pecuniæ, cujus constabat sum-
 ma xxx. librarum, abbas Athelelmus Roberto de^{Of three}
 Pirronis terræ quantitatem, quam quæsivit, in vadem^{hides of}
 posuit. Sed non longe post abbatis vitæ finis accidit.^{land at}
 Cumque Rainaldus in pastoralis succederet cura, et^{Culham.}
 prædictus Robertus parvam inde subnecteret curam³
 moriendi, Walchelinus, Wintoniensis episcopus, Berne-
 rum, defuncti nepotem, abbati adducens, hunc jure loco
 illius contestatur subrogari, in his quibus, cum in
 abbatiam venisset, fungebatur. Abbas autem hinc cre-
 ditum ejus, qui mortuus erat, unde redderet non
 habens, illinc interpellantis se et diligentis auctori-
 tatem intuens, nequaquam obniti quæsitis funditus
 quivit, sed tamen ad hoc vertit responsum, ut quæ

¹ *ecclesia*] ecclesiam B. vi: eccle-
 sia C. ix.

² *aliis pluribus*] aliorum plurium (?)
³ *curam*] curram;—(moram ?)

A.D. 1087 petebatur partim annueret, alia denegaret. Nam sine
 -1100. relevatione id se non permissurum, nec aliam, nisi tres, quas de villa Culeham habebat, hidas recepturum dixit. Si has abjuraret, cætera sibi remanerent. Ille cum id ab episcopo, cujus præsencia patrocinebatur, fructuosum agendum fore, (quia in aliud dimitti animus abbatis fixus erat nolle,) acciperet, remissum unde pulsabatur, fide sua interposita, ut nec per se nec per alterum unquam mentio alicujus inde machinationis moveretur, exsolvit. Dictorum horum et factorum Uintoniæ in hospitio abbatis, extra urbis meridianam portam sito, locus fuit, ubi interfuerunt:

Richerus de Andelei;

Ranulfus Baiocis;

Robertus Floriaci;

Gaufridus conestabulus;

Droardus;

Robertus Ermenoldæ villæ; et plures alii.

De iii. Hidis apud Culeham.

Transcursis postea duobus annis, idem Bernerus suæ oblitus sponsionis, constitutis episcopo prædicto et abbate ipso apud Apelford, discrimen præjudicii sibi illatum pro illa qua carebat terræ portione conqueritur. Super quo abbas non ultra debere quamlibet movere causam eundem per testes ostendit idoneos, nec se illi intendere. Quare tunc omnino deliberatum est nil causarum inde deinceps agitari, sed dominicis monachorum reliquo ævo usibus terram illam deputari, et merito. Nam adeo præ cæteris possessionibus illa a priscis temporibus libera habetur, ut nemo illic inhabitantium cujuslibet vicecomitis aut regii officialis jugo in aliquo deprimatur, nec vicecomitatus sive hundredi, sed solius abbatis curiæ, in discutiendis causarum even-

tibus subjiçiat; Bernerus vero de portione sibi A.D. 1037
 remanente militis et dimidii servitium consuetudina- -1100.
 liter prosequatur. Et hi¹ interfuere :

Robertus de Rosel ;

Robertus nepos Godmundi ;

Rannulfus Flambard, et frater ejus Osbernus, et
 plures alii.

Miles quidam Walterus, cognomen habens De Ripa- Concern-
 rio, et terram quæ Bedena dicitur tenens, ea tempes- ing lands
 tate obiit. Cui parvulus relictus est filius ejusdem at Beeton.
 nominis. Hac pro re istius patruus pueri, Godcelinus
 nomine, prædictam adipisci ambiens possessionem, in
 regis curia, apud Beccelean tunc constituta, argumen-
 tari inde exorsus est. Sed Rainaldo abbate puerum
 manu tenente, et contra illum ratiocinante, suo frus-
 tratus est conatu. Tunc desistente obnisi, suppli-
 catur quatenus, quoad puer majoris foret ætatis, suæ
 manui eadem possessio permittitur, daturus fidem nil
 se interim malitiæ in eo ad opus ipsius quæsiturum,
 præterea et trium militum exhibiturum, qui inde
 exiguntur, suo in loco more solito servitium. Fit
 ei quod petiit, se cuncta integre servaturum ut spo-
 pondit fidem abbati dedit. Sed tamen idem² puer,
 cum adolevisset, in his quæ sibi ratiocinatu compete-
 bantur publico nequivit admitti, nisi prius diversis
 inde habitis quæstionibus.

De Renovatione hujus Ecclesiæ.

Interea, dum prospera sibi succederent, abbas vete- Of the re-
 ris ecclesiæ oratorium amplificare disposuit. Jactoque building of
 fundamento operis, dum turri veteri (quod noviter ope- the church
 rabantur,) incautius quam expediebat unire pararent a of Abing-
 don.

¹ hi] hic.

[² idem.] MSS. isdem.

A.D. 1087 parte orientali, qua disjecta porticus innixa fuerat,
 -1100. undique fundamento ipsius terebrato et convulso, anno
 ab Incarnato Verbo M.XCI., die Veneris¹ quartæ hebdo-
 madæ quadragesimæ, indictione xiiii., fratribus vigiliis
 nocturnalibus instantibus, ac responsorio tertiæ lectionis
 terminato, loco quo capitulum tenebatur, casum mirabi-
 lem eadem turris dedit. Nam cum ad easdem celebran-
 das in ecclesia conveniretur vigiliis, et Divino mentem
 inspiratus prior instinctu conventui inde abscedere, et
 capitulum turri proximum subire, innueret, subito ruens
 tam densissimam de fragmentis cæmenti nebulam spar-
 sit, ut luminaria ubi fratres psallebant ardentia cuncta
 extinguerentur. Sonitu et nebula præsentis turbati nil
 nisi mortem opperientes terræ quique prosternuntur, sed
 evanescente paulatim nebula, et reaccensis luminaribus,
 alter ab altero requisitus nemo læsus reperitur, cum
 quibusdam in locis obdormitantibus servientibus caput
 pæne supra prægrandes corruissent lapides, nil tamen
 quislibet eorum mali passus. Recollectis inde in unum
 monachis, matutinale inceptum officium in claustro
 peragitur, non enim tum diverti alias liberius posse
 inveniebatur. Ab incepto ergo opere oratorii tunc
 descitum, et aliud post Paschale festum exordiri coac-
 tum. Et hæc fuit causa qua monasterii ædificationem,
 a sancto patre et antistite Atheluuoldo olim construc-
 tam, renovari contigit.

De Roberto de Oili.

The work
 aided by
 Robert
 D'Oyley:

Cum itaque operi instaretur, Robertus de Oileio in
 ægritudinem incidit, in qua integro decubuit anno.
 Qui adeo hujus ecclesiæ renovationi intendit tunc, ut
 eam toto illo anno suorum ope sumptuum fabricantes

¹ *die Veneris.*] Namely, 28 March A.D. 1091.

ulla sine penuria accelerarent. Decem vero librarum redditum, (quas Athelelmi abbatis illuc usque dono exegerat,) omnino remittens, contestatur suarum post se rerum possessores ne inde quicquam exactionis ultra quereretur; simul et amplius quam centum librarum summam, suorum pro emendatione præteritorum commissorum, pro juvanda quoque monasterii reædificatione istic confert.

Sed de prato extra urbis Oxenefordis murum sito, collato sibi dudum, ut cætera, tanquam regis constabulus tueretur, nihil actum. Præterea et de tribus hidis, quorum una apud Samford¹ ultra Tamisiam, duæ vero in Earnicote habentur, a prædicto Athelelmo abbate sibi et Rogero de Ivreio concessis, tunc tacitum. Iste ille est, cujus studio pons Oxenefordis factus est. Qui mense Septembrio obiens, in loco² sepulturam accepit.

Considerans autem abbas grande opus grandibus oportere sumptibus juvari, et quia ubique locorum in episcopiis et monasteriis ea tempestate nova conderentur ædificia, ideoque quosque vicinorum auxilio niti, tunc et ipse hujusmodi in suis commentatur opificum. Pro lege per abbatiæ loca rusticis deputabatur, ut quislibet eorum, cui vel invidia vel cupiditas alterius adipisci rem inerat, præpositi impleta manu mercaturæ beneficio, posset alium de sua mansione expellere. Item et aliud plebeiorum incommodum. Cum aliquis filios et uxorem habens, et agrorum fortunatus frugiferorum, domino suo jura inoffense persolveret, et is debito fine quiesceret, nulla filiis aut uxori ejus gratia rependebatur, sed illis ejectis, in defuncti lucrationibus extraneus data pecunia inducebatur. His diebus raro a quoquam decima messium, ut lege præcipitur, in abbazia ipsa dabatur, sed aut de hidagio xl. manipuli,

And by the reforms introduced by the Abbot.

¹ *Samford*] Sandford.

| ² *in loco*] hic in loco.

A.D. 1087 quos vulgo Garbas vocant, aut decima suæ culturæ
 -1100. acra porrigebantur. Unde de vicis singulis incolas
 abbas advocat, servilitatis jam dictæ grave eis assue-
 tum imponi jugum compatiendi modo proponit, inde
 libertatis remedium promittit, dummodo rectas suarum
 messium decimas in operis restaurandæ ecclesiæ auxi-
 lium donarent. Illi talibus allecti promissis parent;
 quisque dum meteret decimam quæsitam donat. Mul-
 tum ergo ab hoc tempore operibus fabricandis ipsa
 affabilitas abbatis oratio¹ præstitit.

De Ecclesia de Suttuna.

Of the
 church of
 Sutton.

Ecclesia villæ regalis Suttune per hos dies regis
 dominio constabat soli subdita; hanc ipse rex Willel-
 mus junior, a Rainaldo petitus abbate, ecclesiæ Abben-
 donæ concessit, istas ad comitatum Berchescire inde
 litteras dirigens:—

Carta de eadem Ecclesia.

Uuilelmus, rex Anglorum, Gilleberto de Brittevilla
 et omnibus fidelibus suis, Francigenis et Angligenis,
 de Berkascira, salutem.

Sciatis me dedisse Sanctæ Mariæ Abbdonensis ec-
 clesiæ, et abbati Rainaldo et monachis ejus, ecclesiam
 de Suttuna, cum terris, et decimis, et consuetudinibus,
 sicut prædicta ecclesia eas melius habuit tempore
 patris mei.

Testibus,—

Roberto filio Hamonis, et
 Roberto cancellario, et
 Croco venatore.

¹ *oratiù*] oratione (?)

Ut autem id concederetur, ex abbatiae pecunia A.D. 1087
 summa xx. librarum publicae monetæ in regio thesauro -1100.
 appensa est. Nec longe post abbati alias litteras misit
 rex, præcipiens ut clericus ecclesiae Suttune, Aluvinus
 nomine, ita honorifice ab eo tractaretur, ut¹ ei con-
 stiterat dum proprie sub rege deguerat. Erat enim
 legibus patriæ optime institutus, et præter illius suæ
 ecclesiae jura, de abbacia unam in eadem villa hidam
 ad illud usque tempus tenuerat. His causis is pro
 mandato acceptius suscipitur.

Chirographum de Ecclesia de Suttun.

Tempore nobilissimi Anglorum regis Eaduuardi et
 antecessorum suorum habuit abbas ecclesiae Sanctae
 Mariae Abbendonensis duas portiones decimæ ejusdam
 villæ regis, quæ vocatur Suttun, et unam hidam terræ
 in eadem villa, quam sub abbate presbyter ejusdem
 villæ tenebat, sibi videlicet inde serviendo. Hæc
 omnia similiter in diebus Wilhelmi regis, successoris
 Eaduuardi, possedit abbas præfati monasterii. Wil-
 helmus autem rex junior, filius Willelmi regis senioris,
 cum post obitum patris successisset in regnum, dedit
 ecclesiae Sanctae Mariae Abbendonensis et Rainaldo
 abbati, omnibusque fratribus in eodem loco Deo ser-
 vientibus, ecclesiam scilicet suprascriptæ villæ Suttune,
 cum omnibus quæ eidem ecclesiae adjacebant. In illis
 diebus tenebat eandem ecclesiam sub rege presbyter
 quidam Alfuui nuncupatus, cui rex concessit ut quam-
 diu viveret de abbate et fratribus Abbendonensis
 loci illam ecclesiam teneret, eodem modo quo de se
 ante illud tempus tenuerat; et jussit ut post ejus de-

¹ ut] uti.

A.D. 1087 cessum in commune abbatis et fratrum rediret. Cum
-1100.

rex hæc ita præcepisset, venit præfatus presbyter ad abbatem Rainaldum, et requisivit ab eo et a fratribus ejusdem loci monasterium suum, ut sicut rex præceperat, ab eis monasterium suum habere posset. Post hæc autem iterum rogavit idem presbyter abbatem, videlicet Rainaldum, et fratres præscriptæ congregationis, ut ecclesiam illam, quam de eis tenebat, filio suo tunc puero concederent, quatenus eam et ipse quamdiu viveret habere posset. Cujus petitioni abbas Rainaldus et omnes fratres, quia fidelis eis extiterat, libenter assensum dederunt, eumque in capitulum cum filio suo jusserunt venire, ibique sibi omnia quæ petebat concesserunt; scilicet, ut sicut ipsam prædictam ecclesiam, cum omnibus ad eam pertinentibus, et quæque alia, de abbate et fratribus Abbendonæ ante tenuerat, ita puer quamdiu viveret eadem omnia haberet, extra capellam Middeltune, et quæ ad eam pertinent, quam in manu abbatis idem presbyter dimisit pro concessu quem fecit filio ejus de ecclesia Suttune cæterisque rebus ad eam pertinentibus. Necnon quinque libras denariorum dedit presbyter abbati, quibus quandam situlam argenteam devadimonizavit, quæ invadimoninata fuerat pro centum solidis. Et quia nulli finis vitæ suæ agnitus est, talem conventionem abbas cum presbytero fecit; scilicet, ut si puer ante patrem moreretur, pater quamdiu viveret monasterium suum haberet. Si vero puer superviveret patrem, haberet et ipse sui patris monasterium, sicut superius scriptum est, et post ejusdem pueri decessum in abbatis et fratrum manu esset cui et quomodo eandem ecclesiam locarent.

Hæc autem facta sunt coram his testibus:

Ex parte abbatis Rainaldi, totus conventus.

De laicis, Ricardus filius Rainfridi, et multi alii.

Ex parte presbyteri Aluini, Siwardus nepos ejus, A.D. 1037
cum multis¹ aliis. -1100.

De Dimidia Hida apud Winkefeld.

Operis renovandæ ecclesiæ structura capiente aug- Incidents
connected
with Wink-
feld.
mentum, episcopus Osmundus dedicandi in memoriam
Apostolorum Petri et Pauli altaris gratia, ab abbate
Abbondoniam rogatus venit. Dies quartæ hebdomadæ
quadragesimæ² erat tunc Dominicus. Cum ecce inter
benedictionum sacra pontificalium legati a Waltero
filio Oteri missi in præsentia ejusdem episcopi et ab-
batis assunt, contestantes quod dimidiam hidam apud
Winkefeld, ab eodem diu possessam, ecclesiæ et ab-
bati nunc relictam, promisit reliquo deinceps ævo se
suosque heredes inde numquam intromittere velle, ideo-
que eam perpetualiter reddiderit illis liberam.

De Winkefeld.

Prædictæ autem villæ Uuinkefeld regis forestarii
plurimum infesti fiebant. Quod cum ipsi regi abbatis
ex parte deferretur, illorum molestiam hujusmodi co-
ercuit mandato, Uualtero eidem taliter scribens :—

De Silva apud Winkefeld.

Wuillelmus, rex Anglorum, Waltero Oteri filio, salu-
tem.

¹ *multis*] pluribus.

² *quadragesimæ*.]

The date is

uncertain, in consequence of the
year not being indicated.

A.D. 1087 Mando tibi et præcipio, ut abbati Abbendonæ per-
 -1100. mittas habere suam terram et suam silvam omnino li-
 beram, præter¹ silvestrem silvam, et pascua suorum
 hominum habeat in prædicta silva; et vide ne amplius
 de hac silva vel terra injuriam abbati facias.

De Ecclesia de Kingestuna.

Of the
 church of
 Kingston.

Ecclesiæ de Uurtha,² tempore Eadwardi regis, paro-
 chiani erant, qui in villa Kingestune degebant. At
 Osmundo apud Saresbiriā pontificali fungente infula,
 ejusdem loci domini Adelelmus et Radulfus cogno-
 mento Bachepuiz ibidem capellam constituentes, dedi-
 cari cum cœmeterio illam per prædictum fecerunt epi-
 scopum: promittentes omnem se amputaturos inde apud
 rectorem Abbendonensis loci et fratres, insuper apud
 clericum eorum ecclesiæ de Wrthe, querelam, ut non
 nisi unita de eis deinceps prædicaretur concordia.
 Quare postea Abbendoniam expetunt, singulis annis
 duas oras,³ id est xxxii. denarios, monachorum usibus
 sese impensuros promittunt, et terminum reddendi
 Pentecosten ponunt. Clerico quoque de Wrtha duas
 acras, duos porcos, et duos caseos annuatim constituunt;
 de hoc toto istius considerata ratione divisionis, ut
 medietatem unus, reliquam vero alter persolveret.
 Hæc res hucusque deducta Rainaldi abbatis diebus,
 sequens Faritii ejusdem successoris constitit peracta.
 Defuncto ergo Radulfo de Bachepuiz, Henricus filius
 ejus heres illi et successor extitit rerum, sed nequa-
 quam morum, quandoquidem votum, quo se pater
 obstrinxerat ecclesiasticæ respectui unitatis, filius iste
 conservare neglexit. Sed illo post parvo tempore de-

¹ præter.] Erased in C. ix.

² Uurtha] Uurda.

³ oras] MSS. horas.

functo, frater ejus Robertus ei successit. Qui fraterni A.D. 1087
-1100.
eventus timidus, ad abbatiam currit, pro defuncti com-
misso intercedit, se vero quoad vixerit paterni pacti
redditorem non defore promittit. Quod xiii. regni
Henrici regis anno et diebus quadragesimalibus¹ acci-
dit, in præsentia horum: Nigelli de Oileio, Ricardi de
Ledecumba, et multorum aliorum.

De Ecclesia de Pesimara.

Item, in Pesimaro capella cum cœmeterio per præ- Of the
church of
Peasemore.
fatum Osmundum episcopum dedicata eo tenore extitit,
ne ecclesia, quæ apud Civeleiam sita est, in aliquo con-
suetudinibus sibi debitis privaretur. Ab antiquo enim
tempore ille de Pesimaro locus ecclesiæ de Civeleia
juri obnoxia² fuit. Sed dedicatione peracta, Ricardus,
ejusdem tunc dominus villæ, parum duxit mandatis
sibi intendere. Ita ad quintum regis Henrici annum³
sub abbate Faricio a dedicatæ capellæ termino sub
abbatis Rainaldi regimine habitæ, vir ille tali in obsti-
natione perdurans, sed tunc in sese revertens, præsen-
tiæ ipsius abbatis et monachorum Abbendonæ sistitur,
tenacitatis hactenus suæ hujusmodi pœnitens, hanc
spondet correctionem, quod quoto deinceps anno eccle-
siæ Abbendonensis altari duos solidos, et clerico qui
ecclesiæ de Civelea deservit duas annonæ acras, unam
triticeam, alteram avenaceam, persolveret. Causa de-
latæ tamdiu hujus deliberationis et modo exhibitæ
bifaria⁴ fuit, quia Saresberiensis sedis auctoritas super
hoc requisita sancivit, ut illa capella ab officio sus-
penderetur divino, nisi se matri olim ecclesiæ recon-

¹ *quadragesimalibus.*] In the year
1113 (13 Hen. 1.) Lent began on
19 Feb. and ended on 5 April.

² *obnoxia*] obnoxious (?)

³ *annum.*] From 5 Aug. 1104
to 4 Aug. 1105.

⁴ *bifaria*] MSS. bafaria.

A.D. 1087 ciliando coaptaret, et quia idem jam debilis vitæ petebat occasum, fractus senio. His ratiociniis in medium,¹ hæc talis tunc prolata sententia. Quæ a filio ejusdem, Felice dicto, illa hora approbata, et inde ab utroque indeficienter tenenda promissa, coram his testibus: Gaufrido² filio Hamonis, Bernero, Raimbaldo,³ et multis aliis.

De Decima de West Lakinga.

Of the
tithes of
West
Lockinge.

Vivente prædicto Rainaldo abbate, trium⁴ decimationum ecclesiæ huic facta est, una ab Huberto, de villa sua Lakinz appellata, Henrici de Ferrariis milite, scilicet frugum, agnorum, caseorum, vitulorum, et porcellorum. Quod et Robertus filius ejusdem post patris mortem confirmans, concedente domino suo prædicto Henrico, Abbendoniam venit, pro patris et sui suorumque salute præfatam hic decimationem perpetualiter tradidit, sibi fratribus suis germanis Huberto et Stephano in his faventibus, etiam istis amicis suis videntibus; Quirio de Moenais et fratre ejus Hugone, et Roberto filio Addulfi⁵ de Betretuna.

De Decima Hildeslea.

Of the
tithes of
Hlsley.

Alter, a Sesuualo, de villa sua Hildeslea, caseorum scilicet et vellerum suarum ovium. Quod et heres et filius ejus Frogerus post eum devote confirmavit. Quæ utræque decimationes, luminaribus et ministeriis altaris Sanctæ Mariæ ab eo die specialiter delegatæ, hucusque in hoc expenduntur.

¹ *medium*.] Some such word as "adductis" appears to be here omitted.

² *Gaufrido*] MSS. aufrido.

³ *Raimbaldo*] Raimboldo.

⁴ *trium*] donatio trium (?)

⁵ *Roberto filio Addulfi*] Rotberto filio Adulfi.

De Decima de Henritha.

Tertia, a Roberto, cujus erat cognomen Marmion, A.D. 1087
 et a filio ipsius Helto, de villa sua Henretha, frugum ^{-1100.} Of the
 omnium suæ propriæ lucrationis. Sed et post illos a ^{tithes of}
 Radulfo, cognomento Rosel, idem concessum, cujus lit- ^{Hendred.}
 teræ, suis tunc hominibus ab ipso illuc transmissæ, hunc
 continuere modum:—

Carta de eadem Decima de Henritha.

Ego Radulfus, cognomento Rosellus, concedo, volo,
 atque præcipio servientibus meis, ut segetes meas de
 Henretha deciment ad ostium¹ granciæ meæ, quæ
 ibidem habetur, et ipsam decimam recte et fideliter
 servienti Sanctæ Mariæ deliberent.

Hæc iccirco recitavimus, ut noscatur ubi eadem
 decima et quomodo debeat decimari eorum considera-
 tione qui ab initio illam Deo contulerunt. Quæ sub
 eleemosynarii cura pauperum susceptioni et officio
 collata est. Unde videant utrum melius locari, qui
 ipsa istic concesserunt, potuerint, quandoquidem pars
 solius Dei, pars egenorum usibus deputatæ sunt.
 Ideoque ad quorum dominatum ipsorum amodo per-
 tinuerit locorum dispositio, augere Deo donata potius
 studeant quam diminuere. Potest enim Ipse omnium
 Distributor sibi largita augmentantibus illis multa
 superaddere beneficia, et minuentibus suorum merita
 diminutionum rependere.

¹ *ostium*] MSS. *hostium*.

De eadem Decima.

A.D. 1087
-1100.

Tempore itaque Danorum fuit quidam eorum, qui possidens vii. hidas in Henretha, propter vicinitatem Abbendonæ et amorem Sanctæ Mariæ Virginis et aliorum Sanctorum, qui inibi digniter coluntur, dedit decimam de dominio ejus terræ ecclesiæ Sanctæ Mariæ Abbendonensis in eleemosynam pauperum, hoc est de iii. hidis. Quam terram Helto Marmium¹ Deo et Sancto Stephano Cadomi dedit; ecclesiæ vero Abben- donensi decima de dominio prædicto in ævum per- mansit.

De Gersendona.

Of the
actions of
Gilbert
Latimer
and his
family.

Dono abbatis Athelelmi apud Gersendunam Gille- bertus, qui cognominabatur Latemer, (id est, Interpres), vii. hidas et dimidiam habuit. Hic filiis carebat, filiabus vero tribus potitus. Quas maritis tradidit, data portionis tantundem de eadem Gersunduna eis- dem, quantum locus ipse patiebatur. Earum marito- rum primus Radulfus Percehai, alter Picotus, tertius Willelmus, appellabantur. Regente autem abbatiam Rainaldo abbate, unus jam dictorum Radulfus moritur. Quem et ipse socer ejus Gillebertus deinde ad hoc subsequitur. Quo defuncto, Picotus et Willelmus, cum quibus et viduata viro una filiarum Gilleberti, abba- tem adeunt, terrarum portionibus, quibus uxorati fu- erant, ut liceat sibi jure hereditario perfrui expetunt, astipulantes secum ita sic fuisse compactum cum ea- rum connubio inducerentur. Abbas dum ignorasse e contra se quæ fatentur respondet, (quandoquidem Gille- bertus dum viveret nec unum sibi verbum super his

¹ *Marmium*] Marmium.

fecisset,) nil ideo modo eorum requisitioni velle satisfacere; illi instare, precari, ut quoad viverent petitis saltem fruerentur. His talibus orationibus abbas tum benignius flexus, Picotum in hominem, id est homagium, suscepit, eo tenore ut militis unius servitium ab eo ubique ecclesiæ debitum inde exhiberet, scilicet cæteris, Willelmo et uxore Radulfi defuncti, de suis portionibus suam opem illi conferentibus. Super id, ut morientibus eisdem, sive viris sive feminis, de aliqua prædictæ terræ portione nulla eorum progenies quid proprii sibi in posterum vendicaret. Quibus tunc propositionibus iidem¹ fide et sacramento consensum præbuere. His testibus in præsentia constitutis :

Rainaldo² de Sancta Helena;

Goisfrido, Rogeri presbyteri filio; et multis aliis.

De Dumeltona.

Habebat Rainaldus abbas nepotem forinsecorum studiorum prudentem, Robertum nomine, cui cum nullam terrarum vavassorum hereditarie dandam reperisset, ad villam quæ Dumeltun vocatur, bene sibi tunc visus agere, suum transtulit consilium, et eidem illam donavit. Nec tamen multo post graviter pœnituit talia se fecisse. Nam hactenus inscius extiterat, quis donativi auctor illius terræ ad hunc locum fuerit. At postquam scripto coram se recitato, quod in hujus ecclesiæ scrinio continetur, Alfricum archiepiscopum et devotum Deo famulum largitorem, et ne ab usu monachorum proprio aliquorsum transponeretur interdictorem vehementem perpendit, prædictum suum nepotem advocat, precatur sibi ab eo misereri restituendo

Concern-
ing Dum-
bleton.

¹ *iidem*] MS. *hiidem*.

² *Rainaldo*.] The initial letter is

omitted in B. vi., but occurs in C. ix.

A.D. 1087 loco, quod inconsulte ipsemet ei dederat, ne tantæ
 -1100. auctoritatis viri maledictionibus uterque subjaceret. Cumque plurimum temporis in hoc supplicando abbas inaniter consumeret, ac nepotis in nullo assensum sibi inclinare potuisset, ad ultimum apud regni principem cum oblationibus orationum, etiam pecuniæ mercede, adeo institit, ut imperiali decreto terra eadem ecclesiæ libertati redderetur. Summa vero ejusdem pecuniæ computata est quinquaginta librarum monetæ publicæ fuisse, cum duobus equis, regiis usibus aptis. Sed Roberto xxx.¹ postea regi ut rehabet terram quæ sibi auferrebatur offerente, hac necessitate abbas compulsus, ad supradictam a se datam summam xx. libras adjecit. Nec tamen vir ille a sua intentione deflecti voluit, donec gravi adeo molestia paralyti² invaderetur, ut totius careret corporis conamine, privatus etiam linguæ officio. In cujus incommodi detentione in se reversus, nutibus quibus poterat ecclesiæ et in ea cohabitantium indulgentiam devote multum atque suspiriis expetiit. Cui et devotius commissa fratres indulgentes, eum infra monasterii septa, dato sibi sacri habitus indumento, receperunt, Deo gratias referentem, et quamdiu post hæc vixit sincera voluntate Illi servientem. Ex illo autem tempore eadem Dumeltuna libere dominio fratrum remansit.

De Anskillo Milite hujus Ecclesiæ.

Concern-
 ing Ans-
 kill.

Optimatum hujus loci ea tempestate virorum Anskillus erat unus, cujus juri pertinebant Suvecurda et Speresholt, et Baigeurtha partim, et apud Merceham hida una. Hunc contra, suorum delatione³ osorum, ita regis exarsit iracundia, ut vinculis arctatum car-

¹ xxx.] So both MSS.; we should apparently read lxx.

² paralyti] paralysis (?)

³ delatione] C. ix.; delationem, B. vi.

cerali præciperet custodiæ macerandum. Ubi insolito A.D. 1087
-1100.
 rigore deficiens post dies paucos interiit. Ad ejus
 mox villam, quæ Speresholt dicitur, rex manum im-
 mittens, suo dispensatori Turstino ipsam donavit.
 Quam et ille quamdiu vixit, et deinde filius ejus Hugo,
 ad regimen usque abbatis Faricii tenere, retracto
 inde ecclesiæ, in hoc temporis spatio, servitii omni
 genere. Sed et reliquam portionem terræ ejusdem
 viri ipse rex distraxisset, ni maturius abbas Rainaldus,
 datis ei lx. libris, impetrasset ne a loci usu ea aliena
 haberentur. Cum hæc agerentur, uxore Anskilli jam
 defuncti domo exclusa, filio vero ejus, nomine Willelmo,
 a rebus paternis funditus eliminato, eadem mulier fra-
 trem regis Henricum, tunc quidem comitem, suffra-
 giorum suis incommodis gratia frequentans, ex eo
 concepit, et filium pariens Ricardum vocavit. Quam-
 obrem ipsius comitis patrocínio Bæiewrtham,¹ qua
 dotata fuerat, recipiens, deinceps secure possedit. At
 filius illius Willelmus et ipse sororem Simonis Dispen-
 satoris regis et neptem prædicti abbatis in uxorem
 ducens, ad Suvecurdam, quæ sibi jure hereditario com-
 petebatur, et ad hidam de Merceham, libere pervenit,
 Dispensatore eodem liberationem² sibi inde procurante;
 multorum tamen dierum mora, ut hæc ad istum finem
 venirent, longa protensa.

De Raimbaldo.³ Milite.

Alter quoque miles, Raimbaldus appellatus, gener Concern-
ing Rain-
bald.
 ejusdem abbatis, a rege ratiociniis vehementer oppo-
 sitis impetitur, carceris ei ergastulum diuturnum in-
 ferendum comminatur, nisi quingentas illi libras
 reconciliandi se gratia quo juberet expenderet, et

¹ *Bæiewrtham*] Baiciwrtham.

² *liberationem*] deliberationem.

³ *Raimbaldo*] Rainbaldo.

A.D. 1087 inde fidejussores ad medium deduceret. Ille minata
 -1100. præter ea et ampliora pertimescens, (nam erga quos
 infestus erat severissimum se prætendebat,) eos qui
 secum illo accesserant gementis modo flagitabat ne se
 desererent, fidejussores sui potius de pecunia quæ ex-
 igebatur fierent, se apud amicos et notos sic sollicite
 procuraturum ut nullam suspicarentur sibi affore
 noxam. Subeuntibus ergo abbate et amicis Raimbaldi
 apud regem pro eo fidejussorium, abbas videlicet tre-
 centarum librarum, amici ducentarum, dum a curia
 ad sua remeant, ille portum Dorbernensem festinato
 itinere, nullo sciente, petit, mare transit, Flandriensem
 comitem adiit,¹ se ejus tuitioni committit. Quæ res
 tunc fidesusceptoribus illis satis maximum intulit de-
 trimentum, cum ab eis totam sibi pactam pecuniam
 absque ulla remissione rex exigeret. Unde plures
 illorum supremam id induxit ad penuriam. Tunc
 abbatiae vires pæne absumptæ, adeo ut usque ad præ-
 sens illud conqueratur infortunium.

Præterea et sequente anno vectigal quatuor solidorum
 de hida, patriotis cunctis nimium ferre ponderosum, in
 augmentum mali per Angliam illatum, quod de primo
 restabat forte consumendum miseriarum incendio, id
 in subsequente penitus exhaustit. Quare infra monas-
 terii limina vasorum altaris diversorum argenteorum
 pro his plurima elata atque confracta; forinsecus vero
 pecora abducta, præ oculis abbatis et monachorum, mi-
 nistrorum vi regalium, et ab eis ad libitum cuncta
 distracta sunt.

De Lechamstede.

Incidents
 connected
 with Leck-
 hamstead. Cum hæc geruntur, abbas manum ad possessiones,
 quas Rainaldus habuerat, mittens, suæ propriæ di-

¹ *adiit*] *adit*.

tioni subiecit. Quarum scilicet nomina et mansiones A.D. 1087
-1100. sunt; in Lechamstede decem hidarum, in Tobbeneia i. hide, in Frigleford ii. hidarum, in Hannia i. hide, cum uno molendino apud Mercham duodecim solidorum reddibili. Et quamquam hujus viri ista fuisse dixerimus, nulla tamen habuerat quæ non ipsius abbatis dono adeptus sit; potiora vero eorum de proprio fratrum fructuario habebantur, et præcipue villa Lechamstede. Quam per hos dies ipsis fratribus restituit, publico eis interminato maledicto, qui ultra jam eandem ab eorum usu dominico eliminare satagerent. Cui restitutioni¹ Rannulfus, regis tunc quidem capellanus et regni Angliæ justiciarius, postmodum Dunelmensis episcopus, interfuit. Coram quo abbas ipse, stola amictus sancta, anathema id executus est, et scripto eodem momento in sacro Evangeliorum textu memoriæ posterorum commendari præcepit; cujus forma hæc est:—

Excommunicatio de Lechamstede.

Ego Rainaldus abbas, et omnis conventus Abbendonensis ecclesiæ, ex auctoritate Dei Patris Omnipotentis, et Filii, et Spiritus Sancti, et sanctissimæ Virginis Mariæ, Matris Dei, et omnium Sanctorum Dei, excommunicamus, et anathematizamus, et a liminibus Sanctæ Matris ecclesiæ sequestramus omnes, sive homines sive feminas, qui in hoc facto vel consilio erunt, ut villa, quæ Lechamstede vocatur, a dominio ejusdem ecclesiæ aliquo ingenio aut pacto extrahatur; et qui hoc fecerint, sint cum Juda traditore Domini, et Pilato, et Herode, perpetualiter damnati, nisi poenituerint, et ad satisfactionem pervenerint.

¹ *restitutioni*] restitutionis. MSS.

A.D. 1087
-1100.

Hac tali deliberatione disposita, instare pecuniæ regni exactores penes abbatem sæpe cœpere, supradictum moleste exigentes debitum. Qua molestia mente consternatus, et unde se pulsantibus satisfaceret non habens, præfatam terram Lechamstede (quia præcipue Rainaldi causa, cujus hæc terra, ut prædictum est, fuerat, sibi hæc inferebantur,) Hugoni cuidam, quem cognominabant De Dun, pro xx. libris ad denominatum dierum terminum credidit. Itaque hac¹ in vadimonio credita, abbatis usque obitum ipsius permansit. Paucis deinde labentibus annis, comes Flandrensis ad regis colloquium Angliam appulsus, et multum ab eo honoratus, Rainaldo secum adducto, adeo regis ejusdem offensam lenivit, ut cuncta ab eo retro habita sibi restitui imperaret. Restituuntur ergo ei universa præter Lechamstede, quæ vadis debito subiacebat. De hoc itaque viro, et de jam dicta terra, hoc loco sat relaturn sufficiat.

De Willelmo Filio Abbatis Rainaldi.

Of William
the son of
Abbot
Rainald.

Ante susceptum sacræ religionis habitum huic abbati filius natus, nomine Willelmus, et scholis traditus literis instituebatur. Cumque abbatiae honorem fuisset adeptus, eidem suo filio ecclesiam de Mercham, obtenta conventus inde permissione, donavit, cum omnibus quæ Ælfricus clericus ibidem antea tenuerat constitutus, et eidem ecclesiæ videbantur competere, adjectis insuper quibusdam aliis rebus, conventui quidem illi tacitis, de quibus in sequentibus tractabimus.

¹ hac] h. B. vi.; hoc, C. ix.

A.D. 1087
-1100.*Qualiter Rex Abbatem dilexerit.*

Ipsam abbatem rex idem Willelmus junior in prim-
ordio regni sui præcipuo coluerat honore, ita ut eum ¹ King
in imperium ascisceretur, eidem patris sui defuncti ^{William's}
thesaurum Wincestre reconditum, vel ecclesiarum vel ^{regard for}
pauperum usibus dispertiendum, spe credula devotius id ^{Abbot}
ipsum tractaturum intendens, commendaret. Ex qua ^{Rainald.}
partitione, hæc, scilicet Evangelicus textus optimus,
cum situla argentea aquæ exorcizatæ gestatoria, villo-
sum etiam quoddam sericum, cum acerra eburnea in
naviculæ modum parata, ad hunc locum collata sunt.
Testantur quoque et litterarum monimenta, suæ gratiæ
erga abbatis affectum indicia, quas Petro vicecomiti
de Oxeneford, pro quibusdam sub illius manu degen-
tibus et abbati injuriam inferentibus, transmisit, ita
jubendo :—

De Consuetudinibus hujus Ecclesiæ.

Willelmus, rex Anglorum, Petro de Oxeneford, sa-
lutem. ^{The King's writ in favour of Abingdon.}

Sciatis quod volo et præcipio ut abbas Rainaldus de
Abbondona, et monachi ecclesiæ suæ, ita bene et hono-
rifice et quiete habeant et teneant omnes consuetu-
dines suas ubique in omnibus rebus, sicut melius
habuerunt tempore regis Eadwardi, et tempore patris
mei, et nullus homo iis inde amplius injuriam faciat.
Teste Rannulfo capellano.

Et fac abbati prædicto plenam rectitudinem de
Eadwi, præposito tuo, et de aliis ministris tuis, qui
monachis suis injuriam fecerunt.

¹ eum] cum (?)

A.D. 1087 Verum præcedenti¹ tempore, quorundam abbati infes-
 -1100. torum instigatione, eo regius erga ipsum immutatus
 est animus, ut gratia reverteretur in odium, nec
 eadem deficeret commotio, quoad vitæ instaret de-
 terminatio. Quod ad penuriarum ecclesiæ cumulum
 exaggeratio fuit. Qua de re iterum abbatiæ reliquiæ
 superioribus in malis superstites² absumuntur, nec ulla
 miseris et pauperibus ecclesiæ hominibus respiratio a
 perditio suarum rerum conceditur. Cujus periculi illati
 auctores par vidi posterius tempore tolerasse infor-
 tunium. Nam et privatarum exhaustus pecuniarum
 et dominiorum inter suos commanipulares minorem
 amicitiam vel raram perferre coacti sunt.

De Morte Rainaldi Abbatis.

Death of Contigit interea regem Normanniam adire, ubi eo
 the Abbot. demorante, abbas ægritudinem incurrens anno Do-
 minicæ Incarnationis M.XCVII. vitam finivit. Ea tem-
 pestate, infanda usurpata est in Anglia consuetudo, ut
 si qua prælatorum persona ecclesiarum vita decederet,
 mox honor ecclesiasticus fisco deputaretur regio. Ut
 itaque de cæteris, sic et de ecclesia Abbendonensi
 actum.

De Motberto hujus Ecclesiæ Præposito.

Of Mot- Positio ergo loci Abbendonensis in census redditione
 bert, the post abbatis Rainaldi obitum iiii. et paulo plus dimi-
 Receiver dii annorum ad tempus computata est. In quo spatio
 of the Motbertus, ecclesiæ hujus monachus, curam rerum infra
 Abbey. extrave ministrabat, non ecclesiæ propectibus, sed regii
 marsupii mercibus.

¹ præcedenti] procedente (?) | ² superstites] superstitæ. MSS.

[Cujus¹ notitiæ insinuaturn est quia Hugo de A.D. 1087
 Dun de terra Lechamstede, quæ sibi ad tempus -1100.
 credita fuerat, suggereret regi, quatenus accepto
 pretio sibi ea libere uti et suis posteris ejus dono
 permetteretur. Quare comitis Mellentis Rotberti se-
 nioris ope adjutus, regi tantundem census, quantum
 in vadimonio eadem terra fuerat posita, id est xx.
 libras, dedit, et eo dato, terram edicto regio recepit,
 prædicto Hugone habente quicquid exituum inde pro-
 cesserat dum in manu eandem tenuisset. Itaque
 postea causa consultuum suorum negotiorum, Herberto,
 regis cubiculario et thesaurario, delegatione commen-
 datitia assignavit, et hoc quamdiu publicam hujus
 loci actionem procuraret.

Similiter et Hugoni de Bochelanda tres hidas apud
 Hanni eadem consideratione commisit, eo quod et
 Berchescire vicecomes, et publicarum justiciarius com-
 pellationum, a rege constitutus existeret.

Quadam itaque die rex Willelmus dum cibatus Death of
King Wil-
liam.
2 Aug.
1100.
 venatum exerceret, suorum unus militum, quasi ad
 cervum sagittam emittens, regem e contra stantem,
 sibi que non caventem, eadem sagitta in corde per-
 cussit. Qui mox ad terram corruens expiravit, regni-
 que jura frater ipsius Henricus minor natu obtinuit.
 Nam frater ejus Rotbertus, major quidem natu, non-
 dum ab Ierusalem, quo iverat, regressum habuerat.

¹ *Cujus.*] Here a leaf is cut out of Claud. B. vi., but the narrative
 (as far as p. 46, line 12) is supplied from C. ix. f. 141 b.

De Henrico Rege.

A.D. 1100 Motbertus vero monachus, cum accessisset ad Hen-
-1135. ricum regem noviter insignitum, ab eo honorationis gratia ad monasterium Middeltunense, quod pastore vacabat, missus, eundem locum procuraturus; sed ibidem non multo post, lecto invaliditudinis detentus, defunctus est.

De venerando Faritio Abbate hujus Ecclesiæ, qui distractas possessiones revocavit, et inventa tota sagacitate accumulavit.

Faritius is
consecra-
ted Abbot
of Abing-
don.

Anno¹ ergo ab Incarnatione Christi M.C., prædicto Henrico regnante, quarto mense principatus ipsius, id est Novembri, die celebritatis Omnium Sanctorum [1 Nov.], per manum episcopi Lincolniensis Rotberti domnum Faritium, ex Malmesbiriensi cœnobio monachum, Abendoniam direxit, et ut debitam illi subjectionem deferrent monachis mandavit, utiliorem eis fore nusquam, ut rebatur, posse se providere patronum contestans. Hæc æstimatio quantum sit in re applicata, quamdiu ecclesiæ hujus aliquid duraverit monumentum, tamdiu eadem vera processisse prædicabitur.

Sketch of
his life.

Hic itaque genere Tuscus, urbis Aretiae civis, probatissimus officio medicus, adeo ut ejus solius antidotum confectionibus rex ipse se crederet sæpe medendum, seculari prudentia, quod hoc tempore regimini ecclesiarum pernecessarium fit, cautissimus, litterarum apprimè scientia optime eruditus. Huic etiam sese præ cæteris medicis regina, sed et totius Angliæ ma-

¹ Anno.] A portrait of Abbot Faritius here occurs in C. ix.

jores natu crediderunt. Tantæ vero affabilitatis et A.D. 1100
urbanitatis erat, ut perparum videretur auditoribus^{-1135.}
prolixum ipsius eloquium. Agilis ipse ad quæque
exercitia, mire frigoris et caloris patiens, sobrietatis
integre a puero ad vitæ finem studens, ac per hoc
memoriæ prædicabilis et perspicacis. Quod vero multis
honore colligitur, divitum scilicet consanguinitate poti-
ri, parentum caterva in prælatione ambiri, quia talibus
obsequiis citius occurritur, id totum iste refutans, sola
prudentiæ disciplina constipatus, tam ecclesiasticis quam
secularibus in tantum circumspecte viris occurrebat, ut
multo amplius ipsum unicum quam quemlibet popula-
rem videres omnes honorare, servire, et circa eum
quasi pro admiratione morum et dictorum nobilium
multitudinem coire. Coram rege constitutus seria ho-
nestatis mox inserebat, nec erat difficile impetratu quæ¹
fieri ab eo quærebat, adeo cuncta quæ agebat eidem
conveniebant. Et quidem hæc Dei gratia universa
ei pie contulerat, quæ pro vectibus ecclesiæ, quam regen-
dam susceperat, omnino fideliter impendebat. Nec
quisquam prælatorum a tempore sancti patris Ædel-
woldi, vel studiosissimi abbatis Wlfgari, eo procuratius
circa hujus loci utilitates intrinsecus sive forinsecus
præfuit, nec in his quamdiu vixit torpuit.

Infra quidem monasterium hujusmodi se studio con-
tulit, ut cuncta pæne fratrum habitacula, quæ aut
nimium vetustate diruta, aut minus erant capacia, a
fundamentis reædificavit, amplitudine et qualitate satis
honestiora contexeret. Sanctuarium oratorii quam pro-
curatius valuit augmentavit. Testatur id Sanctæ Dei
Genitricis imago, per eum reverenter compacta, et Sanc-
torum reliquis cavato loco insignita, a domno vero Ra-
dulfo, Cantuariorum archiepiscopo, sacrata. Textus quo-
que Evangelicus aurificio optime redimitus opere. De

His pro-
ceedings
within the
monastery.

¹ quæ] quod (?)

A.D. 1100 argento puro quædam, alia ex argento et desuper deaurata vasa officio altaris plura. Pallia ex serico plurima, alia ad ornandos ipsos ecclesiæ ambitus, reliqua induendorum sacerdotum, levitarum, cantorumque usibus congrua, idem conspicientibus testificantur. Accedit ad hæc et sancti patris nostri Adewoldi pium patrociniū, spatula scilicet ejus cum brachio. Quæ, dum ejus sacræ reliquiæ a veteri in novam capsam per venerabilem ejusdem sedis antistitem Willelmum, cognomento Giffardum, sollemniter pontificum, et abbatum, et regni primatum in præsentia, transpicerentur, ab eodem abbate prius multis] precibus¹ exquisita, et nunc impetrata, huc magno cum tripudio allata fuerunt. De Sancto Aldelmo quoque Meldunensi episcopo, quem præcipue eximius Anglorum doctor Beda² in historia ejusdem gentis commendat, hanc integra, cum parte capitis et dente uno, et parte spatulæ. Nec mirandum hujus Sancti tanta abbatem percepisse pignora,³ cum in loco obdormitionis ejus mundialem ipse habitum deposuerit, et fratribus inibi degentibus in multis utilitatibus suæ cum eis conversationis tempore profecerit. Quibus in fraternæ largitatis vicissitudinem supplicantibus, eis de Sancti Johannis Chrysostomi brachio partem contulit.

Qualiter autem et illud sacratissimum brachium habuerit, operæ pretium est brevi recitare. Constantino-politanus Imperator Alexius litteras et dona Henrico regi et Mathildæ reginæ per hos dies Angliam direxit. Ipsa legatione Wlfricus, genere Anglus, Lincoliæ urbis natus, (ut tantæ dignitatis directorem decuerat,) magna cum pompa functus est. Is plurimum familiaritatis

¹ *precibus.*] The narrative is here resumed from Claud. B. vi.

² *Beda.*] After giving a list of some of Aldhelm's writings, Beda proceeds thus:—"Scripsit et alia nonnulla, utpote vir undecumque

doctissimus: nam et sermone nitidus, et scripturarum, ut dixi, tam liberalium quam ecclesiasticarum, erat eruditione mirandus."—H.E. v. xvii.

³ *pignora*] MSS. *pignera*.

ausum circa eundem imperatorem habens, prædictas A.D. 1100
 Beati Johannis reliquias ob suæ patriæ sublevationem ^{-1135.}
 petens, et ab ipso accipiens, Abbendoniam commenda-
 turus se fratrum orationibus venit, et eadem sanc-
 tuaria cum pulvere, qui de sepulchro Sancti Johannis
 Evangelistæ miro modo fertur scaturire, et de sanctis
 partim ossibus Macharii et Antonii abbatum, devotis-
 sime inibi deposuit. Abbas autem eandem¹ suscipiens,
 digne solito sibi more condivit.

*De Sancto Wilfrido Spatula.*²

Ipsam, tempore Eadwardi regis, ditissimi Dani, dig-
 nitate potiti Huscarlii, capellanus taliter sibi vendi-
 carat. Cum ad Eboracensem provinciam quadam vice
 tunc dominum suum comitaretur, orandi gratia
 itinere ad quoddam diverterunt, hora divini sacrificii,
 oratorium, in quo eadem devote a loci presbytero
 reliquiæ servabantur. Sed cum forte presbyter tunc
 abesset, capellanus ædituo loci locutus, de his quæ
 ibi venerabantur sciscitans est edoctus. Deinde cum
 eo exegit sacra ipsa licere sibi efferri. Nec ambiguum
 cuiquam de his quæ dicuntur fiat, cum illo in tem-
 pore raro ecclesia usquam illis in partibus fuerit.
 Nam a paganis vicino mari egressis non multo ante,
 scilicet patris sui Ætheredi regis regni primordio,
 ubique prædata illic et diruta hominum habitacula.
 Est et illuc veridicum, quia hujus ævi homines de
 sanctuariis ecclesiasticis nullo modo fallere sciebant,
 nec etiam tam pro Deo tam pro seculo ausum fal-
 lendi capere dignabantur. Regiminis itaque domni
 Faritii ad tempora, capellanus idem multum jam ve-
 teranus, sed adhuc tamen sospes, eadem pignora sancta

Of a Relic
 of S. Wil-
 frid.

¹ *candem*] *eandem* (?)

² *De Spatula.*] This | heading is not rubricated in the
 MSS.

A.D. 1100 sibi contulit, jurejurando fidem præsentibus faciens
-1135. seriem uti digessimus pro vero debere teneri.

Of other
Relics.

Item, de Sanctæ Mariæ Magdalenæ capillis, de ossium particulis Sanctarum Virginum et Martyrum, Margaretæ et Fidis, in marsupio purpureo involuta,¹ sanctuaria contulit. Sancti Vincentii sollemnem diem [22 Jan.] præ cunctis antecessoribus suis magnificentius extulit, et tanto martyri devote sese assidue commendare studuit. Unde in plurimis suis negotiis, pie invocatis ejus suffragiis, sæpe consolari et juvari promeruit. Cujus sacræ reliquiæ a tempore Eadgari regis maxima habentur veneratione hoc in monasterio, ab ipso, ut illorum hominum dierum ore audivimus, exquisitæ; et a fratribus tunc hic degentibus sollerti vigilantia procuratum, ut secum ob remedium tanti testis patrocinii posteris cunctis providentes locarentur. Quotidianum autem ipsius abbatis exercitium non nisi ecclesiæ hujus provectibus militabat. Quare tantæ opinionis personam, venerabili archiepiscopo Anselmo hac ab vita migrato, patriarchatus² ipsius sedem parasset rex substituere, nisi norma æquitatis ejus inflexibilis, quibusdam etiam majoris ordinis ecclesiastici suspecta, ipsorum factione id tum perturbaretur.

Anno vero susceptæ abbatiae regendæ omnis per possessiones ecclesiæ area Paschale ad festum³ segetibus vacua fuit. Idem ne in posterum procederet, tantam ejus industria ubique locorum abbatiae copiam segetum multiplicatam compleximus,⁴ ut aliquando trium annorum, sæpe annona duorum, in promptu haberetur. Quod utique mirandum: cum sæpissime tot adventantium turmæ hospitem, scilicet archiepiscoporum,

¹ involuta.] In MS. C. ix. above the line is written "velo bvoluta."

² patriarchatus] in patriarchatus (?)

³ Paschale ad festum.] Easter day fell on 21 April in A.D. 1101.

⁴ compleximus] conspeximus.

episcoporum, et regni primatuum cum tota familia, uti A.D. 1100 in proprio constituto, gratis collectæ, aliquando per^{-1135.} plures dies simul omni genere alerentur. Ad hoc et trifariam fratrum infra claustralia numerus, quem illo reperit, sub se multiplicatus, ad sufficientiam quotidie reficeretur. Pallia serica amplius quam lx. vidimus eum emisse, et ad ecclesiastica ea ornamenta varios per usus distribuisse. Ipsam ecclesiam fere totam construxit, et receptacula officinarum a fundamentis omnia duplo maiora quam invenit effecit.

Et quia de ejus studiis infra monasterium patrat^{His deal-} aliqua jam disseruimus, ad forinseca facta stilum^{ings with} vertamus: ea tamen discretione quatenus primo, quæ^{the external} aliena antea videbantur, et eo procurante ecclesiæ^{affairs of the mo-} propria effecta sunt; deinde, quæ olim propria, sed ab^{nastery.} aliquibus minus utilibus rectoribus loci distracta, et funditus juri abbatiæ alienata, per eum vero nunc restituta, singula ordinatim concinnentur. Primæ itaque discretio partis sint hæc:—

De Insula Andresia.

Insula quædam ad australem plagam monasterii illo^{Of the} in tempore sita, Andresia, a nomine Apostoli Andreæ,^{island of} cujus inibi ecclesia habebatur, nuncupata, diversis in^{Andressey.} gyrum domunculis multiplici decore constipata erat. Quo in loco Willelmus rex senior, et filius ejus Willelmus rex junior post patrem, sæpe hospitari, cum in hanc provinciam diverterent, delegerant, quandoquidem oblectamento non parvo hospes ibi frueretur, hinc aqua circumfluente perspicua, illinc pratorum viridantium demulcente illecebra. Ubi ipse rex Willelmus senior et sanguinis diminutione et antidoti perceptione se recreare solebat. Qua de causa hujus dominium mansionis potestas regia sibi vendicarat.

Rege ergo Henrico ad regnum noviter electo, cum

A.D. 1100 multa, quæ antecessorum suorum regum dominio perti-
 -1135. nuerant, multi sibi donari petivissent, et ipse prudenti
 usus consultu cuncta petita distribueret, utpote petito-
 ribus adhuc inferior, sed processu temporis superior fieri
 cogitans, nonnulli locum prædictum ab ipso principe
 temptabant adipisci. Verum regina Mathildis præ
 cæteris hunc impetrandi facultatem assecuta est, nec
 multo post regia eam primo contigit prole gravari.
 Mandatur mox medicis ei curam impendere, prognos-
 tica edicere, ne in aliquo perclitetur. Quorum pri-
 mus abbas Faritius, secundus Grimbaldus, uterque
 gentis et linguæ unius, ac per hoc plurimo inter se
 devincti amore fuere.

Tali comite abbas de ecclesiæ Sanctæ Mariæ Abben-
 donensis reædificatione coram regina quadam die intu-
 lit sermonem, quia multa videlicet tanto operi, tam
 in parietum quam tectorum structura, conveniret sti-
 pendia impendere, illam vero de Dei gratia posse
 valde confidere, si in aliquo sua regina liberalitate id
 processum operationis caperet. Sciscitante tum regina
 quid necessarium magis quidve aptius ipsa consulere
 valeret, de insula præfata Abbendonix sita abbas re-
 fert, quia nec Deo in ea serviatur, nec hominibus ejus
 usus habeatur, a principio suæ foundationis habitore
 vacua, nisi cum raro dñum Angliæ transcursum hos-
 pitem reciperet, ob vetustatem autem et incuriam
 rimis undique parietum patula. Quod si ejus be-
 nignitati placeret, pro regis tuitione et salute, suaque,
 Deo concedente, permetteret quicquid in ipsis ædificiis
 haberetur ædificio ecclesiæ Sanctæ Genitricis Mariæ
 imponi, ubi fructus pietatis inde caperetur. His ra-
 tionibus, (quod solet sæpe animos demulcere,) de dona-
 tivo pariter interserens tantæ personæ congruo, id
 responsi recepit se hac vice plumbi, quo universa habi-
 tacula ibi cooperta erant, sibi concedere tollendi facul-
 tatem, tectum¹ vero suæ ecclesiæ ex eo contegendum,

¹ tectum] tectura.

et de cæteris spe bona inniti. Itaque suæ largitatis hujus apices vicecomiti Berchescire destinavit, ista continentes :— A.D. 1100
-1135.

Matildis, regina Anglorum, Hugoni de Bochelanda, salutem.

Permitte Faritium, abbatem de Abbendona, habere plumbum de domibus de Andresia ad opus ecclesiæ suæ Abbendonæ. Testibus Radulfo de Tuin et Bernardo clerico, apud Suttunam.

Confidentiam deinde bonitatis Dei animo abbas captans, iteratis reginam precibus sollicitat quatenus ad reliquam operis Sanctæ Mariæ constructuram, si quid necessarium in insula relictum fuerat, scilicet lapides et fustes, ipsa permittente, assumere valeret. Quæ non solum petittum permisit, verum regis inde auctoritatem et favorem suo interpellatu addidit, ita ut non tantum lapidum et fustium, sed et ipsius insulæ, dominio abbatis Abbendonensis perpetuo frueretur. Quanti¹ autem de hoc emolumenti monasterii¹ contigerit hinc pensetur, cum ii, qui insulam adipisci pridem cupierant,² aut defensionis obstaculum ibi instituere, aut personas religionis primi sive secundi sexus intromittere, disponebant. Et hæc quidem fama per ora multorum tunc spargebatur. Dein fraterno videatur intuitu, quantum hæc congregatio his debeat esse obnoxia, quorum talia patrociniis annihilata fuere molimina. Prædictarum vero rerum concessionis ad comitatum Berchescire hujusmodi descriptum extitit :—

Matildis, regina Anglorum, Hugoni de Bochelanda, et omnibus fidelibus suis de Berchesira, Francis et Anglis, salutem.

¹ Quanti . . . monasterii] Quant- | ² cupierant] cupiverant.
tum . . . monasterio (?)

A.D. 1100 Sciatis me dedisse Faritio, abbati Abbendonæ, domos
-1135. et omnia ædificia de insula Sanctæ Mariæ¹ ad refici-
endum monasterium ipsius Sanctæ Mariæ, et ipsam
insulam prædicto monasterio in perpetuum reddidisse,
et hoc totum dominus meus, rex Henricus, mihi præ-
dictoque abbati, me ipsa interveniente, concessit.

Testibus Rogero cancellario et Grimaldo medico.

Henricus, rex Anglorum, Hugoni de Bochelanda,
vicecomiti de Berchescira, et omnibus baronibus et
fidelibus suis, Francis et Anglis, de eadem scira, sa-
lutem.

Sciatis me dedisse Sanctæ Mariæ de Abbendona, et
Faritio abbati, capellam Sancti Andreæ de insula, et
omnes domos ejusdem insulæ, scilicet plumbum, lapides,
et ligna, et quicquid ædificii habetur in eadem insula,
ad faciendum opus ecclesiæ Sanctæ Mariæ ejusdem
villæ; et ipsam insulam reddidi Sanctæ Mariæ et
monachis perpetuo habendam in suo dominio.

Testibus Matilde regina, uxore mea, et Rogero
cancellario, et Herberto camerario, et Nigello de Oilleio,
et Arsone² de Abetot, et Radulfo Basset: apud Win-
dresoras.

De Ecclesia de Niweham.

Of the
church of
Nuneham.

Willelmus de Curceio, regis dapifer, hunc plurimo
excolere abbatem solebat amore. Hujus villa erat Niwe-
ham, trans fluvium Tamesim sita, villæ vero, quæ
Culeham dicitur, contermina, de qua in gestis abbatis
Athelelmi³ fit mentio. Idem itaque regis dapifer ejus-

¹ *Sanctæ Mariæ*] Sancti Andreæ
(?)

² *Arsone*] Ursone (?) Probably

a mistake occasioned by the care-
lessness of the illuminator.

³ *gestis abbatis Athelelmi.*] See p. 9.

dem suæ possessionis ecclesiam cum terra, id est una A.D. 1100
hida, et decimis sive cyresceattis reliquisque suis con-
suetudinibus, abbati Faritio et monachis in Abben-
donia perpetuo dono concessit, præter duas portiones
suæ propriæ decimæ ex eadem villa. Hujus autem
rei donationem cum sua conjuge altari Sanctæ Mariæ
imposuit, atque coram his testibus confirmavit: Serlone
episcopo de Sais, Nigello abbate de Bertona, et multis
aliis. -1135.

De Decima ejusdem Villæ.

Non multo post vero tempore prædictus abbas cum
eodem Willelmo de duabus suprascriptis portionibus
decimæ sermonem habuit, et de quadam piscatione,
quæ Anglice nominatur Sotiswere, quatenus et ista
cum prædicta donatione ecclesiæ Sanctæ Mariæ et sibi
condonaret. De his quoque rebus dum abbas se in-
tromitteret, apud eundem virum per viginti marcas
argenti finem fecit, ita ut ipse concessum cum litteris
sigillatis regis præfati de omnibus jam dictis donati-
onibus requireret, et requisitum Abbendoniam deferret,
et die festivitatis Romani Rothomagi archiepiscopi
[23 Oct.] coram omni conventu monachorum, et præ-
sentia horum laicorum, super altare Sanctæ Mariæ
offerret, Uuillelmi regis camerarii, Wini, et multorum
aliorum. Et misit ipse Willelmus dapiferum suum
Goisfredum, et saisavit inde ecclesiam et abbatem per
Willelmum cellerarium. Piscationi¹ adjacent xvii. acrae
telluris, quæ tali ipse abbas decretione monasterii offi-
cinis locavit. Capellam prædictæ villæ cum rebus suis
universis ædituo, duas vero decimæ dominii partes
eleemosynario, piscariam cellerario impertire curavit.

Of the
tithes of
Nuneham,
&c.

¹ *Piscationi*] Piscationi prædictæ.

Confirmatio Regis Henrici.

A.D. 1100 Henricus, rex Angliæ, Roberto episcopo Lincolniæ,
 -1135. et Willelmo vicecomiti de Oxeneforda, et omnibus
 baronibus, Francis et Anglis, de Oxenefordscira, salutem.

Sciatis quod concedo Sanctæ Mariæ de Abbendona, et monachis ejusdem loci, perpetuo habendam¹ ecclesiam de Niweham, et terram et decimam totam ipsius manerii, et alia quæ ad ipsam ecclesiam pertinent, et piscariam cum omnibus sibi pertinentibus, sicut Willelmus de Curci, dapifer meus, eis dedit et concessit.

Testibus Rannulfo episcopo Dunelmensi et Rogero Bigod. Per Goisfridum Peccatum, apud Corneberiam, in die Sancti Lucæ Evangelistæ [18 Oct.]

Post mortem autem istius Willelmi, filius ejus Willelmus donationem patris sui taliter confirmavit:—

Carta Willelmi junioris de Curci de Ecclesia de Niweham.

Ego Uuillelmus de Curceio reddo Deo et Beatæ¹ Mariæ, et ecclesiæ Abbendonæ, eleemosynam quam pater meus dedit prædictæ ecclesiæ, scilicet ecclesiam de Niweham, et unam hidam terræ, et omnem decimam de dominio meo et totius villæ, et unam piscariam cum omnibus sibi pertinentibus, et pasturam ccc. ovium et octo boum et x. vaccarum in mea dominica pastura, et unum pratum, quod vocatur Cumed, unde ego accevi eleemosynam patris mei consilio et voluntate fratris mei Roberti et militum meorum; et volo

¹ *habendam*] habenda.

| ² *Beatæ*] Sanctæ.

ut ecclesia prædicta teneat ista in pace et quiete, et A.D. 1100 libere et honorifice, et ut nullus eam inde inquietet. ^{-1135.}

Qui vero hanc redditionem vel donationem actu vel consilio violaverit, maledictionem Dei et Ejusdem Genitricis Mariæ sustineat. Huic autem redditioni vel donationi interfuerunt testes :

Rotbertus de Curceo ;
 Philippus dapifer ;
 Willelmus de Estuna ;
 Hugo Walensis ;
 Berengerus ; ¹
 Rotbertus presbyter ;
 Godefridus presbyter ;
 Willelmus nepos ;
 Rogerius de Lillebona ;
 Ricardus filius Fulconis ;
 Mainardus de Neweham.

De Ecclesia de Kinsentona.

Godefridus ² de Ver, Albrici senioris filius, Albrici Of the church of Kensing-
 junioris frater, suorum fratrum in nascentia primus, ac ideo in hereditate paterna successor futurus, tam ton.
 morum quam parentum generositate admodum inclitus, abbatem medendi se gratia ad Faritium contulit ; erat enim gravi irretitus morbo. Tribus ergo ab abbate ei cura mensibus impensa, ea qua pulsabatur convaluit molestia ; sed quia contra mortem nulla est medicina, alius morbus hunc occupat, cogens decedere vita. Itaque instante temporis ipsius articulo, idem æger ecclesiam sui patrimonii de villa Kinsnetuna (patre suo Albrico et matre sua Beatrice, una cum fratribus suis idem concedentibus,) perpetua donatione Abbdonensi

¹ *Berengerus*] Berengerius.

| ² *Godefridus*] Gosfridus.

A.D. 1100 monasterio contulit, cum duarum hidarum duodecies
 -1135. xx. acris terra disterrminata, et insuper unius virgatæ
 portione. Cujus doni auctoritatem regis quoque hujus-
 modi confirmavit edictum :—

*Carta Regis de Ecclesia Kinsentun.*¹

Henricus, rex Anglorum, Mauritio Londoniensi episcopo, et Gilleberto abbati Westmonasterii, et Hugoni de Bochelanda, et omnibus baronibus suis et ministris, Francis et Anglis, de Lundonia et de Middelsexa, salutem.

Sciatis me concessisse in tempore Faritii abbatis ecclesiæ Sanctæ Mariæ in Abbendoniam ecclesiam de Chensnetuna, et quicquid ad eam pertinet, et terram in ipsa villa inter ecclesiam et terram aliam duarum hidarum² de duodecim xx. acris, quam Albricus de Ver dedit prædictæ ecclesiæ pro anima Goisfredi filii sui defuncti; et eam ecclesiam cum terra prædicta Abbendonensis ecclesia in pace in perpetuum et quiete teneat.

Testibus Mathilde regina, et Eudone dapifero, et Uuillermo de Curceio,³ et Nigello de Oileio, et Ursone de Abetot, et Rotberto Malet: apud Corneberiam.

Notandum autem quod in his regiis litteris unius virgatæ mentio deest. Quod ideo fit, quia quando eadem descriptio composita fuit nondum ejus collatio impertita; sed non multo post tempore ab eisdem, a quibus et superiora repensa, et regia attestazione roborata fuit.

¹ *Kinsentun.*] Kunsentun. Another copy of this charter is contained in Cole's transcript of the Colne Chartulary, among the Addit. MSS. in the Brit. Mus. No. 5860, p.

218. The variations are unimportant.

² *duarum hidarum*] duas hidas. Chart. Colne.

³ *Curceio*] Cyrceio, C. ix:

*De Ecclesia de Colum.*¹

Prædictus itaque Goisfredus mundo demigrans in A.D. 1100 hujus monasterii cultiori loco sepelitur. Quare ejus^{-1135.} parentes eundem locum diligere, seque Deo et fratrum Of the church of Colne. beneficiis ibidem præcipue postea commendare. Et quia in Eastsexe regione, quæ ab Abbendoniam pluribus distat milliariis, frequentiori commoratione degere solebant, nec istic ideo toties adesse, quoties id affectabant, ubi sui nati memoria continetur, poterant, communi consilio [pater et mater, favente ad hoc Albrico juniore filio]² eorundem, quem tunc sibi heredem substituerant, abbatis quoque Faritii et conventus fratrum sibi commissi consensu, monasterium in proprio fundo, cui Colas vocabulum est, construere delegerunt, quod loco Abbendonensi in omnibus foret perpetuo submissum, et monachi inde assumpti illic locarentur. Ibi enim ad opus cohabitantium copiose de suis rebus se collaturos, ibi se suosque posteros post decessum requieturos corpore, promittebant. Itaque deliberatum consultum regia auctoritate et episcopi Mauriti, ex cujus diocesi locus ille habebatur, confirmantes, Abbendonenses fratres ad se venire rogant, et locum ipsum eis designant. Cui rei indicium carta regis inde prætendit, quæ ea tempestate talibus annotata est apicibus:—

*Carta Regis de Ecclesia de Colum.*³

Omnibus ecclesiæ Dei fidelibus sub regimine meo notum fieri volo, quod ego Henricus, Dei gratia An-

¹ *Colum*] Colas.

² [*pater . . . filio.*] C. ix. here adds the passage introduced into the text within brackets.

³ *Colum*] Colas. Cole's transcript

of the Colne Chartulary contains a copy of this instrument, from which a few variations have been obtained. It will be observed, however, that they are unimportant.

A.D. 1100
-1135. glorum rex, pro peccatorum meorum remissione et animæ meæ salute, Deo et Beatæ¹ Mariæ in Abbendonensi ecclesia, et Sancto Andreæ in Colensi ecclesia, quæ ut filia matri, ut membrum capiti, subjecta et cohærens est ecclesiæ Abbendonensi, concedo et in æternum permanere auctorizo omnes illas donationes quas Albricus de Ver et uxor ejus Beatrix, et eorum filius Albricus, cum fratribus suis, eorumque homines jam fecerunt, vel facturi sunt, supradictæ ecclesiæ, tam in ecclesiis quam in terris, hominibus et decimis, molendinis, silvis et pratis, pascuis² et exitibus, quarum nomina rerum subnexa leguntur; scilicet, in Cola, ecclesiam Sancti Andreæ cum terra Rannulfi presbyteri, et cum omnibus ad ecclesiam pertinentibus, et sexies xx. acras de dominio, et viridarium, quod est ultra aquam, cum vivario; et terram quam Serlo habuit, sicut melius et largius unquam habuit ipse, vel aliquis antecessorum illius, in pascuis, et silvis, et campis; et duas silvas, scilicet Dodepoliso et Northwde;³ et terram Gode x. solidorum de gablo; et terram Eadwini v. solidorum de gablo; et xx. acras de dominio, quæ cambitæ fuerant pro terra Blachemanni, et unum hominem, cum quinque acris; et terram Ælmari Longi, et terram Wlfwini⁴ forestarii; et molendinum, grangias, et ecclesiam de Duvercurt,⁵ cum xxx. acris terræ, et cum omnibus sibi pertinentibus; in maneriis scilicet Hethingaham, Belcheam, Lanreham, Aldeham,⁶ Duvercurt,⁷ Bonecleida,⁸ Rodingas, duas partes decimæ de omnibus rebus et unum hominem cum quinque acris;

¹ *Beatæ*] Sanctæ.

² *pascuis*.] This word is omitted in Cole's transcript.

³ *Dodepoliso et Northwde*] Dodepolesho et Norwude. Cole.

⁴ *Wlfwini*] Wulfuini.

⁵ *Duvercurt*] Duvercurt.

Duvrecourt, Cole.

⁶ *Aldeham*] Om. in Cole's transcript.

⁷ *Duvercurt*] Duvercurt.

⁸ *Bonecleida*] Benecleyda, Cole's transcript.

in Walda et Wadana medietatem decimæ et unum A.D. 1100
hominem cum v. acris; in Hethingham duo molen- -1135.
dina, quæ Alduvinus molendinarius tenebat; de terra
Athelelmi de Burgata¹ x. solidatas; dimidiam decimam
de Miblane de Cola, et tertiam partem decimæ Ran-
nulfi Magni,² et ecclesiam de Campis, et ecclesiam de
Boneclea,³ et ecclesiam de Bello Cambo,⁴ cum omni-
bus eis pertinentibus, et silvam de Litehaia⁵ cum viginti
acris terræ.

Hæc donationum concessio facta est a serenissimo
rege Anglorum Henrico, anno Dominicæ Incarnationis
M.CXI, indictione iiij^a, anno vero regni sui xi,⁶ coram
his testibus: Rotberto Lincolniense episcopo, et Johanne
da Baiocis, et Gilleberto capellano, et Goisfredo de
Diva, et Hamone dapifero, et Rannulfo Meschino, et
Willelmo Peverello de Notingeham, et Hugone de
Bochelanda; apud Radingas.

Item, de Colum.⁷

Omnium vero rerum, quæ per cartam istam regis
notantur, abbas Faritius apud Colas quadragesimali
tempore, et die festi Sancti Cuthberti [20 Mar.] con-
stitutus, investituram, id est saisitionem, accepit per
manum Picoti, dapiferi Albrici, jubente eodem Albrico
et uxore ejus Beatrice, concedentibus id Albrico ju-
niore et cæteris eorum filiis, cum suis universis mili-
tibus, qui huic donationi interfuerunt, idem videntes
et annuentes. Quorum nomina hæc fuerunt:—

Filiorum, jam nominatus Albricus, Rogerus, Rot-
bertus, Willelmus;

¹ *Athelelmi de Burgata*] Aldel-
elmo de Burgate, Cole's transcript.

² *Magni*] Mangui.

³ *Boneclea*] Bonecleia, Cole's
transcript.

⁴ *Bello Cambo*] Bello Campo, C.
ix. and Cole's copy.

⁵ *Litehaia*] Lytylhey, Coles' copy.

⁶ *regni sui xi.*] Between 1 Jan.
and 4 Aug. A.D. 1111.

⁷ *Colum*] Colas.

A.D. 1100
-1135.

Militum vero, Alfredus vicecomes, Goisfredus filius Haimonis, Haimon de Lamara, et multi alii ;

Item, Athelelmus de Burgate, qui eo die coram his omnibus testibus sese per manum abbatis prædicti in eodem loco Deo et Sancto Andreae obtulit, ut ibi post mortem sepeliretur, et quia de sua terra x. solidatorum provideret, sicut et fecit, et de ea monachos ibidem commanentes saisivit, Thihelo et Willelmo tunc id concedentibus. Item affuit Goisfredus de Ruelent ;

Ex parte abbatis affuerunt Warengerius¹ prior, Benedictus, et Rotbertus, et Godwinus, et Willelmus monachi ; milites vero, Bernerus et Rotbertus de Samford,² Radulfus camerarius abbatis, Rogerus clericus.

De Albrico de Vere.

Concern-
ing the pro-
ceedings of
the family
of Vere.

His ita determinatis, non multorum post decursum annorum idem Albricus senior, ante sui obitus diem, religionis habitum in eodem loco recipit, et defunctus sepulturæ traditur. Ubi et Willelmus filius ejus, suorum junior fratrum, parvo tempore superstes patri effectus, tumultatur. Pro cujus memoria frater ejus, Albricus scilicet junior, terram duarum carrucarum in Scaldewlla³ Deo et Sancto Andreae perpetua largitione contulit, præsentem prædicto abbate Faritio. Aderat enim ibidem, et funeris defuncti exequias agebat. Horum itaque sepulchrorum epitaphium hic annexuimus :—

“ Cedunt e vita, votis animisque cupita,
Barbarus et Scita, Gentilis et Israelita.
Has pariter metas habet omnis sexus et ætas :
En puer, en senior, pater alter, filius alter,

¹ Warengerius] Garengerius.

² Samford] Sandford.

³ Scaldewlla] Scaldeswlla.

Legem, fortunam, terram venere sub unam.

Non juveni totæ, quas epotavit, Athenæ,

Non vetulo notæ vires vel opes, valuere:

Sed valuere fides, et prædia quæ commemoramus,¹

Ut valeant, valeant per secula cuncta, precamur."

A.D. 1100
-1135.

Cum autem vicini eundem orationis gratia locum frequentarent, ad usum inhabitantium sua beneficia respectu præmiorum supernorum largiri cœpere. Quorum ea tempestate aliquos hic subnominamus. Hubertus enim de Monte Canesi acram unam prati; item, Goisfredus et Rotbertus fratres, et filii Odelinæ, alteram acram prati; ad hos et Walterus cognomento Macerel decimam totius suæ pecuniæ villæ suæ Colis de feudo Eustachii comitis Bolonensis, pratumque Suunul contiguum molendino illius loci parvulum; Ricardus quoque de Buris de eadem sua villa, id est Buris, decimam tam mobilium quam immobilium rerum totam, Deo et Sancto Andreae illic contulerunt.

De Ecclesia Eadwardestune.

In comitatu Suthfolc habetur villa, Eadwardestun appellata, cujus dominus Hubertus de Monte Canesi dicebatur. Hic familiaritate abbatis Faritii adductus, ecclesiam prædictæ villæ, cum omnibus sibi pertinentibus, monasterio Abbendonensi jure perpetuo donavit, et coram Deo et altari Sanctæ Mariæ in Abbendonensi oratorio, et coram abbate et fratribus ejusdem ecclesiæ, et testibus, Albrico scilicet juniore de Ver et Ricardo Bisceat, et multis aliis, donationem ipsam confirmavit, anno xv.² regni Henrici regis; eo scilicet

Of the
church of
Edward-
stone.

¹ *commemoramus*] memoramus.
Originally 'commemoramus' in C.
ix.

² *anno xv.*] That is, from 5 Aug.
1114 to Aug. 1115.

A.D. 1100
-1135. tenore, ut locus ille semper monachili consistorio frueretur et serviretur, nullaue capellano ejusdem domini foret licentia ibidem indicem¹ vel suscipere, etiam præsente eodem domino sive ipsius familia, aliquid nisi quod velle monachorum illic degentium concederet. Quid vero aut quantum cum eadem ecclesia tunc temporis collatum fuerit, regiæ ad comitatum Suthfole tunc directæ litteræ attestantur; quarum forma hæc fuit :—

Litteræ Regis de Ecclesia Eadwardestun.

Henricus, rex Anglorum, Herberto episcopo de Northwic,² et vicecomitibus de Suthfole et de East-sesa, et omnibus baronibus suis, Francis et Anglis, de utraque scira, salutem.

Sciatis quia ego concedo Deo et Sanctæ Mariæ in Abbendonensi ecclesia, et Faritio abbati, et omnibus successoribus suis, et monachis ejusdem loci, eleemosynam illam, quam Hubertus de Monte Canesi dedit prædictæ ecclesiæ, scilicet ecclesiam de Eadwardestuna, cum terris et decimis, et omnibus sibi pertinentibus jure; et insuper duas acras terræ juxta ecclesiam, et duas partes decimæ omnium rerum de Stauretona et de Stanesteda, et decimam de redditibus molendinorum et nemorum; et ubicumque porci sui fuerint in pasnagio erunt dominici porci abbatis sine pasnagio, præter haïam de Standstede, et decimam redditus turbarum de Stauretona, et quicquid pro Dei amore accrescere voluerit.

Testibus Rannulfo cancellario, et Grimáldo medico, et Jurardo archidiacono, et Wualtero archidiacono, et

¹ *indicem.*] Or, *judicem.* The reading of the MSS. is uncertain, | and the meaning is obscure.

² *Northwic*] Norwic.

Wuillelmo de Abini,¹ et Rogero filio Ricardi, et Nigello A.D. 1100 de Oilli, et Radulfo Basset, et Goisfredo filio Pagani: ^{-1135.} apud Udestocam.²

Descripta est autem hujus concessionis carta anno ab Incarnatione Dominica M.CXV.

Sed et de mansione illic monachorum Abbendonensium Radulfi archiepiscopi Cantuariensis ad Norwicensem episcopum hujusmodi litteræ tunc temporis transmissæ fuerunt:—

Litteræ Archiepiscopi Cantuariensis.

Frater Radulfus, indignus Cantuariensis ecclesiæ minister, venerabili domino et confratri Herberto, Norwicensi Dei gratia episcopo, salutem, et amicitiam, et fideles orationes pro posse.

Quia notam sanctæ prudentiæ vestræ non ignoramus reverentiam, et religiositatem domni abbatis Abbendonensis³ Faritii, et totius congregationis illi a Deo commissæ, non est opus vobis eam intimare. Pro his igitur oratam esse volumus caritatis vestræ bonitatem, quatenus gratia Dei, cujus sunt, et nostri, qui vester sum, et ipsorum etiam, qui amici vestri et filii esse profitentur, quosdam fratres ecclesiæ, in quadam ecclesia a quodam parochiano vestro illis in eleemosynam concessa, paterna suscipiatis benignitate, et consilium et auxilium, prout potestis et scitis, amicabiliter præbeatis. Quod faciendo Deus Omnipotens diu conservet incolumem sanctam paternitatem vestram, nostri memorem. Valete.

¹ *Abini*] Abinni.

² *Udestocam*] Wodestocam.

| ³ *Abendonensis*] Abbendonensi,
| MSS.

De Molendino quod dicitur Henora.¹

A.D. 1100
-1135.
Of a mill
near
Abingdon.

Ad exitum burgi Abbendonensis pons, quo transitur cum fluvius Eoche exundat, habetur, juxta quem australi in parte situm est molendinum, ab incolis Einore appellatum, regio per id tempus fisco deditum. Hujus molendinarius prata in vicino posita, quæ abbatiae juris erant, submergebat; aquæ etiam ductum, quamdiu poterat, ne molendinum abbatis inferius positum moleret, sæpe recludebat. Quare cum ob istiusmodi insolentiam frequenter notaretur, nec ideo ab hac protervitate descisceret, abbas inde remedium, et futurum posteris loci Abbendonensis hac de causa provectum multum utile et durabile, acquisivit. Nam plurimorum industria virorum, et præcipue Hugonis de Bochelanda suo pro beneficio comitante sibi suffragio, adeo apud regis gratiam institit, ut dominatum ipsius molendini perpetuo ipse et ecclesia Abbendonensis, ea libertate qua hactenus² constiterat, potiretur. Quo percelebrato, illud idem molendinum usibus eleemosynarii monasterii, pro pauperum sustentatione delegavit. Cujus rei testes sunt apices ea tempestate regis ad comitatum Berchescire directæ; quarum iste extitit textus:—

Carta Regis de Molendino Henora.³

Henricus, rex Anglorum, Rogero episcopo Salesbiriae, et Hugoni de Bochelanda, et omnibus baronibus et fidelibus suis, Francis et Anglis, de Berchescira, salutem.

Sciatis me dedisse et perpetuo possidendum concessisse Deo et Sanctæ Mariæ in Abbendonensi eccle-

¹ *Henora*] *Enora*.

² *hactenus*.] C. ix.; *actenus*, B. vi.

³ *Henora*.] *Enora*.

sia, ad opus eleemosynæ ipsius ecclesiæ, quoddam A.D. 1100 molendinum, quod vocatur Henora, quod situm est ^{-1135.} super flumen Eoche, cum omnibus sibi pertinentibus, scilicet, terra, prato, aqua, pascuis, et cum omnibus consuetudinibus suis, sicuti ego ipse melius, et liberius, et quietius illud molendinum unquam tenui in dominio meo.

Testibus Rogero episcopo Salesbiriæ, et Rotberto episcopo Lincoliæ, et Johanne episcopo Bathensi, et Willelmo de Curci, et Willelmo de Albin, pincerna, et Nigello de Oilli, et Thoma de Sancto Johanne, et Radulfo Basset, et Hugone de Bochelanda, et Wualtero de Glocestria, et Goisfredo de Clintona:¹ apud Wdestoca in parco. In anno quo rex filiam suam Romano Imperatori dedit.

De Prato quod² dicitur Kingesmed.

Pratum quoddam situm est juxta urbem Oxeneford, Kingesmed³ appellatum, regi quidem pertinens, pernecessarium autem hominibus de villa abbatiæ, quæ Concern-
ing Kings-
mead near
Oxford. Hangesthesi dicitur; pasturarum quippe suorum pecudum indigentes cernuntur. Unde cum apud regis præfectum et illius procuratoris⁴ loci, pro illa pastura habenda, multis in supplicationibus constituerentur, et nunc privato munere delinitus vix audiret, nunc alias intendens, sese quasi surdum petitoribus præberet, abbas Faritius, tum pro relevatione hujus penuriæ suorum hominum, tum pro ejusdem præpositi proterva exactione, a rege inde remedium quæsivit. Sed quia illud sibi funditus appropriare nequivit, saltem effecit ut pro xx. solidis in anno reddendis in regis expensis regis pratum illud in feudo firmam perpetuo contine-

¹ *Clintona*] Clinctuna.

² *quod*] qui, MSS.

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³ *Kingesmed*] Kingesmad.

⁴ *procuratoris*] procuratorem (?).

A.D. 1100 rent, eo tenore adeo libere quatenus nullus vicecomitum super eos ad censum prædictum amplius abinde imponderet, aut aliquid aliud consuetudinis pro hoc ab eis præter statutam pactionem exigeret. De qua concessione regis litteræ hujusmodi ad comitatum Oxenefordsciræ ab eo tunc temporis sunt directæ:—

Carta¹ Regis Henrici de Kingesmed.

Henricus, rex Anglorum, Roberto episcopo Lincoliæ, et Willelmo vicecomiti de Oxenefordscira, et omnibus baronibus suis inde, Francis et Anglis,² salutem.

Sciatis me concessisse ecclesiæ Sanctæ Mariæ de Abbendona,³ et monachis ejusdem ecclesiæ, pratum nomine Kingesmed,⁴ quod homines de Hancstesia⁵ soliti sunt habere ad firmam de Tilline, in perpetuum habendum, pro xx. solidis in unoquoque anno, ita quod nullam aliam consuetudinem inde reddant; et in potestate eorum sit ut inde faciant quicquid voluerint.

Testibus Rogero episcopo Salesbiriæ,⁶ et Roberto episcopo Lincoliæ, et Haimone dapifero, et Willelmo de Curci, et Willelmo vicecomite de Oxenefordscira, et Hoeldo⁷ capellano, et Radulfo Basset, et Alfredo⁸ de Lincolis; apud Westmuster.⁹

¹ *Carta*] A copy of this charter is entered upon the Cartæ Antiquæ, now in the General Record Office, Roll X., numb. 8. It has furnished a few variations noted below.

² *et omnibus . . . Anglis.*] Omitted in the Cart. Antiq.

³ *Abbondona*] Habend'. Cart. Antiq.

⁴ *Kingesmed*] Chingesmade, Cart. Antiq.

⁵ *Hancstesia*] Hengesteseia, Cart. Antiq.

⁶ *Salesbiria*] de Salesberia, Cart. Antiq.

⁷ *Hoeldo*] Teoldo, Cart. Antiq.

⁸ *Alfredo*] Aluredo, C. ix. and Cart. Antiq.

⁹ *Westmuster*] Westmoster, C. ix.

De Wdemundesleia.

His diebus nobiliorum quidam militum de Nigelli A.D. 1100
 de Oilli feudo tenentium, Droco nomine, ægitudine -1135.
 captus, monasterium ad hoc sese contulit, et religionis Concern-
 habitum, abbate Faritio tribuente, illic induit, et ipse ing Wood-
mundslea,
 quamdiu supervixit infra claustrum septa deguit. Qui,
 ut ejus inter benefactorum monasterii specialius apud
 posteros haberetur memoria, suis de possessionibus ali-
 quid beneficii inibi curavit conferre. Dedit itaque
 fratribus unam hidam in loco qui dicitur Wda-
 mundaslea, de villa Westuna, liberam quidem et quie-
 tam omnium quarumlibet quæstionum, vel geldorum,
 vel militaris exactionis, quamquam ad ipsam diversæ
 dominationes diverso respectu intenderent. Siquidem
 feudi comitis Cestrensis deputatur, de quo tunc tem-
 poris Nigellus de Oilli eandem hidam simul cum
 nonnullis aliis possessionibus, et per Nigellum, Droco
 tenebat. Sed Drocone monachatum subeunte, Rogerus
 filius Radulphi filiam ipsius in conjugium ducens, qua-
 rumlibet ille rerum potiebatur dum seculo militaret
 summam ipse adipiscitur. Qui, quoniam ingenio cal-
 lebat, Nigelli de Oilli consensum sibi traduxit, qua-
 tenus de comite In Capite, ut vulgo loquitur, teneret,
 homo ipse comitis effectus. Dum ergo Nigelli juris
 prædicta terra fuisset, quicquid Droco de ea disposuit
 libenter fieri annuit; hoc modo in suis litteris auc-
 torizavit:—

Carta de Wdemundesleia.

Ego Nigellus de Oilli concedo et auctorizo Deo et
 Sanctæ Mariæ, et monachis in Abbendonensi ecclesia,
 in perpetuum habendam unam hidam in Oxeneford-

A.D. 1100 scira, in loco qui dicitur Wdemundesleia,¹ quam Droco
-1135. de Andelia² concessit eidem ecclesiæ licentia mea, ita
solidam et quietam concedo, sicut idem Droco melius
umquam habuit tempore fratris mei Roberti et meo.

Testibus Faritio abbate, et Rogero de Canesio,³ et
Luuello de Peri, et Aedrico homine ejusdem Droconis.

Consequenter rex quoque idem subscribens ita con-
firmavit:—

Carta Regis de eadem Terra.

Henricus, rex Anglorum, Roberto Lincolnensi epi-
scopo, et Willelmo vicecomiti de Oxenefordscira, et
omnibus baronibus suis, Francis et Anglis, salutem.

Sciatis me concessisse Deo et Sanctæ Mariæ in
Abbondonensi ecclesia, et Faritio abbati, unam hidam
terræ in Westuna, in loco qui dicitur Wdemundesleia,
quam Droco de Andeleio dedit eidem ecclesiæ, et Ni-
gellus dominus ejus concessit, ita solutam et quietam
concedo prædictæ ecclesiæ sicut umquam melius fuit
tempore patris et fratris mei.

Testibus Matilde regina, et Goisfredo Peccatum;
apud Ailesbiriam.

Comes autem Cestrensis Ricardus, cum sua matre, et
melioribus suorum baronum secum, postea Abbendoniam
in villa hospitio receptus, abbate Faritio interpellante
et comitissa, matre scilicet ejusdem comitis, et iis⁴
qui simul aderant, cunctis id faventibus et consultan-
tibus, quicquid de prædicta terra Wdemundeslea acti-
tatum extitit, comes ipse bene factum extulit, et suo

¹ Wdemundesleia.] Wdemundelai.

² Andelia.] Andelai.

³ Canesio.] Casnesio.

⁴ iis.] MSS. hii.

descripto roboravit. Quod descriptum sigillo quidem matris signari constitit; nondum enim militari baltheo cinctus, materno sigillo litteræ quolibet ab eo directæ includebantur. Hac de re quod eo annotatur comitissæ potius quam comitis sigillo signatur. Cujus forma hæc fuit:—

A.D. 1100
-1135.

Carta Comitissæ Cestrensis de eadem Terra.

Ricardus Cestrensis comes, et Ermentrudis comitissa, mater ejus, Nigello de Oilli, et Rogero filio Radulfi, et omnibus baronibus de Oxenefordscira, salutem et amicitiam.

Sciatis quia pro amore Dei et anima patris mei, et remissione¹ nostrorum peccatorum, concedimus hidam illam, quam Droco de Andelia dedit ecclesiæ Abbendonensi, quæ est in loco qui dicitur Wdemundesleia,² nos eidem ecclesiæ concedimus, et auctorizamus perpetuo habendam, solidam et quietam ab omni nostro servitio; et Rogerus filius Radulfi et successores ejus sint quieti in nostro servitio, quantum ad illam hidam pertinet; et defendimus ut nullo modo Rogerus, vel alius per eum, inquietet habitantes in terra illa.

Hoc autem fecimus, et testimonio nostrorum baronum, scilicet Willelmi filii Nigelli, et Hugonis filii Normanni, et Ricardi Balaste, et Willelmi filii Anskitilli, et Ricardi filii Nigelli, et domni Goisfridi capellani, et aliorum. Hoc actum est in sexto anno regni Henrici regis, in mense Maio, in die Pentecostes.³

¹ remissione] Remissionem MSS.

² Wdemundesleia] Wdemundeslai.

³ Pentecostes.] Whitsunday, 13

May, A.D. 1106.

De Confirmatione ejusdem Terræ.

A.D. 1100 Ista ergo comitis hinc regi intimata concessio ejus
-1135. edicto et auctoritate confirmatur, uti in carta est
videre, quæ compilationem rerum exquisitarum per
abbatem Faritium continet. Inde, non multo post,
census,¹ qui Geldum dicitur, per comitatum Oxeneford-
sciræ passim a burgensibus et villanis solutio, per
officiales huic negotio deputatos, uti alias, ita ab incolis
prædictæ terræ exigitur. Quod ipse non passus, rem
regi innotuit, ratiocinando quod ab antiquo tempore,
usu consuetudinario, eadem terra non debeat ulli hu-
jusmodi exactioni subjiçi. Quare rex vicecomiti ejus-
dem comitatus inde litteras misit, id continentes :—

Litteræ Regis.

Henricus, rex Anglorum, Willelmo vicecomiti de
Oxenefordscira salutem.

Præcipio tibi ut illa hida, quam Droco de Andelei
dedit Sanctæ Mariæ de Abbendona, ita sit quieta de
hoc geldo, et de omnibus consuetudinibus, sicut melius
fuit quieta in tempore patris mei et fratris mei, et nihil
aliud adversum eam requiras.

Testibus Uualdrio cancellario et Grimbardo² medico :
apud Romesi.

¹ *census*.] This word has been
tampered with in the MSS., and
appears to have been altered from
"census" to "censum." The for-

mer reading, however, seems pre-
ferable, and accordingly has been
adopted.

² *Grimbaldo*] Grimaldo.

De eadem Terra.

Adhuc, ad posterorum cautelam, quiddam de eodem A.D. 1100
loco dignum putavimus subnectendum. Quidam cupidæ¹ -1135.
mentis homines illius terræ portione frui nitebantur,
quod cuidam plurimum callenti ingenio actitandum
commisere, cui nomen Benedictus, qui causis comitis
consulendis sæpius interesse solebat. Ille dum pro-
mitteret quod ad finem propositum eorum uti rebatur
deduceret, in spe arrecti expectabant rei exitum. Ma-
chinari itaque cœpit, ut primo insueta a loco exigeren-
tur, deinde cum exacta non redderentur, quæque illic
reperta forent abducerentur. Et hæc quidem abbatis
Faritii post obitum contigerunt.

Talia itaque cum sæpius ingererentur, eorum, qui
publicam monasterii rem gubernabant consultu, comitis
ad curiam unus de ecclesia servientibus mittitur, cum²
carta secum ferenda assignatur, ipsiusque comitis auc-
toritatem libertatis totius de illa terra exactionis pro-
testatur. Legatus ergo, itinere confecto, curiam adire
sibi imperatam intrat, coram arbitrum majoribus de
causa sibi dicendi imposita conqueritur, cartam liber-
tatis [pro attestatione rerum dictarum]³ ad medium
effert. Aderat is⁴ de quo supra intulimus, dictorum
et responsorum finem opperiens. Jamque communi in
audientia litteris recitatis, rogat ille sibi easdem por-
rigi, parumper adhuc percepturus earum intellectum.
Quibus porrectis, sinum mox in suum involvit. Quo
brevigerulus viso, miratus factum stupidus primo hæsit,
tum deinde cum repeteret porrectum nil ab eodem

¹ *cupidæ*] MS. *cupitæ*.² *cum*] cui (?)³ [*pro dictarum.*]

These

words are introduced into the text
from C. ix.⁴ *is*] MSS. *his*.

A.D. 1100 invasore rehabuit nisi risum. At assidentes, quibus
 -1135. justum placebat, pro hoc indignari, alii vero ad contrarium illecti cachinnari. Ita infecto negotio, legatus ille cum tali detrimento domum revertitur, labore tristitiaque confectus; Dei autem miseratio hanc ipsam fortunam, etsi ad tempus quidem aliquantisper contrariam, postmodum tamen vertit in prosperam. Illum itaque Benedictum prædictum dignatio Divina privat amicitia comitis, huncque expellit, qui sic quandoque latorem scripti fefellit, vellet nolletve, relict. Pressus vero sub fasce ruinæ ultio Divina pœnas eidem ingessit, monachique Deum precibus stimulantes scripta, quæ pridem perdiderant, receperunt. Caveant ergo omnes perjuri fraudes, caveantque tali legato mittere breve fraudis amico.

De Terra de Fencota i. Hida.

Of the land
 of Fencott.

Nobilis quædam matrona, Athelina de Hiuerio¹ vocata, Abbendonensi in villa, lecto ægritudinis diu irremediabiliter decubans, apud locum, qui Faincote dicitur, hidam unam, pro sui remedio perpetuo, ea per omnia libertate et usu, quibus et ipsa ad illud tempus potita ibidem est, ad monasterii utilitatem ubi decubabat, perpetualiter contulit. Est quidem ipsa pecudum pasturis habilis. Dies hujus donationis² is³ extitit, quando Sancti Augustini Carthaginensis episcopi memoria celebratur,⁴ concurrentium v. per computationem. Post emensum vero annum ipsa defungitur, cujus die defunctionis præsentem clero, plebe plurima, immo abbate Faritio, nondum etiam defunctæ cadaverem

¹ *Hiuerio*] Iwreio.

² *donationis*] C. ix.; dominationis, B. vi.

³ *is*] MSS. his.

⁴ *celebratur.*] Namely, upon 26 May, A.D. 1110.

tumulatum exposito, filia ejusdem Adeliz dicta mater- A.D. 1100
num confirmavit donum, Sanctæ Mariæ in ejus ecclesia -1135.
Abendonæ devote id conferendo. Hæc autem donatio
facta est anno xi.¹ regni Henrici regis. Rex quoque
idem confirmatum subscripsit ita:—

Carta Regis de Fencota.

Henricus, rex Anglorum, Roberto episcopo Lincolniæ, et Thomæ de Sancto Johanne, et omnibus baronibus suis, et omnibus fidelibus suis, Francis et Anglis, de Oxenefordscira, salutem.

Sciatis me concessisse Deo et Sanctæ Mariæ Abendonensi in ecclesia terram, quæ est in Feincota, scilicet i. hidam, cum pratis et pascuis, et omnibus sibi pertinentibus, quam Adelina de Iureio eidem² ecclesiæ in eleemosyna dedit, et Adeliz filia sua auctorizavit. Et volo et præcipio, ut ipsa ecclesia in pace, et quiete et solute, illam terram, cum omnibus sibi pertinentibus, in perpetuum possideat.

Testibus Nigello de Oilli, et Thoma de Sancto Johanne, et Hugone de Euremou,³ et Goisfredo filio Pagani, et Goisfredo de Magnavilla, et Rogero de Oilleio, et Roberto de Dunestavilla, et Ead⁴ de Anseriivilla: apud Wdestocam⁵ in quadragesima.⁶

Item, de Fencota.⁷

Henricus, rex Angliæ, R. vicecomiti de Oxeneforda, et Rainero de Batha,⁸ salutem.

¹ anno xi.] That is, from 5 Aug. 1110 to 4 Aug. 1111.

² eidem] C. ix.; ejusdem, B. vi.

³ Euremou] Euremov.

⁴ Ead⁷] Rad.

⁵ Wdestocam] Wodestoch.

⁶ quadragesima.] In A.D. 1111 Ash Wednesday fell upon 15 Feb. and Easter Day upon 2 April.

⁷ Item, de Fencota.] Item, Litera Regis de Terra de Fencota.

⁸ Batha] Bada.

A.D. 1100 Præcipio quod Faritius abbas Abbendone ita bene
-1135. et quiete teneat hidam terræ de Fencote, quam tenuit
de Adelina de Iuri, cum omnibus rebus quæ ad eam
pertinent, sicut melius et quietius tenuit, et si inde
dissaisitus est, resaisiatur, et bene et in pace teneat;
et si quid inde captum est, cito inde similiter resaisi-
atur; et inibi faciat quod juste facere debet.

Teste Nigello de Albinni: apud Wincestriam.

Carta Nigelli de Oili de Terra Abbefeld.

Of the land Notum sit omnibus Christi amatoribus, quod ego,
of Abfield. Nigellus de Oilli, reddidi Deo et Sanctæ Mariæ in Ab-
bendonensi ecclesia terram de Abbefeldam, quam Algarus
tenebat, quietam ab omni querela successorum meorum,
perpetuo in dominio habendam, pro animabus fratrum
meorum, et meorum remissione peccatorum, et salute
uxoris meæ Agnetis et meorum filiorum. Et hoc ego
fecî in domo mea apud Stuntesfeldam, in præsentia ab-
batis Faritii, in cujus manus hanc terram reddidi, et
in præsentia uxoris meæ et Roberti filii mei, quorum
rogatu et consensu hoc peregi, et in præsentia W.
capellani mei, et Manaserii Arsi, et Radulfi Basset,
et Rogeri de Casneto, et Gilleberti Basset, et Rogeri
Radulfi filii, et Luuelli de Braio; quorum testimonio
hanc redditionem firmavi.

Quicumque autem hoc mutare voluerit, non habeat
partem in regno Christi et Dei. Amen.

Litteræ Regis de eadem Terra Abbefeld.

Henricus, rex Angliæ, Roberto episcopo Lincolnæ,
et W. vicecomiti de Oxeneford, et baronibus suis,
Francis et Anglis, de Oxenefordscira, salutem.

Sciatis me concessisse Sanctæ Mariæ in Abbendo-

nensi ecclesia, ad usum monachorum, terram quam Al-
garus tenet in villa de Abbefeld, sicut Nigellus de^{A.D. 1100}
Oilli reddidit prædictæ ecclesiæ et auctorizavit.^{-1135.}

Testibus Matilda regina, et Eudone dapifero, et
Wuillielmo de Curci, et Ursone de Abetot, et Roberto
Malet, et Albrico de Ver: apud Cornebiriam.

Litteræ Regis de Domibus Abbatis Lundoniæ.

Henricus, rex Angliæ, R. episcopo Lundoniæ, et
Hugoni de Bochelanda, et baronibus suis omnibus et
fidelibus Lundoniæ et Middelsexæ, salutem. Concern-
ing the
property of
the Abbey
in London.

Sciatis me concessisse ecclesiæ Sanctæ Mariæ de
Abbondona, et Faritio abbati, perpetuo habendâ hospi-
tia sua de Lundonia in Westminstrestret, cum omni-
bus rebus pertinentibus ad hospitium, omnino ab omni-
bus quieta, sicut melius unquam illa ecclesia et quietus
habuit tempore patris et fratris mei.

Testibus Grimbaldo¹ medico et Nigello de Albini;
apud Windresoram.

*De Terra quam Rex dedit Abbati Faritio apud Lun-
doniam.*

Henricus, rex Angliæ, Ricardo episcopo Lundoniæ,
et Hugoni de Bochelanda, et omnibus baronibus suis,
Francis et Anglis, de Londonia et de Middelsexa,²
salutem.

Sciatis me dedisse Sanctæ Mariæ de Abbondonia,
et Faritio abbati, unam mansam terræ, quæ fuit Al-
deuini, in Suthstreta,³ juxta hospitium abbatis præ-

¹ *Grimbaldo*] Grimaldo.

² *Middelsexa*] Middelsessa.

³ *Suthstreta*] Suthtreta.

A.D. 1100 dicti; et volo et præcipio ut bene, et quiete, et hono-
-1135. rifice teneat illam terram, sicut quietius tenet ibi
aliam terram suam.

Testibus Rogero episcopo Salesberiensi, et Gilleberto
de Aquila, et Otuero filio comitis, et Grimbaldo medico,
et Waltero de Bello Campo: apud Westmoster.

Item, de eadem Terra.

Henricus, rex Angliæ, Hugoni de Bochelanda et
omnibus ministris suis Londoniæ, et Reinero præpo-
sito, salutem.

Volo, et firmiter præcipio, ut Faritius abbas de
Abbondona ita bene et quiete habeat terram, quam
accevi ei ad hospitium suum, sicut dedi ei per breve
meum.

Testibus Roberto episcopo Lincolnæ et Johanne
capellano Baiocensi; apud Radingas.

Litteræ Regis de quadam Terra in Oxeneford.

Concern-
ing lands
in Oxford. Henricus, rex Anglorum, Roberto episcopo Lincol-
niensi, et Thomæ de Sancto Johanne, et Nigello de
Oilleio, et omnibus baronibus, Francis et Anglis, de
Oxenefordscira, salutem.

Sciatis me concessisse escambium terræ de Oxene-
ford juxta ecclesiam Sanctæ Fridesuithæ, quod fece-
runt Rogerus episcopus Salesberię et Faritius abbas de
Abbondona; videlicet, ut abbas prædictus, et ecclesia
sua, teneat et habeat illam terram, quam prædictus
episcopus ei escambiavit, ita liberam et quietam ab
omnibus consuetudinibus, cum soca et saca, et tol et
team, et infangentheof, sicut ipse abbas melius tenu-
erat illam aliam terram, quam episcopo escambiavit.

Testibus Roberto episcopo Lincolniae, et Herveo A.D. 1100
episcopo de Heli, et Rannulfo cancellario, et Roberto -1135.
filio regis, et Rannulfo Meschino: apud Radingas.

De Hominibus de Wellegrave.

Henricus, rex Angliæ, Roberto et Aluredo, mi- Concern-
nistris comitis de Mellent, de Wellegrave, salutem. ing the
men of

Præcipio vobis ut custodiatis omnes terras abbatis Welgrave.
de Abbendona, quæ circa vos sunt, et ne patiamini ut
aliquis per vos, sive per alium, quicquam in eis foris-
faciat; et ad minus volo et præcipio, ut ipse ita bene,
et quiete, et libere teneat prædictas terras, sicuti erant
solutæ, et liberæ, et quietæ quando manerium de
Uuellegrava erat in manu mea; et homines sui sint
in pace et sine calumnia.

Testibus Rannulfo cancellario et Johanne de Bai-
ocis; apud Niuueberiam.

De Terra de Langeleia.

Henricus, rex Angliæ, W. de Montefichet, salutem. Concern

Permitte esse in pace terram de Langeleia,¹ quam ing the
land of
Langley.
regina Mathilda, uxor mea, dedit in eleemosynam
Sanctæ Mariæ de Abbendonia, sicut melius umquam
fuit in pace tempore antecessoris tui, et quicquid inde
super hoc cepisti, redde. Et nisi feceris, Willielmus de
Bochelanda faciat fieri, ne audiam inde clamorem am-
plius pro penuria recti et justitiæ.

Teste Nigello de Albini; apud Walingeford.²

¹ *Langeleia*] Langelega.

[² *Walingeford*] Warengesford.

Ad Ared³ falconarium.

A.D. 1100 Henricus, rex Angliæ, Ared falconario, et omnibus
-1135. forestariis suis, salutem.

Mandate to
Aret the
falconer.

Volo et præcipio ut omnia ligna et virgus, quæ fuerint data, vel vendita, hominibus abbatis Faritii de Abbendona ad opus suorum operum, sine omni impedimento et disturbance possint ea conducere in pace quocunque voluerint.

Teste Rogero Bigod; apud Wincestram.

Litteræ Regis de Carreio Ecclesiæ.

Mandate
concerning
the car-
riage of
goods for
the church.

Henricus, rex Angliæ, baronibus suis, et vicecomitibus et ministris suis, salutem.

Prohibeo ne aliquis disturbet ullo modo carreiam Sanctæ Mariæ de Abbendona, nec aliquid aliud quod sit dominicum abbatis, vel monachorum ejus, vel per terram, vel per aquam disturbet; sed in pace eat et redeat quicumque rem suam, sive victum sive aliquod aliud, quod ad opus ecclesiæ pertineat, conduxerit.

Teste Willielmo cancellario; apud Lundoniam.

De Theloneo.

Mandate
concerning
tolls, pas-
sage, &c.

Henricus, rex Angliæ, omnibus vicecomitibus et præpositis, et omnibus ministris suis totius Angliæ et portuum maris, salutem.

¹ Ared] Aret.

Præcipio quod omnia, quæ ministri monachorum de Abbendona emerint ad victum et vestitum, et utensilia monachorum, in civitatibus et burgis, et omnibus aliis mercatis Angliæ, sint quæta de theloneo et passagio, et omni consuetudine, unde homines sui affidare poterint suas esse dominicas; et nullus eos vel res illas inquietet, vel injuste disturbet, super x. libris forisfacturæ.

Testibus cancellario et Milone de Glocestria; apud Abbendoniam.

Item, de Teloneo.

Henricus, rex Angliæ, Hugoni de Bochelanda, et omnibus vicecomitibus et ministris totius Angliæ, salutem.

Concerning
the same.

Præcipio quod omnes res propriæ abbatis et monachorum de Abbendona, quod ministri sui venderint et emerint, sint quætæ de theloneo, et consuetudine, et passagio, unde homines sui affidare poterint quod suæ sint; et prohibeo ne aliquis eos disturbet, super x. libris forisfacturæ.

Teste cancellario; apud Merleberiam.

Litteræ Regis ad Præpositum de Hamptone.

Henricus, rex Angliæ, Warino præposito Hamtone, et ministris suis, salutem.

Concerning
the same.

Præcipio quod victus et vestitus abbatis de Abbendona, et quicquid homines ejus poterint affidare esse suum proprium, sit quietum de omni theloneo, et lesagio, et consuetudine, et passagio; et si quid inde captum super hoc est, cito reddatur.

Teste W. de Tanc'. Per Willielmum de Calna; apud Windresoram.

Item, ad Warinum Præpositum.

A.D. 1100
-1135.
Various
writs of
privilege,
&c.

Henricus, rex Angliæ, Warino præposito Hamtune, et ministris suis, salutem.

Præcipio quod cito reddatis quicquid cepistis de proprio corredio abbatis Abbendonæ, de theloneo vel consuetudine; et amodo nihil capiat de theloneo, vel consuetudine, vel passagio, de corredio suo, vel rebus quas homines ejus poterint affidare esse suas proprias.

Teste Thoma de Sancto Johanne: apud Wdestocha.¹

De Consuetudinibus Ecclesiæ.

Henricus, rex Angliæ, W. vicecomiti de Oxeneford, salutem.

Præcipio ut permittas et facias Sanctæ Mariæ Abbendonæ habere omnes illas consuetudines in hominibus suis, et nominatim de verberatione quam frater Atselmi et scutiger Anskitilli fecerunt inter eos, quas melius et plenius habuit tempore patris et fratris mei; et nullus sit ausus ei inde super hoc injuriam facere.

Teste Ursone de Abetot; apud Walengeford.²

Ut nemo hospitetur in hac Villa.

Henricus, rex Angliæ, omnibus constabulis, et omnibus fidelibus suis de curia, salutem.

Prohibeo ne aliquis hospitetur in villa Abbendune, nisi licentia abbatis Faritii.

Teste Grimbaldo³ medico; apud Oxeneford.

¹ *Wdestocha*] Wodestocha.

² *Walengeford*] Warengford.

³ *Grimbaldo*] Grimaldo.

Ut nemo hospitetur in Wateleia.

Henricus, rex Angliæ, Nigello de Oilli, et omnibus A.D. 1100
venatoribus et marescalcis suis de curia, salutem. -1135.

Prohibeo ne aliquis vestrum hospitet in Wateleia, terra Sanctæ Mariæ de Abbendona; quia clamo eam quietam de hostagio pro anima patris mei, et matris meæ.

Testibus Grimbaldo¹ medico et Areto falconario; apud Corneberiam.

De Fugitivis Ecclesiæ.

Henricus, rex Angliæ, omnibus viceomitibus et ministris suis totius Angliæ, in quorum baillia fugitivi abbatiæ de Abbendona inventi fuerint, salutem.

Præcipio vobis quod plene et juste faciatis habere abbati Abbendone omnes fugitivos suos, cum tota pecunia et catallo suo, ubicumque ipsi inventi fuerint; et prohibeo ne aliquis eos ei vel pecuniam suam super hoc injuste detineat, super x. libris forisfacturæ.

Teste cancellario; apud Wdestocam.²

Item, de Fugitivis.

Henricus, rex Angliæ, Hugoni de Bochelanda, et Roberto de Ferrariis, et Willielmo vicecomiti de Oxeneford, et Nicholao de Statford, salutem.

Præcipio vobis ut juste et sine mora faciatis redire ad abbatiam de Abbendona omnes fugitivos suos, et

¹ *Grimbaldo*] Grimaldo.

| ² *Wdestocam*] Wodestocam.

A.D. 1100 cum tota pecunia sua, ubicumque sint, et ita ne inde
-1135. amplius clamorem audiam pro recti penuria, et nominatim hominem qui est in terra Roberti de Ferrariis, et cum tota pecunia sua.

Teste Roberto¹ filio Ricardi; apud Walengeford.²

De Fugitivis de Welliford.

Henricus, rex Angliæ, omnibus vicecomitibus, et ministris, et fidelibus suis, Francis et Anglis, totius Angliæ, salutem.

Præcipio vobis ut sine aliqua mora faciatis habere Faritio abbati de Abbendona omnes homines suos, qui de terra sua exierunt de Walingeford³ propter herberiam curiæ meæ, vel propter alias res, et cum omni pecunia sua, ubicumque sint.

Teste Rogero Piger, per Aretum falconarium; apud Westmuster.

De Terra Vasta apud Welliford.

Grant of
land at
Walling-
ford.

Henricus, rex Angliæ, Rogero episcopo Saresberiae, et Hugoni de Bochelanda, et omnibus ministris et baronibus, Francis et Anglis, de Berchescira, salutem.

Sciatis me concessisse Faritio abbati de Abbendona terram vastam de Waliegeford,⁴ ut eam excolet, sicut Crocus venator et Alfredus de Lincolia ei monstraverunt.

Testibus Alfredo de Lincolia, et Droco venatore, et Hugone de Falesia: apud Westmuster, in Natale Domini [25 Dec.].

¹ Roberto.] Rogero.

² Walengeford] Warengesford.

³ Walingeford] Walifort.

⁴ Waliegeford] Waliford.

De Terra Vasta apud Welliford et Civele.

Henricus, rex Angliæ, Croco venatori, salutem. A.D. 1100

Permitte lucrari terram monachorum Abbendone de Civelea et de Uualingeforda;¹ illam scilicet quæ non noceat forestæ meæ, et quod non sit de foresta mea. -1135.

Teste Alfredo de Lincolia; apud Westmoster.

De Bosco apud Waliford.

Henricus, rex Angliæ, Hugoni de Bochelanda et ministris suis de Berchescira, salutem.

Prohibeo ne aliquis capiat quicquam de bosco abbatis de Abbendonia, quod pertinet manerio suo de Walingford, nisi licentia sui, et ne patiamini ut aliquis quicquam inde capiat.

Teste Cancellario; apud Niweberiam.

De Terra quam Rannulfus Episcopus dedit Roberto de Calmont.

Henricus, rex Angliæ, Hugoni de Bochelanda, salutem. Of lands at Wytham.

Præcipio tibi ut sine mora facias habere ecclesiæ Sanctæ Mariæ de Abbendonia terram quam Rannulfus episcopus dedit Roberto de Calzmont, si illa terra est de dominio prædictæ ecclesiæ. Quia nolo ut ecclesia quicquam perdat quod habere debeat.

Testibus W. Cancellario, et R. filio Haimonis; apud Westmuster.

¹ Uualingeforda] Waliford.

Confirmatio ejusdem Ecclesie.

A.D. 1100 Henricus, rex Angliæ, Hugoni de Bochelanda, et
-1135. Willielmo vicecomiti de Oxeneford, et omnibus fidelibus suis de Berchescira et Oxeneford, salutem.

Volo et concedo ut ecclesia et monachi de Abben-
donia habeant et teneant in dominio illam terram
suam de Witteham, quam Rannulfus Dunelmensis
episcopus tenuit, sicuti prædicta ecclesia et monachi
prædicti unquam melius tenuerunt, et habuerunt, cui-
cumque terram de Estantona dederò, et nulla injuria
eis super hoc fiat.

Teste Roberto Lincolnæ episcopo; apud Wincen-
triam, in Pascha. Per ipsum Willielmum de Oxene-
ford.

*De Hominibus de Fernham, qui Fœnum Abbatis
acceperunt.*

Of lands at Farnham. Henricus, rex Angliæ, Rogero episcopo Salesberiæ,
salutem.

Mando tibi quod plenum rectum teneas abbati de
Abben- donia de hominibus meis de Fernham de fœno
suo, quod vi ceperunt de prato suo.

Teste G. filio Pagani; apud Wdestoc.

De Una Virgata apud Estunam.

Of lands at Stanton. Henricus, rex Angliæ, Hugoni de Bochelanda et
Willielmo vicecomiti de Oxeneford, salutem.

Præcipite ex mei parte hominibus vestrorum co-
mitatum, ut ipsi, sicut me diligunt, veritatem omnino
dicant de tribus virgatis terræ, quas Rualucus de
Abrincis reclamavit; et si pertinent ad manerium quod

ego ei dedi de Estantona, habeat ipse ; sin autem, A.D. 1100
-1135.
habeat ipsa abbatia de Abbendonia.

Teste Rogero cancellario. Per . . . agen¹ Basset ;
apud Gretebruge.

De Terra quam Radulfus de Chaureha dedit.

Henricus, rex Angliæ, Jordano de Saccevilla, sa- Of lands at
Caver-
sham.
lutem.

Præcipio tibi ut plenum rectum facias Faritio abbati
et ecclesiæ de Abbendonia de terra quam abstulisti
eis, quam Radulfus de Caisnesham dedit ecclesiæ in
eleemosyna ; et nisi sine mora feceris, præcipio quod
Walterus Giffardus faciat, et si ipse non fecerit, Hugo
de Bochelanda faciat, ne inde clamorem audiam pro
recti penuria.

Teste Goisfredo de Magnavilla, apud Wodestoc.

Item, de eadem Terra.

Henricus, rex Angliæ, Waltero Giffardo, et Agneti
matri suæ, salutem.

Præcipio ut teneatis plenum rectum Faritio abbati
de Abbendonia de terra, quam Radulfus Kauresham²
posuit ad Abbendonam vestra concessione, et unde
ecclesia fuit saisita ; et ita facite, ne inde clamorem
audiam pro recti penuria.

Teste Rannulfo cancellario ; apud Windresores.

¹ . . . agen] Pagan. (?)

[² Kauresham] Chauresham.

De Terris quas Modbertus dedit vel præstitit.

A.D. 1100 Henricus, rex Angliæ, Hugoni de Bochelanda, sa-
-1135. lutem.

Of lands Præcipio tibi ut eas Abbendonam, et de omnibus
given by terris quas Modbertus dedit vel præstitit, vel emit
Modbert. ab aliquo et dedit alii, resaisias ecclesiam, et juste
 facias habere sicut de Herberto camerario, et Warino
 calvo, et Turstino, et Hugone, et omnibus aliis, ita
 ne amplius inde pro recti penuria audiam clamorem.

Testibus Willielmo cancellario et Rogero capel-
lano; apud Lundoniam.

De Dominiis hujus Ecclesiæ.

Of the Henricus, rex Angliæ, Rogero episcopo Salesberiæ,
demesne et Roberto episcopo Lincolnæ, et Hugoni de Boche-
lands of landa, et Willielmo de Oxeneford, et baronibus suis
Abingdon. omnibus et fidelibus, Francis et Anglis, de Ber-
 chescira et Oxenefordscira, salutem.

Sciatis me concessisse et in perpetuum firmiter red-
didisse Deo et Sanctæ Mariæ de Abbendona, et Faritio
abbati, et omnibus successoribus suis, omnia dominia,
quicunque tenet ea, quocunque modo et ubicumque,
sicut eadem ecclesia habebat ea die quando pater
meus rex Willielmus dedit Rainaldo abbati abbatiam
de Abbendona.

Testibus Matilda regina, et Rogero episcopo Sales-
beriæ, et Rainaldo cancellario, et Willielmo Werelwast;
apud Westmuster, in Natale Domini [25 Dec.].

Carta de Dominiis hujus Ecclesiæ.

Henricus, rex Angliæ, Roberto Lincolnæ, et Rogero A.D. 1100
Salesberiæ episcopo, et Hugoni de Bochelanda, et ^{-1135.}
Willielmo de Oxeneford, et omnibus baronibus suis,
Francis et Anglis, de Berchescira et de Oxenefordscira,
salutem.

Sciatis me reddidisse et in perpetuum firmiter concessisse Deo et Sanctæ Mariæ de Abbendona, et Faritio abbati, et omnibus successoribus suis, omnia dominia, quicunque tenet ea, quoquo modo teneat et ubicumque sint, sicut ipsa abbatia ea habebat ea die qua pater meus rex Willielmus dedit Rainaldo abbati abbatiam de Abbendona. Et volo et firmiter præcipio ut in pace et honorifice teneat, et nulli a dominio monachorum ea dominia extrahere liceat.

Testibus Mathilda regina et Rogero episcopo Salesberiæ: apud Westmuster, in Natale Domini [25 Dec.].

Carta de Winkefelde.

Henricus, rex Angliæ, Hugoni de Bochelanda, et ^{Of lands}
Godrico, et baronibus de Berchescira, Francis et Anglis, ^{at Wink-}
salutem. ^{field.}

Volo et præcipio ut ecclesia sanctæ Mariæ de Abbendona habeat et teneat terram suam de Winkefelde,¹ cum omnibus sibi pertinentibus, ita bene, et honorifice, et in firma pace, sicut melius eam tenuit tempore patris mei,² et fratris mei. Et præcipio ut calumnia quam Godricus præpositus de Windresores

¹ *Winkefelde*] Winicfelde. | ² *mei.*] Omitted in C. ix.

A.D. 1100
-1135. super eam terram faciat,¹ de haia, omnino et perpetualiter remaneat.

Testibus Rogero Bigod, et Grimbaldo² medico; apud Norhamtonam.

*Carta de Sale apud Winkefeld.*³

Of exemption
from
toll for
salt.

Henricus, rex Angliæ, Ursoni⁴ de Wirecestra vicecomiti, salutem.

Præcipio tibi ut salem monachorum de Abbendonia permittas esse ab omni theloneo et consuetudinibus quietum; et bene præcipias tuis ministris de Wice ne supradictorum monachorum rebus forisfaciant, et ita ne amplius clamorem inde audiam.

Teste Hugone de Bochelanda; apud Suttunam.

Confirmatio Carta Regis Eadwardi.

Charters
of confir-
mation.

Henricus, rex Angliæ, omnibus vicecomitibus suis et omnibus suis fidelibus totius Angliæ,⁵ salutem.

Sciatis me concessisse Sanctæ Mariæ Abbenoniæ, omnes consuetudines terrarum suarum, quæcumque jacent in ecclesia prædicta, ubicumque eas habeat in burgo vel extra burgum, secundum quod monachi ejusdem loci poterunt demonstrare per breve vel cartam ecclesiam Sanctæ Mariæ de Abbendona habuisse dono regis Eadwardi, et secundum quod pater meus et frater concesserunt per brevia sua.

Teste Eudone dapifero; apud Westmonasterium; in nuptiis meis.

¹ *faciat*] facit.

² *Grimbaldo*] Grimaldo.

³ *Winkefeld*] Wiche.

⁴ *Ursoni*] Ursone, MSS.

⁵ *totius Angliæ*] totius regni Angliæ.

De Consuetudinibus hujus Ecclesiæ.

Henricus, rex Angliæ, omnibus vicecomitibus suis ^{A.D. 1100}
 [in quorum vicecomitatibus]¹ et ministeriis abbatia ^{-1135.}
 Abbendone terras habet, salutem.

Præcipio ut tota terra abbatiae de Abbendona ita plene et pleniter habeat sacram suam et socam, et omnes consuetudines suas, in burgo et extra burgum, sicut melius habuit et plenius tempore regis Eadwardi et patris mei; et latronem similiter, sicuti tunc temporis habuit; et defendo ne aliquis ei inde injuriam faciat.

Teste Eudone dapifero; apud Westmonasterium, in nuptiis meis.

Et etiam sicuti frater meus per breve² suum præcepit. Teste eodem.

De Terra Perchehaia.

Henricus, rex Angliæ, Ricardo de Monte, et omni-
 bus baronibus, Francis et Anglis, de Oxenefordscira, ^{Of lands at Garsington.}
 salutem.

Sciatis quia volo et præcipio ut abbas Faritius et abbatia de Abbendona, in pace et sine calumnia omnium hominum, teneant terram in Gersendona, quam Perchehaia tenebat, et nulli inde respondeant; et ita bene teneant sicut abbatia tenuit tempore patris et fratris mei, et meo.

Testibus Johanne episcopo Luxovii, et Gilleberto filio Ricardi; apud Windresores.

¹ [in . . . vicecomitatibus.] These | ² breve] brevem, C. ix. Altered
 three words are added from C. ix. | from brevem in B. vi.

De Presbytero Latrone.

A.D. 1100

-1135.

Writs of
privilege,
&c.

Henricus, rex Angliæ, Hugoni de Bochelanda, et Albrico, et omnibus baronibus, Francis et Anglis, de Berchesira, salutem.

Sciatis me concessisse Faritio abbati Sanctæ Mariæ de Abbendona, ut ipse faciat justitiam suam de presbytero latrone, qui in captione sua in Abbendona est, et de aliis latronibus suis faciat justitiam suam similiter, vidente comitatu.

Teste Rogero Bigod. Per Walterum Hosatum; apud Bruhellam.

Ad¹ Milites hujus Ecclesiæ.

Henricus, rex Angliæ, omnibus baronibus abbatiae de Abbendona, salutem.

Volo, et vobis firmiter præcipio, ut faciatis wardam meam de Windresores sicut solebatis facere tempore Rainaldi abbatis et tempore fratris mei, et sicut abbas Faritius vobis præcepit,² et sitis ei obedientes. Et multum me piget de hoc quod præceptum ejus non facitis, uti facere deberetis.

Teste Ursone de Abetot; apud Wareng'.

Quod³ Hugo Filius Turstini faciat quod Terræ suæ pertinet.

Henricus, rex Angliæ, Faritio abbati de Abbendon salutem.

¹ *Ad*] C. ix.; De, B. vi.

² *præcepit*] præceperit.

³ *Quod*] Carta ut.

Si Hugo filius Turstini noluerit facere servitium A.D. 1100
quod terræ suæ tibi pertinet, in operatione parcorum^{-1135.}
et pontium, et de omnibus aliis rebus, tunc præcipio ut
tu ipse inde justitiam facias, ut omnia, quæ facere
debet, faciat.

Teste cancellario; apud Pontem Arcarum.

Ut Hugo Filius Turstini geldat.

Henricus, rex Angliæ, Hugoni filio Turstini, salutem.

Præcipio tibi ut ita geldas cum Faritio abbate de
Abbondona, sicut geldare solebas, et ita ne amodo
terra sua sit esnamiata pro terra tua super x. libras
forisfacturam meam.¹ Quod nisi cito feceris, Albricus
de Berchescira te constringat per pecuniam tuam ut
cito facias, et ita ne inde amplius clamorem audiam,
super x. libras forisfacturæ.

Teste Roberto episcopo Lincolnæ; apud Wlfruneham-
tune.²

De Terra Roberti Maledocti.

Henricus, rex Angliæ, Roberto Maledocto, salutem.

Præcipio tibi ut abbati Faritio facias servitium
terræ quam tenes, sicut tui antecessores fecerunt tem-
pore Adelelmi abbatis. Et nisi feceris, tunc præcipio
ut abbas prædictus de terra sua, quam tenes, suam
voluntatem faciat.

Teste Ricardo de Retveres; apud Becceleam.³

¹ *forisfacturam meam*] foresfac-
turæ meæ(?)

² *Wlfrunehamtune*] Wluruneham-
tonam.

³ *Retveres; apud Becceleam*] Ret-
veris; apud Becchelegam.

De Budena.

A.D. 1100 Henricus, rex Angliæ, Gotselino de Riparia, sa-
-1135. lutem.

Præcipio ut faciatis Faritio abbati de Abbendona tale servitium de feudo, quod de eo et de abbatia sua tenes, quale fratres tui fecerunt antecessori suo A. Quod nisi feceritis,¹ ipse abbas inde te constringat per feudum tuum.

Teste Roberto filio Hamonis. Per W. de la Rochella, apud Lundoniam.

De Exclusa, quam Homines de Estona fregerunt.

Concern-
ing the
sluice at
Stanton.

Henricus, rex Angliæ, Nigello de Oilli et Willielmo vicecomiti de Oxeneford, salutem.

Præcipio vobis ut faciatis abbati de Abbendona plenariam rectitudinem de exclusa sua quam homines de Estantona fregerunt, et ita ne amplius inde clamorem audiam pro recti penuria, et hoc super x. libras forisfacturæ.

Teste Rannulfo cancellario; apud Westmonasterium.

De Hominibus de Stanton, qui fregerunt Exclusam Abbatis.

Of the men
of Stanton.

Henricus, rex Angliæ, Willielmo vicecomiti de Oxeneford, salutem.

Fac cito et sine mora plenam justitiam Faritio abbati de hominibus de Stanton, qui fregerunt ex-

¹ *feceritis*] *feceris*.

clusam suam, et ita ne inde amplius pro recti penuria ^{A.D. 1100}
clamorem audiam, super x. libras forisfacturæ. ^{-1135.}

Teste Eudone dapifero; apud Corneberiam.

De Terra quam tenuit Willielmus Gemmetensis.

Henricus, rex Angliæ, Hugoni de Bochelanda et ^{Of the land}
Albrico, salutem. ^{held by}

Sciatis quod volo ut Faritius abbas de Abbendona ^{William of}
reddat Willielmo Jemmeticensi totam pecuniam suam, ^{Jumiéges.}
scilicet in annona sicca et in pecudibus, quam appor-
tavit ad terram suam de terris aliis. De domibus vero
et annonis viridis, et cæteris aliis rebus, fiat rectitudo
justo iudicio comitatus. De terra autem illa faciat
prædictus abbas suam voluntatem, sicut ei per breve
meum concessi, et nulli inde super hoc respondeat.

Teste Wald' cancellario; apud Brantonam.

De Terra de Hylle.

Henricus, rex Angliæ, Henrico comiti de Warewic ^{Of the land}
et Willielmo vicecomiti, salutem. ^{of Hill.}

Si Goscelinus quid clamaverit in terra Sanctæ
Mariæ de Abbendona, quam habet apud Hyllam,
præcipio ut ipse Goscelinus eat in curiam abbatis, et
ipse abbas sit ibi ei ad rectum; et defendo ipsi ab-
bati, quod non respondeat inde Goscelino in alio loco.

Testibus Wald' cancellario, et Grimbaldo¹ medico;
apud Westmonasterium, in Natale Domini [25 Dec.].

¹ *Grimbaldo*] Grimaldo.

De v. Hidis apud Wrtha.

A.D. 1100 Henricus, rex Angliæ, Rogero episcopo Salesberiæ,
 -1135. et Hugoni de Bochelanda, et omnibus fidelibus suis
 Of the land de Berchscira, salutem.
 at Worth.

Sciatis me omnino quietas clamasse v. hidas terræ de Wrtha,¹ de terra monachorum, de omnibus consuetudinibus meis, scilicet de geldis et placitis, et aliis rebus, ad opus eleemosynæ ipsius ecclesiæ; et nullus sit ausus prædictæ terræ, vel hominibus in ea manentibus, ullo modo super hoc injuriam aliquam facere. Quod si quis fecerit, mihi forisfactus sit.

Testibus Mathilde regina, et Roberto filio Haimonis. Per Reinerum de Kerisburc;² apud Ceat.

De Decima Forestæ de Windesores.³

Of the tithe Henricus, rex Angliæ, Willielmo filio Walteri, et
 of the forest Croco venatori, et Ricardo servienti, et omnibus mi-
 of Wind- nistris de foresta Windesores,⁴ salutem.
 sor.

Sciatis me concessisse Deo et Sanctæ Mariæ de Abbendona, totam decimam de venatione quæ capta fuerit in foresta de Windesora.

Testibus Roberto episcopo Lincolnæ et Eudone dapifero; apud Bruhellam.

De Hominibus de Wisseleia.

Of the men Henricus, rex Angliæ, Willielmo Osato, salutem.
 of Whist- Præcipio tibi ut dimittas in pace homines abbatis
 ley.

¹ *Wrtha*] *Wrda*.

² *Kerisburc*] *Carisburc*.

³ *Windesores*] *Windl'*.

⁴ *Windesores*] *Windresores*.

de Abbendona, qui sunt in Wisseleia, quos requiris, A.D. 1100
quia ego clamo eos quietos. -1135.

Teste Rogero Bigot; apud Windesores.

*De Consuetudine Navium per Tamisiam trans-
euntium.*

Henricus, rex Angliæ, Rogero episcopo Salesberiae, Privileges on the river Thames.
et Roberto Lincolnæ episcopo, et Hugoni de Boche-
landa, et Willielmo vicecomiti de Oxeneford, et omnibus
baronibus et ministris suis de utraque scira, salutem.

Volo et præcipio ut ecclesia de Abbendona et monachi habeant suas consuetudines in navibus trans-
euntibus, scilicet in accipiendis allecibus, et in mer-
catis faciendis, sicuti unquam melius et plenius habuit
tempore regis Eadwardi, et patris mei¹ et fratris mei,
et meo tempore.

Teste Willielmo episcopo Exoniæ, apud Merleber-
gam, et testibus Eustachio de Britoil et Patricio de
Cadurcis.

Item, de Consuetudine Navium.

Henricus, rex Angliæ, Hugoni de Bochelandia, et
Willielmo de Oxeneford vicecomiti, salutem.

Præcipio vobis ut faciatis Faritio abbati de Abben-
dona, et omnibus monachis Abbendonæ, habere omnes
consuetudines in omnibus rebus, quas habere debent,
per aquam Tamisiæ, ubicumque habere debent. Et
ita ne pro penuria justitiæ vestræ ipsa ecclesia vel
monachi quicquam perdant, super x. libras forisfac-
turæ.²

Teste Rogero Bigot. Per Ared falconarium.

¹ mei.] Omitted in C. ix.

| ² forisfacturæ] om. in C. ix.

De Terra inter Hamstede et Merlaue.

A.D. 1100 Roberto filio Haimonis multa medelæ beneficia
 -1135. abbas Faritius frequenter impenderat. Quare ipse
 Of lands morti debitum solvendi tempori appropinquans, cum
 between abbatis summonitu suam ob memoriam aliquod pietatis
 Hampstead abbatis summonitu suam ob memoriam aliquod pietatis
 and Mer- vestigium pro venturis cum Deo, tum quoque, si re-
 lawe. cordaretur sua circa se plurima officia, pro sua gratia
 monasterio Abbendonensi indiceretur pie debere de-
 ferre, intendit monitis, et quandam terræ portionem,
 in qua plurimum sarti extirpatum fuisset, inter Ham-
 stede et Merlaue, eidem monasterio contulit, scribens
 inde universis hominibus sibi pertinentibus hoc modo :—

Carta de eadem Terra.

Robertus, filius Haimonis, ministris suis, et omnibus
 aliis suis fidelibus hominibus de Merlaue, salutem.

Sciatis me dedisse terram Sanctæ Mariæ et mona-
 chis ejus de Abbendonia, quam abbas et monachi a
 me requirebant, terram scilicet de Merlaue, sicut Gil-
 lebertus dapifer meus eam monachis liberavit, testimo-
 nio Huberti de Sancto Quintino, et Roberti Sor, et
 Rogeri filii Gotze. Valete.

Rex quoque idem confirmatum subscripsit ita, quia
 terram illam Sanctæ Mariæ Abbendonæ, quam Ro-
 bertus filius Haimonis dedit ecclesiæ, quæ est inter
 Hamstede et Merlaua, sicut Gillebertus dapifer ejus,
 et Hubertus de Sancto Quintino, et Robertus Sor,
 cum multis aliis diviserunt, ipse rex concesserit, testi-
 monio Willielmi episcopi Wintoniensis, et Eudonis da-
 piferi, et Haimonis dapiferi, et Rogeri Bigod, et Rogeri
 filii Ricardi, et Willielmi de Curci, apud Westmonas-

terium, in Pentecostes. Existente¹ Lincolniae² episcopo A.D. 1100 Roberto Bloet, et Oxenefordsciræ vicecomite Vil-^{-1135.} lielmo.

De Terra de Colebroc, quam Milo Crispin dedit.

Milo Crispin, pro servitio quod abbas Faritius ei in sua infirmitate impenderat, dedit in eleemosynam ec-
clesiæ Sanctæ Mariæ, et monachis in Abbendonia, quoddam hospitium in via Lundoniæ apud Colebroc, in quo manebat quidam vocabulo Ægelwardus, et dimidiam hidam terræ pariter cum omnibus illi adjacentibus pratis, pascuis, et silvis. Et misit Abbendonie suum dapiferum Gillebertum Pipard cum capellano suo Warino, et per eorum manus donum hujus rei super altare Sanctæ Mariæ imponi jussit, in præsentia domni abbatis et totius conventus ecclesiæ, anno videlicet vii. Henrici regis.³

Of land at
Colnbrook.

De Terra Roberti Filii Hervei.

Rege in Normannia degente, Matildis regina mensis Augusti diebus per Abbendoniam transiens, imminente solemnī die Assumptionis cœli Reginæ [15 Aug.], illuc suum ea de causa iter deflexit. Sacris itaque mysteriis pro tanti festi competentia annisu celebratis, abbate vero Faritio, ut tantam decuerat hospitam, quam in his exceperat, affabiliter et ubertim in officiis sese

¹ *Existente*] C. ix. existentes, B. vi.

² *Lincolniae*] Lincolis.

³ *vii. Henrici regis.*] The seventh

regnal year of Henry the First commenced 5 Aug. 1106 and ended 4 Aug. 1107.

⁴ *Terra*] Terræ, MSS.

A.D. 1100 exhibente humanitatis, regina eadem abbatis exoratu
-1135.

Robertum quendam filium Hervei, in vicino calcete Colebrocencis degentem, cum tota ipsius terra quam tunc tenebat, Sanctæ Mariæ in loco Abbendonensi perpetuæ dominationi contulit, domino ejusdem viri id fieri concedente, simili quidem vocabulo, Roberto scilicet, sed cognomine diverso, id est Gernone, subinferentibus illius filiis idem sibi valde placuisse, Aluredo videlicet et Mathathia, cum nepotibus Goisfredo, Fulcone, et Pagano. Præterea ad hoc et curtilagium adjectum est terræ prædicti Roberti, in quo commanebat Rannulfus ejusdem Roberti germanus, non ab invicem ipsi longe dispositi mansionibus. Et quidem ipsa reginæ donatio ecclesiæ impendi valde erat necessaria. Nam iter quod ad urbem Lundoniam ab Abbendonia porrectum est, pro millium numerositate interpositorum itinerantibus laboriosum peragi videbatur. Siquidem deerat propria mansio, ubi apte hospitari potuisset, hujus itineris in medio; locus autem prædictus, xv. milliariis ab urbe Lundonia distans, hospitandi non minimam præbet opportunitatem, cum sit illic silvarum, pratorum, mercimoniorumque copia. De hac itaque reginæ donatione ejusdem litteræ ad comprovinciales publicarum administrationum exactores directæ fuere, hunc modum continentes:

Carta Reginæ de eadem Terra.

Mathildis, regina Anglorum, Roberto Lincolnensi episcopo, et Hugoni de Bochelanda, et omnibus baronibus, Francis et Anglis, de Buchingehamscira, salutem.

Sciatis me dedisse et concessisse Deo et ecclesiæ Sanctæ Mariæ de Abbendona Robertum filium Hervei, cum tota terra sua, in eleemosyna, quia Robertus Gernun ita dedit mihi. Et volo et præcipio ut ipsa ecclesia de Abbendona ita bene et honorifice et quiete

teneat terram illam, cum prato, et pastura, et nemore, A.D. 1100
et cum omnibus consuetudinibus quæ ad illam terram ^{-1135.}
pertinebant, vel sicut melius et quietius prædicta abbatia tenet alias terras suas, quas quietius tenet; et videte ne inde clamorem amplius audiam.

Testibus Rogero de Curcellis, et Rotberto Malet, et Odone Moirè; apud Lundoniam.

Confirmatio Regis Henrici de eadem re hujusmodi textum habet.

Henricus, rex Angliæ, Roberto episcopo Lincolnensi, et Hugoni de Bochelanda, et omnibus baronibus, Francis et Anglis, de Buckinghamscira, salutem.

Sciatis me concessisse Sanctæ Mariæ de Abbendona, et Faritio abbati, et monachis de ipsa abbazia de Abbendona, in perpetuo possidendum, terram Roberti filii Hervei de Wirettesberia, quam Robertus Gernun¹ dedit Mathildi reginæ, uxori meæ. Et præcipio, ut ita bene et honorifice teneat illam terram, sicut melius tenet totam aliam terram suam, et cum eisdem consuetudinibus.

Teste Rogero de Curcellis: apud Sanctum Dionisium in Leons.

Carta, item, de eadem Terra.

Henricus, rex Angliæ, Roberto Gernun,² salutem.

Præcipio tibi ut permittas esse ita in pace Robertum filium Hervei, cum tota terra sua et pecunia, sicut melius et quietius tenebat eam die qua dedisti eam terram reginæ, et ipsa eam terram dedit in ele-

¹ Gernun] Gernon.

| ² Gernun] Gernon.

A.D. 1100 mosyna ecclesiæ Sanctæ Mariæ de Abbendona. Et
-1135. vide ne inde amplius clamorem audiam.

Testibus regina et Roberto comite de Mellent:
apud Rochingeham.

*De Terra quam Henricus de Albinei dedit huic
Ecclesiæ.*

Of lands at
Stratton.

Henricus de Albeneio dedit Sanctæ Mariæ, in præsentia domni Faritii abbatis et totius conventus Abbendonæ, unam hidam et unam virgatam in Bedefordensiscira, quæ terra vocatur Stretune, et quam Waldef de illo tenuerat. Dedit autem eam ita quiete habere, ut nulli inde aliquod servitium faciamus; excepto quod de geldo regali, secundum totius terræ morem, procuremus. Et hanc donationem¹ in capitulo, feria v. in hebdomada Paschæ, anno vii. regni Henrici² regis. Post hæc, eodem anno die apostolorum Philippi et Jacobi,³ manente eodem Henrico adhuc in ista villa, crevit donum superius dictum, una videlicet virgata et dimidia, eo loco quo antea dederat. Factaque est ipsa datio unius hidæ et dimidiæ et dimidiæ⁴ virgatæ. Vadem autem hujus posterioris doni per manum sui capellani Gilleberti super altare imponendum transmisit in conspectum omnium monachorum, et plurimorum laicorum, Oini, Rainbaldi, et Warini de Favarcis.⁵ Hæc omnia postea, in conspectu suorum prudentum hominum, Nigelli de Wast et Arfast, idem Henricus, et in præsentia domni Fari-

¹ donationem] fecit. (?)

² anno vii. regni Henrici.] That is, on Thursday, 18 April, A.D. 1107.

³ die apostolorum Philippi et Jacobi.] 1 May.

⁴ et dimidiæ] et unius; but this reading has been altered by erasure in C. ix.

⁵ Oini . . . Favarcis] These words occur in the margin of C. ix. and in the text of B. vi.

tii abbatis, confirmavit in camera ipsius abbatis, qua- A.D. 1100
tenus et ipsi in posterum testes inde existerent. -1135.

Henrico vero defuncto, Robertus filius ejus taliter eandem donationem sigillo proprio confirmavit:—

Carta Roberti filii Henrici de eadem Terra.

Notum sit et certum omnibus præsentibus et futuris, clericis et laicis, quod ego Robertus de Albeneio concessi finaliter Deo et ecclesiæ Sanctæ Mariæ de Abben-dona terram, quam pater meus Henricus libere dederat eidem ecclesiæ; unam scilicet hidam et dimidiam, et virgatam unam in Stretona. Et hoc brevi meo confirmavi perpetualiter solutam esse et quietam ab omni requisitione et servitio, et liberam ab omnibus rebus, præter ea quæ communiter totus comitatus per communes summonitiones regis facturus est.

Testibus his: Radulfo priore ecclesiæ de Cothes, Uualtero camerario de Abben-dona, Cecilia¹ matre mea, Nigello fratre meo, Hugone capellano, Roberto capellano, Willielmo filio Nigelli, Henrico de Broi, Johanne de Charun, Roberto de Cothes, Rogero de Standene.

Hæc concessio et confirmatio facta est feria v. Paschæ, apud Cahenno.

Confirmatio Regis Henrici ejusdem Terræ.

Henricus, rex Angliæ, Roberto episcopo Lincolnensi, et Hugoni de Bochelanda, et omnibus fidelibus suis, Francis et Anglis, de Bedefordscira,² salutem.

Sciatis me concessisse ecclesiæ Sanctæ Mariæ de Abben-dona terram quam Henricus de Albini³ dedit

¹ Cecilia] Cezilia.

² Bedefordscira] Bedefortscira.

³ Albini] Albinni.

A.D. 1100 prædictæ ecclesiæ, videlicet unam hidam terræ ad
-1135. Holmum, et dimidiam virgatam terræ, et dimidiam
hidam in Estratona de hundredo de Bicheleswatere.

Testibus Roberto episcopo Lincolnensi, et Rogero
episcopo Saleberiensis, et Haimone dapifero, et Willielmo
de Albini,¹ et Nigello de Albini,² et Grimbaldo medico :
apud Westmonasterium.

*De Una Hida apud Dumeltune, quam Uuillielmus
dedit.*

Of lands at Anno viii. regni Henrici³ regis, Faritio abbate et
Dumble- omnibus monachis in capitulo residentibus, Willielmus
ton. Guizenboeth dedit Sanctæ Mariæ de Abbendona unam
hidam, quietam ab omni calumnia, quam habebat in
villa Dumeltona; et hoc dedit concessu domini sui
Roberti comitis de Mellent, de cujus videlicet feudo
hidam illam tenuerat.

Carta Comitis de Mellent de eadem Hida.

Ego Robertus comes de Mellent rogatus fui a Wil-
lielmo Guizenboeth,⁴ et ab amicis suis, et baronibus
meis, ut concederem Deo et Sanctæ Mariæ in Abben-
donensi ecclesia quandam hidam terræ, quæ est in
villa Dumeltuna in hundredo de Gretestan, quam
idem Willielmus ante me et meos barones dederat in
eleemosyna perpetuo habendam supradictæ ecclesiæ.
Quod libenter annui, et voluntarie concessi, quia de
feudo meo erat, pro remissione peccatorum meorum et
animæ meæ salute.

¹ *Albini*] Albinni.

² *Albini*] Albinni.

³ *viii. regni Henrici.*] The eighth

regnal year of Henry I. extends
from 5 Aug. 1107 to 4 Aug. 1108.

⁴ *Guizenboeth*] Guizenboeth.

Hoc denique feci coram subscriptis testibus, et me^{A.D. 1100}
rogantibus: scilicet, eodem Willielmo, et Ricardo capel-^{-1135.}
lano, et Goisfredo medico, et Nigello de Oileio, et
Roberto filio Ansketilli, et Goisfredo Ridello, et Ra-
dulfo vicecomite, et Roberto filio Ercenbaldo,¹ et
Roberto filio Rogeri, et Rodulfo de Furcis, et Oggero²
filio Rodulfi, nepote Nigelli, Luuello de Peri, et
Willielmo Nigro, homine ejusdem W. Guizenboeth,
et Rogero Frangelupum, et aliis multis, et Warino
homine abbatis, et Rainaldo et Lamberto.

Hæc omnia acta sunt coram me, et per me, scilicet
comitem de Mellent; et ante omnes suprascriptos fecit
Willielmus Goizenboeth donum istud pro se, et filio, et
uxore, et omnibus heredibus suis, et promisit auctori-
tatem omnium se esse facturum.

Carta Regis de eadem Hida.

Henricus, rex Angliæ, Samsoni episcopo, et Waltero
vicecomiti, et omnibus baronibus suis, Francis et
Anglis, de Glocesterscira, salutem.

Sciatis me concessisse Deo et Sanctæ Mariæ, ecclesiæ
Abbondonæ, hidam terræ quæ est in villa Dumultuna
in hundredo de Gretestan, quam Willielmus Goizen-
boeth dedit prædictæ ecclesiæ. Et hoc concedo per-
petuo firmiter habendam, ita quiete et in pace in
omnibus sicut habet aliam terram in eadem villa.

Testibus comite de Mellent, et Utuer, et Goisfredo
filio Pagani, et Aluered de Lincola: apud Wintoniam.

¹ Ercenbaldo] Ercenbold.

| ² Oggero] Roger.

*De Radulfo filio Walteri fossatarii.*A.D. 1100
-1135.

Radulfus filius Walteri fossatarii tenebat de ecclesia et de abbate Faritio unam hidam in villa Dumeltuna, quam Willielmus Guizenboeth olim quietam ecclesiæ et prædicto abbati dimiserat. Et contigit ipsum Radulfum furti crimen admittere, propter quod suam legalitatem perdidit; et more iudicii Angliæ, suis omnibus rebus cum vita debuit carere. Sed,—regis Henrici, qui tunc in Normannia erat, misericordia de his requisita, reginæ etiam, quæ in Anglia remanserat,—Abbondoniam venit, domni Faritii abbatis similiter pietatem quæsiturus. Cui abbas pro sua bonitate et in equi, et in denariorum, et tritici donatione tanta largitus est, ut non solum terram, quam hactenus tenuerat, ecclesiæ dimitteret, sed etiam sacramento super sancta Evangelia confirmaret, quod nunquam a se, vel ab aliquo suo herede, aliquid calumniæ vel requisitionis super eam inferretur. Et huic ejus sacramento isti interfuerunt: Radulfus cellerarius, qui istud sacramentum loco abbatis suscepit, Hubertus prior de Walingaford, Rainboldus, Willielmus de Sevecurda, cum multis aliis, anno xiii. regni Henrici¹ regis.

De Hida quam Uualterus fossatarius tenebat.

Anno xiiii. Henrici regis² Walterius fossatarius cum conjuge sua dimisit et clamavit quietam dimidiam hidam apud villam Dumeltona,³ in manu Faritii

¹ anno xiii. regni - Henrici.]
Namely, between 5 Aug. 1112 and
4 Aug. 1113.

² anno xiiii. Henrici regis.]

From 5 Aug. 1113 to 4 Aug. in
the year following.

³ Dumeltona] Dumeltuna.

abbatis, tam a se quam ab omnibus suis heredibus. A.D. 1100
-1135.
 Forisfecerat enim eam multis in causis, et ideo se
 purgare non valens per singula, consilio sapientum,
 quod tenebat ecclesiæ et abbati prædicto, ut dictum
 est, dimisit. Et abbas dedit ei xxx. solidos et iiii.
 somas segetum pro hac re. Et hoc factum est coram
 his testibus :

Grimmundo abbate Wincelcumbæ.

De vicinis Abbendonæ: Radulfo Basset, Ricardo de
 Grai.

De hominibus abbatis Faritii: Rainbaldo, Radulfo
 camerario.

Regis Litteræ de eadem Terra ita se habent:—

Henricus, rex Angliæ, Samsoni episcopo Wigornensi,
 et Waltero vicecomiti de Gloucestrescira, et omnibus
 baronibus, Francis et Anglis, de Glocestrescira, sa-
 lutem.

Sciatis quod concedo Sanctæ Mariæ de Abbendona,
 et Faritio abbati, et monachis, perpetuo habendam
 terram Walterii fossatarii, quam habet in villa Du-
 meltuna.

Testibus Rotberto episcopo Lincolniensi, et Ran-
 nulfo episcopo Dunelmensi, et Rogero Bigod, et David
 fratre reginæ, et Nigello de Oili, et Rogero de Oili,
 et Willielmo de Hoctuna, et Droco venatore: apud
 Corneberiam.

De Leseboimilne.

Willielmus filius Aiulfi, et uxor ejus Matildis, cum Of a mill
near
 Ricardo filio eorum, in capitulo Abbendonense, in Marlow.

A.D. 1100
-1135. præsentia Faritii abbatis et totius conventus, et¹ concesserunt Deo et ecclesiæ Abbendonensi, communi consensu, molendinum quod Anglice vocatur Leseboiemilne, cum omnibus sibi pertinentibus, tam in aquis quam in agris et pascuis, et omnes domos quas in burgo habebant, perpetuo et hereditario jure in supradicta ecclesia permanere; astantibus his testibus: Monachis omnibus, Serlone presbytero, et multis aliis; anno vii. Henrici regis.²

Carta Regis de eodem Molendino.

Henricus, rex Angliæ, Roberto episcopo Lincolnensi, et Nigello de Oili, et Hugoni de Bochelanda, et Willielmo vicecomiti de Oxeneford, et omnibus baronibus suis et fidelibus suis de Oxenefordscira et de Buchingehamscira, salutem.

Sciatis me concessisse Deo, et Sanctæ Mariæ de Abbendona, et monachis, molendinum illud, quod vocatur Boiemilne,² cum omnibus rebus sibi pertinentibus, tam in terris quam in pratis et in aquis, et quinque domos quæ sunt infra burgum, quæ Willielmus filius Aiulfi et uxor sua dederunt supradictæ ecclesiæ perpetuo in eleemosyna, et terram illam quam Robertus filius Haimonis dedit eidem ecclesiæ, quæ est inter Hemmestedam et Merlauam, sicut Gillebertus dapifer ejus, et Herbertus de Sancto Quintino, et Robertus Sorus, cum multis aliis, diviserunt. Et similiter concedo Alwordum de Suttuna cum tota terra sua, quam Milo Crispinus et uxor ejus dederunt, prædictæ ecclesiæ perpetuo in eleemosyna. Et similiter concedo terram

¹ et] So in both MSS.; but unnecessary.

² anno vii. Henrici regis.] Be-

tween 5 Aug. 1106 and 4 Aug. 1107.

³ Boiemilne] Boiemylna.

Roberti filii Hervei de Writeberia, quam regina Ma-^{A.D. 1100} thildis dedit prædictæ ecclesiæ in eleemosyna, et Ro-^{-1135.} bertus Gernun¹ dedit ei.

Testibus Willielmo episcopo Wintoniæ, et Rogero episcopo Salesberiæ, et Eudone dapifero, et Raimero dapifero, et Rogero Bigod, et Willielmo de Curci, et Nigello de Oili, et Rogero filio Ricardi; apud Westmonasterium in Pentecoste.

De Duobus Hidis apud Benneham.

Humfridus de Boun,² consistens cum abbate Faritio <sup>Concern-
ing lands
at Ben-
ham.</sup> apud villam suam Wochesi nominatam, ecclesiæ de Abbendona, et abbati prædicto, duas hidas de Benneham ab omni clamore in perpetuum clamavit quietas; et præcepit Walterio de Ripario, (qui easdem hidas de se ante hoc tempus recognoverat et tenuerat,) postea de ecclesia Abbendonæ et de abbate recognosceret, et in perpetuum teneret, et inde abbati, qui aderat, homagium faceret. Parvo post hoc interposito tempore, idem³ Humfridus misit Serlonem, capellanum suum, cum Willielmo monacho, et per eum de hac sua concessionem saisivit ecclesiam et abbatem de Abbendona. His ita peractis, Walterius de Ripario, de quo superius diximus, Abbendoniam venit, ibique abbati Faritio pro prædicta terra homagium fecit, et eam de ecclesia recognoscendam et tenendam suscepit.

Carta Henrici Regis de eadem Terra.

Henricus, rex Angliæ, Rogero episcopo Salesberiæ, et Hugoni de Bochelanda, et omnibus baronibus suis, Francis et Anglis, de Berchescira, salutem.

¹ Gernun] Gernon.

² Boun] Bohun.

³ idem] isdem, MSS.

A.D. 1100
-1135.

Sciatis me concessisse Sanctæ Mariæ in Abbendonensi ecclesia, et abbati, et monachis, duas hidas terræ, quæ sunt in Benneham,¹ quas Walterus filius Gotscelini de la Rivera tenuit de Unfrido de Bohun, quas idem Unfridus tenebat, et in præsentia mea reddidit prædictæ ecclesiæ perpetue remansuras. Et volo et præcipio ut ita bene et honorifice illam terram teneat sicut melius et honorabilius tenet alias terras ecclesiæ.

Testibus Waltero de Meduana, et Widone de Clermunt, et Radulfo de Todeneio, et Drocone de Monceio, et Luhello² de Brielual, et Ricardo de Merei, et Willielmo de Albini,³ et Roberto de Dunestanvilla, et Areto falconario, et Patricio de Cadurcis: apud Romesiam, in anno quando rex dedit filiam suam Imperatori.

De ii. Hidis apud Brokestal.

Of land at
Brokestal.

Ricardus filius Reinfridi ad diem mortis perveniens (in die scilicet Sancti Leonardi confessoris [6 Nov.]) dimisit huic ecclesiæ, pro sua anima, decem et novem solidorum redditionem singulis annis, præter illud quod pro anima suæ uxoris prius defunctæ, et hoc in loco sepultæ, jam dederat, id est sex solidos.

Post hæc abbas Faritius de his requisivit heredem ipsius Ricardi, filium scilicet ejusdem, Hugonem nomine, quatenus alicubi de suis terris prospiceret aliquam portionem, quam ecclesiæ huic concederet, ut eleemosynam, quam pro sua anima concesserat ejus pater, ipsius filius stabilem efficeret, ex illius terræ videlicet persolutione, quam eum abbas ecclesiæ monebat providere. Quod et fecit, nam in loco qui dicitur Brochestan duarum hidarum terram Sanctæ Mariæ

¹ *Benneham*] Beneham.

² *Luhello*] In B. vi. originally

| Luello; in C. ix. Duhello.

³ *Albini*] Albinni.

dedit, quam Willielmus Clemens de se tenebat; unde A.D. 1100
et idem¹ xv. solidos sibi singulis annis reddebat; et -1135.
hoc fecit consensu domini sui Brientii et dominæ suæ
Mathildis, apud Wottesdunam, in horum testium præ-
sentia: Ruellent dapiferi, Gilleberti² Pipard, Radulfi
Foliot, Hugonis filii Milonis, et multorum aliorum.

*Carta Henrici Regis de diversis rebus, quas Abbas
Faritius adquisivit.*

Licet omnia mundi regna sint transitoria, per ea General
tamen conquiruntur³ æterna, si eorum divitiæ rite charter of
tractentur et juste dispensentur. Felix sane commer- confirm-
cium, ubi pro transitoriis semper manentia, pro terrenis
coelestia commutantur.

Unde ego Henricus, Dei gratia rex Anglorum et
dux Normannorum, inter cætera quæ (Deo auctore)
pro salute animæ meæ, et parentum meorum, uxoris
meæ et filiorum, in diversis jam locis feci consilio
baronum meorum, hæc, quæ infra leguntur, Deo et
sanctæ Genitrici Ejus concessi in Abbendonensi ec-
clesia perpetuo jure manenda, videlicet v. hidas terræ,
quietas omnibus geldis, et placitis, et aliis rebus mihi
pertinentibus in manerio ejusdem ecclesiæ, quod dici-
tur Wrtha,⁴ ad opus eleemosynæ;

Et quoddam meum molendinum proprium, cum terris
et aquis, et consuetudinibus, aliisque rebus sibi perti-
nentibus, quod vocatur Henoura, positum super flumen
Eccam in manerio de Suttuna;

Et duas hidas terræ, quæ sunt in Beneham, quas
Unfridus de Bohun, in præsentia mea et multorum
baronum meorum, reddidit et concessit prædictæ ec-
clesiæ;

¹ *idem*] isdem, MSS.

² *Gilleberti*] Gisleberti.

³ *conquiruntur*] conquærantur,
MSS.

⁴ *Wrtha*] Wrda.

A.D. 1100 Et quoddam pratum, nomine Kingesmeda, in feudo
-1135. firma perpetuo habendum, pro xx. solidis reddendis
unoquoque,¹ quod ante reddebat tantum xv. præpositis
meis;

Et terram quam Algarus tenet in Abbefeld, quam
Nigellus de Oilleio reddidit eidem ecclesiæ in dominio
habendam;

Et unam hidam in Westona, in loco qui dicitur
Wdemundesleia, quam Droco de Andeleia dedit eccle-
siæ, et comes Ricardus de Cestria fecit quietam de
omni servitio suo, pro anima patris sui;

Et ecclesiam de Niuneham, cum terra sibi perti-
nente, et decimam ejusdem villæ, et unam piscariam,
cum rebus sibi pertinentibus, sicut Willielmus de
Curceio prædictæ ecclesiæ dedit in eleemosyna;

Et unam hidam in Feincote,² cum pratis, et pascuis,
et omnibus sibi pertinentibus, sicut Adelina de Iureio
dedit ecclesiæ in eleemosyna, et Adeliza filia con-
cessit;

Et sartum, quod Robertus filius Haimonis dedit
ecclesiæ, quod est inter Merlauam et Hamstede, sicut
designatum fuit per barones ipsius Roberti;

Et terram Alwardi de Suttuna, juxta Colebroc,
quam Milo Crispinus et uxor ejus Matildis dederunt
ecclesiæ in eleemosyna;

Et terram Roberti filii Hervei, cum consuetudinibus
quibus eam tenebat a Roberto Gernone domino suo,
qui eam dedit reginæ Mathildi, uxori meæ, et ipsa
cum eo jam dictæ ecclesiæ dedit in eleemosyna;

Et unam hidam cum dimidia virgata in villa quæ
dicitur Holm, et dimidiam hidam in Estratuna,³ sicut
Henricus de Albineio⁴ concessit ecclesiæ;

Et unam hidam in villa Dumeltune, quam Williel-
mus Goizenboeth dedit ecclesiæ, et comes Robertus de

¹ *unoquoque*] unoquoque anno (?)

² *Feincote*] Feincotam.

³ *Estratuna*] Estratona.

⁴ *Albineio*] Albinneio.

Mellent, ex cujus feudo erat, ante me auctorizavit; et in eadem villa dimidiam hidam, quam ego ipse concessi ecclesiæ in eleemosyna; A.D. 1100
-1135.

Et in villa Kinsuetona¹ ecclesiam, et duas hidas de duodenis xx. acris, et unam virgatam, quas Albricus de Ver, et uxor ejus Beatrix, et filii ejus dederunt ecclesiæ, pro anima Gaufridi filii sui; et hospitia sua quæ sunt Lundoniæ, in Westminsterstret;

Et terram quam Ricardus filius Reinfredi dedit ecclesiæ, et Willielmus Clemens ab eo tenebat, quam Brientius et uxor ejus Macthildis concesserunt ecclesiæ.

Signum regis Henrici. †

Signum reginæ Mathildis. †

Signum Willielmi filii regis. †

Signum Radulfi archiepiscopi Cantuariensis. †

Signum Turstani archiepiscopi Eboracensis. †

Signum Willielmi episcopi Wintoniensis. †

Signum Willielmi episcopi Exoniæ. †

Signum Theoldi² episcopi Wircestriæ. †

Signum Rogeri abbatis Fiscanni. †

Signum Rannulfi cancellarii Henrici regis. †

De Hospitio Abbatis apud Wintoniam.

Anno xv. Henrici regis³ Willielmus Wintoniensis episcopus, dum ecclesiam apud Clares dedicaret, concessit ecclesiæ Sanctæ Mariæ Abbendonæ, et abbati Faritio, et omnibus successoribus ejus post eum, et monachis ipsius ecclesiæ, locum sui hospitii, quod est extra murum civitatis Wintoniæ, juxta portam scilicet septemtrionalem ejusdem urbis, ab omni quæstu et Of the
Abbot's
residence
at Win-
chester.

¹ *Kinsuetona*] Chinsuetona.

² *Theoldi*] Teoldi.

³ *Anno xv. Henrici regis.*] From
5 Aug. 1114 to 4 Aug. 1115.

A.D. 1100
-1135. consuetudine omnino in perpetuum quietum, præter redditum xii. denariorum, qui ad festum Sancti Michaelis [29 Sept.] officiali ipsius episcopi in eadem civitate sunt reddendi. Huic conventioni affuit prior monachorum de episcopatu, domnus Gaufridus, cum Antonio suo monacho, et concessis favit, ita ut libenter episcopi præceptum reciperet, quo jussit in capitulo monachis suis hæc ab ipso referri et confirmari.

Hi testes interfuerunt: Henricus archidiaconus ejusdem episcopi, Stephanus archidiaconus, Richerus et Alfricus archidiaconi, et multi alii.

Carta de eodem Hospitio apud Wintoniam.

Henricus, rex Angliæ, Willielmo de Ponte Archarum, et præposito et collectoribus Wintoniæ, salutem.

Volo et præcipio, quod domus Faritii abbatis de Abbendonæ, quam habet in Wintonia, sit quieta ab omnibus geldis, scottis et auxiliis, et omnibus rebus.

Teste Waltero de Glocestria.

Carta de Hospitio apud Windlesores.

Grant of a
house and
land at
Windsor.

Henricus, rex Angliæ, Waltero filio Walteri de Windresore, salutem.

Sciatis quod concedo Faritio abbati, et ecclesiæ Abbendonæ, terram illam et domum de Windresores, quæ fuit Alberti, sicut Rainerius eam sibi concessit.

Teste Rogero Bigod: apud Lundoniam.

De v. Hidis apud Wrtha.¹

Henricus, rex Angliæ, R. episcopo, et Herberto camerario, et Hugoni de Bochelanda, salutem.

A.D. 1100
-1135.

Sciatis quod clamo quietas v. hidas abbatis Faritii de Abbendona, de eleemosyna de Wrtha, de omnibus rebus, et nominatim de isto auxilio quod barones mihi dederunt; et hoc dico, sicut clamavi quietas eas per aliud breve meum in omni tempore.

Of land at
Worth.

Testibus Eudone dapifero, et Hamone dapifero, et Willielmo de Curci, et Nigello de Oilli: apud Corneberiam.

De Baggeleia.²

Silvas de Bacchleia³ et Cumenora iste abbas Faritius a regis forestariorum causationibus funditus quietas, et in eis capreorum venationem, regio obtinuit decreto.

Of the
woods of
Bagley and
Cumnor.

Carta⁴ de Silvis Baggalea⁵ et Cumenora.

Henricus, rex⁶ Angliæ, Rogero episcopo Salesberiae, et Hugoni de Bochelanda, et omnibus baronibus, Francis et Anglis, de Berescira,⁷ salutem.

¹ *Wrtha*] *Wrda*.

² *Baggeleia*] *Bacglea*.

³ *Bacchleia*] *Bachelea*.

⁴ *Carta*.] Another copy of a charter nearly to the same effect, and granted by Henry the Second, under the title of "Carta Abben-donie," is entered upon the "Cartæ Antiquæ," in the General Record Office, Roll T. n^o. 2. It is addressed

"Omnibus fidelibus suis de Berchescira," and makes no mention of the grant having been made to Abbot Faricius.

⁵ *Baggalea*] *Bacgelea*, C. ix.

⁶ *rex*] In T. 2. the numerals II. are written, by a different hand, above this word.

⁷ *Berescira*] *Berchescira*, C. ix.

A.D. 1100
-1135.

Sciatis quod concedo ecclesiæ Sanctæ Mariæ de Abbendona, et Faritio abbati, et monachis, perpetuo in custodia eorum habendam silvam de Cumenora et Baggeleia,¹ et omnes capreolos, quos ibi invenire poterint, accipiant. Et cervos et cervas non accipiant,² nisi mea licentia; et ego nemini licentiam dabo ibi venandi nisi illis; et omnes forisfacturas³ sartorum⁴ concedo eis.

Testibus Roberto Lincolniensi episcopo, et Ranulfo episcopo Dunelmensi, et Rogero Bigod, et Nigello de Oilli, et David fratre reginæ, et Rogero de Oilli, et Goisfredo Ridel, et Droco venatore, et Willielmo de Hoctona: apud Corneberiam.

De Hundredo Hornimera.

Of the
Hundred
of Horner.

Comitatus Angliæ ubique per centenos, quos Hundred vocamus, determinatur. Hæc autem ecclesia unum hundred in Samford⁵ adeo libere antiquitus continet, ut nulli alteri, nisi soli abbati, sit obnoxium. Cui regis homines de Suttuna juxta Abbendonam semper infensi, multoties suæ potestati illud subdere sunt⁶; sed abbatis prudentia nunc regiis litteris, nunc qualibet alia cautela, assidue obvius⁷, in manu propria libere id usque hodie contra cunctos defendit.

¹ *Baggeleia*] Bagelaga, C. ix. & T. 2.

² *accipiant*] capiant, T. 2.

³ *forisfacturas.*] MSS. and T. 2, foresfact uras.

⁴ *sartorum*] T. 2. proceeds thus : — "Sartorum condono eis, sicut

rex H. avus meus eis concessit, et sicut carta ipsius eis testatur. Teste Rotr. episcopo Ebroicensi."

⁵ *Samford*] Sandford.

⁶ *subdere sunt.*] So both MSS.; subdere conati sunt (?)

⁷ *obvius*] obvia (?)

Carta Regis de eodem Hundredo.

Henricus, rex Angliæ, Rogero Salesberiensi episcopo, A.D. 1100
et Hugoni de Bochelanda, et omnibus baronibus suis, ^{-1135.}
Francis et Anglis, de Berchescira, salutem.

Sciatis quod volo, et concedo, et præcipio ut abbatia
de Abbendona, et Faritius abbas, et monachi, habeant
et teneant ita firmiter, et honorifice, et quiete in per-
petuum hundredum de Hornimera, sicut melius habu-
erunt et tenuerunt in tempore Eaduardi regis, et
Willielmi patris et Willielmi fratris mei.

Testibus Roberto filio Haimonis et Rogero Bigod:
apud Legam.

Carta de Hundredo Hornimere.

Henricus, rex Angliæ, Hugoni de Bochelanda, et
justiciariis suis, et omnibus baronibus suis, Francis
et Anglis, de Berchescira, salutem.

Præcipio quod abbas de Abbendona habeat hun-
dredum suum de Hornimera bene, et in pace, et hono-
rifice, sicut unquam antecessores sui melius habuerunt
tempore patris mei, et fratris mei, et meo, et nomi-
natim placitum de equa unde Osbertus calumniatus
fuit.

Teste cancellario: apud Wintoniam.

De Leuechenora.

Homines de hundredo Peritune moliebantur mane- Concern-
rium hujus ecclesiæ, Leuecenore¹ appellatum, suo juri <sup>ing Lewk-
nor.</sup>

Leuecenore] Leueconore.

A.D. 1100
-1135. mancipare;¹ sed is abbas in castello Wincestre, coram episcopis Rogero Saresberiensis, et Roberto Lincolnensi, et Ricardo Lundoniensi, et multis regis baronibus, ratiocinando ostendit declamationem eorum injustam esse. Quare justiciariorum regis judicio obtinuit, ut illud manerium nulli alteri hundredo nisi proprio debeat in aliquo fieri obnoxium. Sed quia rex tunc in Normannia erat, regina, quæ tunc præsens aderat, taliter hoc sigillo suo confirmavit:—

Carta Reginæ de Leuchenora.

Mathildis, Angliæ regina, Roberto episcopo Lincolnensi, et Thomæ de Sancto Johanne, et omnibus baronibus, Francis et Anglis, de Oxenefordscira, salutem.

Sciatis quod Faritius abbas de Abbendona in curia domini mei et mea apud Wintoniam, in thesauro, ante Rogerum episcopum Salesberiensem, et Robertum episcopum Lincolnensem, et Richardum episcopum Lundoniensem, et Willielmum² de Curceo, et Adam de Porto, et Turstinum capellanum,³ et Walterum⁴ de Glocestria, et Herbertum camerarium, et Willielmum de Oileio, et Goisfredum filium Herberti, et Willielmum de Enesi, et Radulfum Basset, et Goisfredum de Magnavilla, et Goisfredum Ridel, et Walterum archidiaconum de Oxeneford, et per Librum de Thesauro disratiocinavit quod Leuecanora manerium suum nihil omnino debet in hundredo de Perituna⁵ facere; sed omnia quæ debet facere, tantummodo in hundredo Leuacanora facere debet, in quo hundredo habet ecclesia de Abbendona x. et vii. hidas.

¹ *mancipare*] mancipari, MSS.

² *Willielmum*] Willielmo, MSS.

³ *Turstinum capellanum*] Turstino capellano, MSS.

⁴ *Walterum*] Waltero, MSS.

⁵ *Perituna*] Peritona.

Testibus Rogero episcopo Salesberiensis, et Willielmo A.D. 1100
de Curci, et Adam de Porto; apud Wincestriam. -1135.

De Culeham.

Anno decimo regni Henrici regis, apud Suttunam residente plenarie scirā, et maxime pro causa quæ sequitur, disrationavit dominus abbas Faritius, et monachi de Abbendona, terram de Culeham solidam et quietam de omnibus consuetudinibus, et de omnibus hominibus, ad opus ecclesiæ Abbendonensis, et maxime de quadam violentia, quam homines de supradicto manerio Suttune inferebant illi terræ, scilicet in accipiendis glebis illius terræ ad opus molendini et piscariæ regis. Unde,—sicut antecessor illius, Adelelmus abbas, tempore Willelmi senioris regis, et tempore Frogerii vicecomitis, terram supradictæ villæ Culeham a tali violentia quietavit,—sic et iste abbas Faritius, eo die et eo tempore, quo supradictum est, quietavit eam a supradicta violentia et omnibus consuetudinibus, in præsentia Hugonis vicecomitis, probi et sapientis viri, qui non solum Berchesciræ, sed etiam aliis vii. sciris præerat vicecomes, adeo erat nominatus vir et carus regi, et in præsentia multorum hominum trium scirarum ibi assistentium.

Post istam disratiocinationem, cum in eorum non fuisset ausu² hominum quod pridem egerant jam publico in conspectu iterare, clanculo id repetunt. De qua re cum certi nuntii relatio abbati esset perlata, vicecomitatum tunc Berchesciræ regenti, Hugoni de Bochelande, eandem retulit, cujus et jussu in hundredo ipsi Suttunæ, prædictæ regis villæ adjacenti, rectum de

¹ <i>decimo regni Henrici.</i>] The tenth regnal year of Henry I. ex-	tends from 5 Aug. 1109 to 4 Aug. 1110. ² <i>ausu</i>] <i>ausum</i> , MSS.
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A.D. 1100 hac injustitia ecclesiæ et abbati per judicium ejusdem
-1135. hundredi hujusmodi persolutum fuit.

Erat eo tempore molendinarius molendini, quod situm est super flumen Tamisiæ, ad orientalem partem prædictæ villæ regis, nomine Gamel, qui horis, ex altera parte fluminis, de terra villæ Culeham pertinenti, glebas clam effodiens pro reficiendo molendino, nocturnis, cujus curam habebat, exportare solebat. Et cum de hac sua temeritate in hundredo ipso interpellatus negare nequivisset, et pro hoc jure legis subactus esset, decreverunt justiciarii hundredi¹ debere eum abbati et ecclesiæ emendationem v. mancusarum denariorum exsolvere. Quod et fecit. Sed cum eadem mancusæ ab ipso molendinario exhibitæ abbatis præsentiae fuissent, de singulis mancuis unum denarium solummodo accipiens, pro sua clementia cæteros² illi remisit, testibus omnibus qui in hundredo erant. Prædictos autem v. denarios jussit abbas pro memoria hujus emendationis in ecclesiæ scriniis reservandos locari.

De Clausura apud Cudesdun.

Of the enclosure at Cuddesdon.

Homines episcopi Lincolniensis Roberti de villa Middeltuna fregerant pro suis pratis clausuram molendini abbatiæ apud villam suam Cudesduna, duabus vicibus, per diversa tamen tempora. Sed quia contra legem consuetudinariam id est, episcopus ipse, ratione et amore istius abbatis et ecclesiæ, ab eisdem suis hominibus de Middeltuna fecit reficere eandem, quam fregerant, clausuram, millesimo centesimo viii. ab Incarnatione Dominica anno.³

¹ hundredi] hundreti, MSS.

² cæteros.] So both MSS.

³ centesimo anno.] C. ix. reads, "centesimo quinto primum,

posterius vero millesimo centesimo viii. ab Incarnatione Dominica anno."

De Consuetudine Navium.

Consuetudo hujus ecclesiæ est a tempore domni A.D. 1100
 Ordrici abbatis, ut de unaquaque navi Oxeneforde ci-^{-1135.}
 vitatis, quæ transitum fecerit per aquam Tamisiæ prope ^{Of the pay-}
 curiam Abbendonensem, versus australem scilicet par- ^{ments made}
 tem diffluentem, cellerario centum allecia omni anno ^{by the}
 more debito reddantur, aut pro eis condignum pre- ^{shipping of}
 tium, ita ut navium remiges non interrogati eadem ^{Oxford to}
 cellerario deferant, a tempore videlicet Purificationis ^{Abingdon.}
 Sanctæ Mariæ [2 Feb.] usque ad Pascha. Quod si
 eorum aliquis hanc consuetudinem detinuisse inventus
 fuerit, hujusmodi navem cellerarius, ne per aquam
 transeat ecclesiæ, jure detinet, donec sibi rectum faciat.

Hanc ecclesiæ consuetudinem, tempore domni Fa-
 ritii abbatis, nautæ prædictæ civitatis moliti sunt ec-
 clesiæ¹ abripere; sed cito eos ab hac temeritate disra-
 tiocinatione justa idem abbas repressit, ita ut eadem
 regi Henrico allegaret, et rex per sua breviam justici-
 ariis suis et vicecomitibus Berchescire et Oxeneford-
 scire præciperet, quatenus rectam justitiam inde face-
 rent, ne ecclesia ultra hujusmodi consuetudine sua
 careret. Itaque, eodem rege regnante, anno imperii
 sui xi.,² et Thoma de Sancto Johanne ac Ricardo de
 Monte Oxenefordscire vicecomitibus constitutis, apud
 eandem Oxeneforde civitatem, in domo Hardingi pres-
 byteri, de hac re placitum habitum est, et majorum
 ejusdem loci communi judicatum est decreto Abbendu-
 nensem ecclesiam justam rem exigere, et eam a civi-
 tatis totius navigio debere omni anno persolvere.³

¹ *ecclesiæ*] ecclesia (?)

² *anno xi.*] From 5 Aug.
1110 to 4 Aug. 1111.

³ *persolvere*] persolvi (?)

A.D. 1100
1135. Sequenti quoque post hoc anno Radulfus cellerarius ejusdem, coadunatis Oxeneforde primoribus, questus est quod de quibusdam eorum nautis necdum jam decretam consuetudinem habuisset. Quibus illico accersitis, præcipitur navibus ejusdem cellerarii debitum eidem ecclesiæ coram reddere. Et ita factum est, cunctis qui aderant testibus. Ad hanc disrationtionem fuerunt hi¹ præsentēs, Ricardus de Monte, tunc vicecomes, Walterus archidiaconus, et multi alii.

De Ecclesia Pesimare.

Of the
church of
Pease-
more.

Ricardus et filius ejus Philippus de Pesimari ecclesiam habent in eadem villa, quam dedicare fecit,² et cœmeterium illic benedici, per domnum Osmundum episcopum fecerunt tempore Rainaldi abbatis. Sed ejusdem villæ parochia juri ecclesiæ de Civileia antiquitus pertinet. Et quanquam abesset capituli Abbendonix et presbytero de Civileia, dedicatio tamen illa concelebrata est.³ Quare istius abbatis postea tempore, inde quæstione mota, pater cum filio, qui facti hujus auctores extiterant, pro emendatione duos solidos quoquo anno monachis Abbendonix, et ecclesiæ de Civelea duas acras, se promiserunt reddere.

De Ecclesia de Kingestuna.

Of the
church of
Kingston

Ecclesia de Kingestona subest parochiali ecclesiæ de Uurthe, et hoc ab antiquo jure. Iccirco cum ecclesia ipsa de Kingestuna dedicaretur cum cœmeterio per domnum Osmundum episcopum, duo ex monachis

¹ *hi.*] MS. *his*.

² *fecit*] Om. C. ix. and to be removed from the text.

³ *Et quanquam . . . concelebrata est.*] This sentence is faulty; and

perhaps should stand thus. "Et quanquam abessent procurator capituli Abendonix et presbyter (or presbyteri) de Civileia," &c.

nostris, Alfricus scilicet quondam prior, et Modbertus, ^{A.D. 1100}
 illic cæterorum fratrum loco consistentes, episcopo ca-
 lumnati sunt consuetudines matris ecclesiæ, quæ est
 apud Wrtham. Quo tempore Rainaldus præerat ecclesiæ
 abbatis regimine. Itaque hujuscemodi imposita calumnia,
 postea a primis prædictæ villæ senioribus consultum est,
 videlicet Radulfo de Bakepuz et Adellelmo, quatenus
 annuatim ecclesiæ Abbendoniam ad Pentecosten ab eis
 utrisque donarentur xvi. denarii, id est, duæ oræ, et
 ad ecclesiam de Uurtha similiter a singulis i. acra,
 i. porcus, et i. caseus. Sed mortuo Radulfo, cum ejus
 filius Henricus sibi succederet, prædictam persolvere
 pactionem neglexit. Verum eo, tempore non multo
 post, improvisa morte sublato ex hac vita, frater ejus
 Robertus heres illi factus est suarum rerum. Qui tem-
 pore Quadragesimali Abbendoniam veniens, regnante
 tunc Henrico rege, et domno Faritio existente abbate,
 promisit coram multis testibus ab illo deinceps se red-
 diturum prædictam pactionem.

Litteræ Episcopi de Ecclesia de Kingestun.

Rogerus, episcopus Saresberiae, Adelelmo de Kinges-
 tuna, et Roberto de Bachepuz,¹ salutem.

Præcipio vobis quod reddatis ecclesiæ de Abbendona
 rectitudines, quas illi debetis de ecclesia vestra de
 Kingestuna. Et nisi feceritis, Ilbertus decanus inter-
 dicat divinum officium apud Kingestuna.

Apud Westmonasterium.

De quadam Mortua.

Contigit etiam per hos dies, ut presbyter de ma-
 nerio Pesie² parochianam ecclesiæ de Uurtha quandam

Concern-
 ing the
 right of
 burial at
 Pusey.

¹ *Bachepuz*] *Bachepuiz*.

| ² *Pesie*] *Pesi*.

A.D. 1100 mortuam apud suam ecclesiam illicite sepeliret. Sed
 -1135. per hunc abbatem, in capitulo presbyterorum apud
 Abbendoniam tunc constituto, proposita declamatione,
 decretum datur idem corpus jam sepultum effodiri a
 presbytero de Pesi, ac referri ad ecclesiam de Wrtha
 sepeliendum, debere; sacramento, quod idem esset de
 quo agebatur, ab eodem præmisso. Quod et factum
 est, anno videlicet xiiii. Henrici regis.¹

De Uualkelino Visus-Lupi.

Of the
 church of
 Boxford.

Walkelinus quoque, cognomento Visus-Lupi, terram
 de rege tenet juxta Boxora,² cujus terræ redditus eccle-
 siasticus attinet ad parochiam quæ est in prædicto
 loco. Quem redditum cum idem vir retraheret, ab-
 batis hujus rationibus rectis auditis, consensum attri-
 buit, et omnia quæ contra tenuerat Deo, et Sanctæ
 Mariæ, et abbati prædicto, in perpetuum quæta cla-
 mavit, et ut ecclesia de Boxore omnes suas consuetu-
 dines de suo tenore ab illo die in reliquum tempus
 haberet, sicut unquam melius habuit, promisit; vide-
 licet de gildis, de cera, de unctione et visitatione in-
 firmorum, de corporibus omnium mortuorum de sua
 terra sepeliendorum, et singulis de aliis quibusque
 consuetudinibus ecclesiæ pertinentibus.

De Molendino³ de Langeford.

Of the
 mill of
 Langford.

Circa idem tempus defuncta Ansfrida, qua concu-
 binæ loco rex ipse Henricus usus ante suscepti imperii
 monarchiam, filium, Ricardum nomine, genuit, ac per

¹ xiiii. *Henrici regis.*] That is,
 between 5 Aug. A.D. 1113 and 4
 Aug. A.D. 1114.

² *Boxora*] Boxore.

³ *Molendino*] C. ix. Molendina
 B. vi.

hoc celebri sepultura a fratribus est intumulata,¹ vi-
delicet in claustro ante ostium² ecclesiæ, ubi fratres
intran in ecclesia, et exeunt. Quare Willelmus filius
ejusdem, quem de Anskillo marito suo, ante regis præ-
dicti filii partum jam mortuo, pepererat, molendinum
de Langeford, quod sui fundum juris³ pertinuerat, xxx.
solidorum persolutorium proprio monachorum usui ha-
bendum concessit, apud pontem Oxeneford positum,
quod hactenus Baiewrthe adjacuerat, cum omnibus sibi
pertinentibus. Et ut in perpetuum firmum istud staret,
idem Willelmus super altare Sanctæ Mariæ donum hujus
concessionis posuit.

Testibus domno Faritio abbate, et toto conventu, et
Fulcone filio⁴ regis, et Ricardo pædagogo; et multorum
aliorum testimonio.

[*De Morte Faritii Abbatis.*]⁵

Post obitum vero abbatis Faritii conquestus est
idem Willelmus regi, tunc in Normannia posito, de
supradicto molendino, quia videlicet vi potestatis præ-
dicti abbatis, potius quam suæ propriæ voluntatis, ec-
clesia habeat. Quare regis mandato saisitus est inde.
Sed postea, legatione monachorum per Waltherum capel-
lanum Willelmi de Bochelande, veritatem rex cog-
noscens, præcepit resaisiare ecclesiam. Quapropter
postea Willelmus ipse de Sevecurda suam injustitiam
recognoscens, correxit quod egerat, ita ut in capitulo
in perpetuum omnem calumniam de ipso molendino
clamaret quietam, et in ecclesia super altare Domini
per baculum illic impositum confirmaret.

¹ *intumulata*] tumulata. C. ix.
which omits the remainder of the
sentence.

² *ostium.*] B. vi. hostium.

³ *sui . . . juris*] suo . . . jure (?)

⁴ *filio*] filius B. vi. fil' C. ix.

⁵ [*De . . . Abbatis.*] This rubric
does not occur in C. ix.

*De Terra de Stokes.*¹

A.D. 1100 Galfridus de Malchenceio, cum uxore sua Ermen-
 -1135. truda, in capitulo coram Faritio abbate et toto con-
 Of the land ventu concessit huic ecclēsiæ in eleemosyna unam
 of Stoke. hidam in villa sua Stokes, ita libere in perpetuum
 habendam ab omni negotio et suo servitio, præter
 solum regis geldum, sicut unquam ipsemet liberior
 eam habuerat. Ex suo quoque prato iiii. acras con-
 cessit, libertatem etiam omnibus pecoribus monachorum
 in suis communiter pascuis eundi, et porcis eorum sine
 pasnagio in sua silva, uti ipsis monachis velle fuerit;
 et ad necessitatem curiæ ipsorum, quantum opus erit,
 de ipsa silva accipiendi. Non multo post, cum filius
 ejus Girardus de ultra mare venisset, eo præsentem, et
 uxore sua Ermentrude, monachatum suscepit, et suo
 prædicto dono adjecit dimidiam hidam in eadem villa,
 ipso Girardo, cum matre sua, hoc confirmante coram
 patre suo. Insuper, pro amore ipsius sui patris seip-
 sum huic ecclesiæ dedit, ita ut si monachus fieri vellet,
 a nullo alio loco nisi ab isto id suscipiet, et si forte
 laicus defunctus fuerit, et hoc in Anglia contigerit, hic
 sepulturam habebit, cum tertia parte totius suæ pecu-
 niæ, quam in Anglia tunc habuerit. Quod si in Nor-
 mannia id contigerit, tertia tamen (ut dictum est,) pars
 suæ pecuniæ de Anglia ecclesiæ erit. Eadem in
 conventionem et mater ejus se per omnia dedit. Simi-
 liter et homines ejus, Robertus filius prædicti Gaufridi,
 Willelmus filius ejus, Goisfredus nepos ejus, Willielmus
 nepos ejus, Warinus dapifer ejus, Radulfus de Mun-
 teneio, Turstinus miles, qui etiam testes affuerunt his.

¹ *Stokes*] *Stoches* C. ix.

De Speresholt.

Prope montem, ubi ad Album Equum scanditur, ab antiquo tempore ecclesia ista manerium, Offentun ap-
 pellatum, in dominio possidet, juxta quod villa x. hidarum adjacet ex jure ecclesiæ, quam Speresholt nominant. Hanc miles, Anskillus nomine, de ecclesia, tempore Rainaldi abbatis, pro unius militis servitio tenebat. Verum hunc contigit et ipsius abbatis regisque junioris Willelmi inimicitias adeo incurrisse postea, ut in regia poneretur captione, ibique moretur. Quare rex manus ad ecclesiæ possessionem mox injiciens, Turstino suo dispensatori illam dedit. Quo mortuo, filius ejus Hugo eadem ratione per regem in ipsa successit. Eratque in hoc negotio quod maxime abbatiam tædebat. Nam nullum more militum servitium exhibebatur inde, et si quando regio imperio geldebatur, obolum¹ ad valens, nolente prædicto Hugone reddere, homines de Offentuna cum suo etiam ipsius geldum exsolvere cogeantur. Quam injustitiam cum pater venerabilis Faritius, abbatiam postea regens, comperisset, nunc apud regem, nunc apud reginam, tum apud regni consultores, se multis vicibus circumferens, petendo, munerando, ad hoc laborem suum perduxit, ut et terram ipsam, et ipsius Hugonis homagium, cum antiquo servitio et geldum x. hidarum suarum, sollerti industria ad ecclesiæ libertatem obtineret, datis regi lx. libris² argenti. Regis itaque litteræ de hac re sic se habent:—

¹ obolum] oboli (?)

| ² libris.] MSS. libras.

Carta Regis de Speresholt.

A.D. 1100 Ego Henricus, Dei gratia rex Anglorum, consilio et
 -1135. assensu Mathildis uxoris meæ, baronumque meorum,
 tam præsulum quam laicorum, reddo atque concedo et
 in perpetuum confirmo Deo, et ecclesiæ Sanctæ Mariæ
 de Abbendona, et abbati monachisque ejusdem cenobii,
 x. hidas in Esperesholt, quæ et alio nomine vocatur
 Flagaflora; videlicet, quas tenet inpræsentiarum Hugo
 [filius] Turstini¹ curiæ meæ dispensator.

Unde volo et præcipio ut ipse Hugo, et quicumque
 post eum eas habuerit, hominium inde ecclesiæ et
 abbati ac fidelitatem faciat. Et tale servitium inde
 faciat prædictæ ecclesiæ atque abbati, quale factum
 fuit ab Anskillo ejusdem ecclesiæ tempore regis Wil-
 lelmi patris mei et tempore Adelelmi ejusdem loci
 abbatis. Et hoc pro animabus patris mei,² matrisque
 meæ, et fratris mei regis Willelmi, et animæ meæ,³ nec-
 non pro salute uxoris meæ Mathildis reginæ, omnium-
 que fidelium Dei defunctorum, facio, et propria manu
 confirmo et consigno, testibus subscriptis.

† Ego Henricus rex redditionem et donationem
 hanc signavi.

† Ego Rannulfus, Dunelmensis episcopus, interfui.

† Ego Johannes, Bathoniensis episcopus, interfui et
 confirmavi.

† Ego Herveus, Pangornensis episcopus, interfui.

† Ego Robertus, Lincolniensis episcopus, interfui et
 confirmavi.

† Ego Rogerus, electus Saresberiensis episcopus, in-
 terfui et confirmavi.

¹ Hugo [filius] Turstini] C. ix. |
 Hugo Turstini B. vi.

² mei.] Omitted in C. ix.

³ animæ meæ] anima mea (?)

† Ego Willelmus de Werelwast interfui.

A.D. 1100
-1135.

† Ego Waldricus, regis cancellarius, interfui et confirmavi.

† Ego Grimbaldus medicus interfui.

Nos dapiferi Henrici regis, Eudo, Rogerus Bigod, Haimo, interfuimus et concessimus. Ego Urso de Abetot interfui.¹

[† Ego Walterus filius Ricardi interfui.

† Ego Rogerius de Oilei, constabularius, interfui.]

Hoc actum est anno Dominicæ Incarnationis M.CV., indictione xiii., anno vero Henrici serenissimi regis v.,² in curia ejusdem regis apud Romesei.

Igitur eodem anno idem Hugo Abbenoniam venit, et domno abbati Faritio homagium cum fidelitate et ecclesiæ pro eadem terra fecit, secundum hunc tenorem ut ipse omne servitium faceret quod Turstinus de Turbevilla, et post eum Anskillus, sub abbate Adelelmo fecerunt.³ Hac pactione sic confirmata, idem Hugo abbatem et monachos requisivit, quatenus sibi animæque sui patris indulgerent, eo quod contra eorum voluntatem de terra ipsa diu egerant. Cujus precibus cum fratres annuissent, ipse in manibus textum Evangeliorum accepit, et promisit pro sibi concessis rebus omni anno tam ipse⁴ quam omnes sui poster⁵ v. solidos in Nativitate Sanctæ Mariæ [8 Sept.] Abbenoniam deferre, et monachis loci illius donare. In testimonium affuerunt Ricardus filius Reinfredi, Areddus falconarius regis, et multi alii.

¹ [† *Ego . . . interfui.*] Added from Claud. C. ix.
² *regis v.*] Between 1st January and 4th August, A.D. 1105.

³ *fecerunt.*] So B. vi. in C. ix. fecerunt

⁴ *ipse*] ipsum (?)

⁵ *posterⁱ*] posteros (?)

*De Terra de Leia, quam Uuillelmus camerarius
tenet.*

A.D. 1100
-1135.
Of land
near Ab-
ingdon.

Est juxta Abbendonæ burgum unius militis mansio, quæ Leia vocatur; hanc Willelmus, regis camerarius, de Lundonia, tenebat, sed nullum inde servitium militis vel homagium domno Faritio abbati, cum abbatiam primo suscepisset, impendere volebat. Et contigit interea ut rex Henricus contra fratrem suum Robertum, Normanniæ comitem, super se in Anglia cum exercitu venientem, totius regni sui expeditionem dirigit. Tum abbas a Willelmo repræsentationem militis expetens, nec ab ejus importunitate impetrans, prudenter id sustinet, et militem ipse quæsitum alterum supponit. Verum rege fratri suo pacis firmatione unito, abbatis testibus coram deductis, quod militem hæc possessio tempore senioris regis Willelmi et abbatis Adelmi invenit, nunc vero eum regnanti regi Henrico et eodem indigenti retentum palam fuerit, tamdiu in præsentia sapientum hanc rem ventilari fecit, ut ille neutrum negaret,¹ immo fateri sic esse vera ratione cogeretur. Unde cum lege patriæ decretum processisset ipsum exsortem terræ merito debere fieri, interpellatione bonorum, qui intererant, virorum, reddit terram illam illi eo tenore, quod Willelmus effectus est homo ipsius, et decem libras pro emendatione dedit, et servitium unius militis facere debet in omni loco ubi cæteri homines ecclesiæ faciunt servitium militum, et nulli unquam debet illam terram vendere, vel vadiumonizare, vel in feudo dare, sive in feudo firma. Pascua etiam debet in illa terra hominibus abbatis, qui sunt ibi circumpositi ex omni parte, sicut erat

¹ *negaret.*] So C. ix,; regnaret B. vi.

tempore Adelelmi abbatis; et Willelmus debet habere ^{A.D. 1100}
abbatis illas consuetudines pro pascuis, quas habebant ^{-1135.}
sui decessores, qui fuerunt tempore Adelelmi abbatis et
suorum prædecessorum.

Hoc actum est coram his testibus: Nigello de Oili,
Hugone de Bochelanda, Willelmo vicecomite, Radulfo
Basset, et multorum aliorum.¹

De Bidena.

Disrationavit etiam eo die abbas Faritius contra ^{Of the}
Godcelinum de Riveria servitium unius militis de ^{recovery of}
Bedena. Idem dicebat se non debere facere servi- ^{a knight's}
tium, nisi duorum militum, pro feudo quem tenebat ^{fee at}
de ecclesia, et abbas et sui dicebant eum debere ser- ^{Beedon.}
vitium trium militum. Tandem vero vadimonizavit
et servitium et rectum abbati, et firmavit, et omnino
concessit se et debere facere et de cætero facturum
trium militum servitium.

Et hoc actum est in Abbendonensi camera coram
abbate Faritio multorum testimonio.

De Bradelea.

Illa die, qua prædictum placitum finem accepit, ^{Concern-}
coram iisdem² testibus illius placiti, Willelmus de Gem- ^{ing lands in}
metico reddidit et quietas clamavit abbati Faritio v. ^{Cheveley.}
hidas terræ, quas Rainaldus abbas injuste ei dederat,
quia de dominio erant, in villa Civelea, in loco qui
dicitur Bradelea, et omnia quæ in illa terra erant
concessit abbati.

¹ *multorum aliorum*] So both | ² *iisdem.*] MSS. *hisdem.*
MSS. *multis aliis* (?)

De i. Hida in Hannie.

A.D. 1100 Item, eodem anno Rainbaldus, miles abbatis de Ab-
 -1135. bendonia, reddidit abbati Faritio unam hidam terræ
 Of lands at in Hannie, quam Thoroldus¹ tunc habebat ad usuram
 Hanney pro xxiiii. solidis; et unum molendinum prope Merce-
 and Marc- ham, quod² tunc reddebat xii. solidos; et unum pratum.
 ham. Eo tenore reddidit sibi ista solide, et quiete, et omni
 tempore sine omni calumnia, ut posset alia, quæ tunc
 tenebat ab abbate, tenere pro solito servitio. Et hæc
 ideo reddidit, quia hæc et alia plura habebat de do-
 minio monachorum, sine consensu regis et monacho-
 rum, et reddidit rex ecclesiæ et abbati omnia dominia,
 sicut fuerant tempore Adelelmi abbatis.

Hæc redditio Rainaldi facta est in manu Faritii
 abbatis Abbendonæ, coram abbate Serlone Gloeces-
 trensi, et coram multis aliis testibus.

De Willelmo filio Abbatis Rainaldi.

Of William Eodem etiam anno Willelmus filius abbatis Rainaldi
 the son of unam hidam in Appelford, et alteram in Middeltona,
 Abbot et unam uuicham, quæ in præpositura Merceham sita
 Rainald. est, reddidit prædicto abbati Faritio; et quia de do-
 minio esse iudicata fuerant, eidem abbati in omni
 tempore quieta ab omni calumnia clamavit. Eccle-
 siam vero de Merceham, sicut prædecessor ejus Alfricus
 presbyter, in servitio abbatis et monachorum deser-
 vivit, ita et ipse per omnia quamdiu viveret eodem
 servitio deserviret, et post finem vitæ suæ hominum
 nullum de ea, seu de terra Gersenduna, quam tunc

¹ *Thoroldus*] Toroldus.| ² *quod*] MSS. qui.

tenebat, heredem faceret, aut si uxorem duceret, non eam de his ullo modo dotaret; sed eo mortuo, omnia ecclesiæ, abbati et monachis, dimitteret quietam et liberam. Inde fidem suam dedit, et fidejussores eidem abbati invenit. Evolutis vero non multis annis, venit Abben-doniam, cogente infirmitate in qua obiit, et monachatum ibidem accepit, et reddidit ecclesiam quam tenuerat, et terram de Gersenduna, ecclesiæ et abbati Faritio et monachis quietam et liberam.

A.D. 1100
-1135.

De i. Hida apud Cernei et dimidiam ad Moram.

Turstinus etiam filius Rainaldi de Sancta Helena per Motbertum monachum habuerat unam hidam apud Cerneia, et dimidiam ad More, quas clamavit quietas ab omni reclamacione in reliquum tempus in præsentia Faritii abbatis. Requisivit autem idem¹ abbatem quatenus molendinum suum apud Mercham sibi per-mitteret habere; et abbas eo tenore hoc ei concessit, ut ita de suo illo molendino procuraret ne abbatis molendinum in illa villa in aliquo damnum pateretur.

Of land at
Charney
and More.

De Terra de Hanni.

Hugo de Bochelanda per Motbertum monachum diu tenuerat immerito terram, quam Wlfrui Bullokessege olim per conventum Abendonie ad tempus habituram suscepit, in villa scilicet Hanni vocitata. Quocirca hujus auctoritatem abbatis (qua se de hoc commoneri libenter ferebat,) plurimum reverens, restituit ecclesiæ libertati eandem. Verum et miles nomine Osbernus,

Of land at
Hanney.

¹ *idem.*] MSS. *isdem.*

A.D. 1100 qui sibi de ea hactenus servierat, ecclesiæ et abbatis
 -1135. homo effectus est unius militis servitii ad singula mili-
 tum officia pactione.

*De Silvis apud Wesliford.*¹

Of the
 woods at
 Winke-
 field.

Walterus filius Oteri, castellanus de Uildesore, reddidit abbati Faritio duas silvas, vocatas Virdelæ et Bacsceat, apud Winckefeld, nostram villam, quæ pertinerant ecclesiæ Abbendonix; sed eas per prædecessores hujus abbatis, videlicet Adeldelmum et Rainaldum, hucusque tenuerat. Hanc redditionem primo apud castellum Uildesores abbati eidem reddidit; et deinde ad nativitatem Sanctæ Mariæ [8 Sept.] uxorem suam Beatricem, cum filio suo Willelmo, Abben-doniam transmisit, ut quod ipse domi fecerat, ipsi Abbendonix confirmarent. Quod et factum est.

De Nigello de Oilli.

Of Nigel
 D'Oyley.

Nigellus de Oilio tenebat unum pratum apud Oxene-ford, et unam hidam in Sandford, et alteram in Earnecote, de feudo scilicet Abbendonix; sed nullum homagium vel servitium longo post tempore adventus ipsius Faritii abbatis ad Abben-doniam inde ecclesiæ fecerat. Quapropter abbas contra ipsum disratiocinando egit, ut et ecclesiæ et sibi pro his, quæ tenebat, homagium faceret, et hoc tenore eadem in posterum recognosceret, scilicet ut in omni regis geldo ipsa quietet, et abbati sicut suo domino ubique serviat. In vicecomitatibus Berchescire et Oxenefordscire, quando-cumque abbas eum mandaverit, ad auxiliandum sibi et serviendum paratus aderit; nec excusabitur ab ec-

¹ *Wesliford*] Winekefeld.

clesiæ servitio, nisi regis eum detinuerit executio. A.D. 1106
 Quod si ita constiterit, pro se de melioribus suis ho-^{-1135.}
 minibus in abbatis obsequium transmittet. In curia
 etiam regis si abbati placitum aliquod forte habendum
 contigerit, ipsius abbatis parti idem aderit, nisi contra
 regem placitandum forte fuerit. Ad eandem curiam
 venienti abbati procurabit hospitium; et si aptum illi
 non invenerit, suum proprium cedit ipsius respectui.¹

De quadam Terra in Oxeneford.

Eodem mense quo et ista ventilata est causa, abbas ^{Of certain}
 contra eundem Nigellum de Oilli disratiocinavit ^{land in the}
 quandam terræ portiunculam infra Oxenefordæ civi- ^{city of}
 tatem sitam, in via scilicet qua itur a Sancti Mi- ^{Oxford.}
 chaelis ecclesia ad Castellum. Quæ terra manerio
 Tademertune ab antiquo adjacet tempore. Verum
 hæc præcedenti tempore in neglectum venerat, adeo
 ut de hac nullam exhiberet² tunc Nigellus ecclesiæ
 recognitionem. Itaque ipsius abbatis justæ rationi
 se idem submitbens, tali post illud tempus tenore de
 ecclesia prædicta terram suscepit tenendam, ut gablum
 antiquitus consuetum inde persolvi, id est vi. de-
 narios, et ipse Nigellus singulis annis ad nativitatem
 Sanctæ Mariæ [8 Sept.] illi collectori in eadem villa
 redderet, ut³ qui aliud ecclesiæ gablum illic collegeret.
 Quod placitum factum est super eandem terram coram
 multis testibus.

De Waltero Giffard.

Walterus comes junior, cognomine Giffardus, mane- ^{Of the}
 rium vii. hidarum, quod vocatur Linford, tenebat, ^{manor of}
 Linford.

¹ *respectui*] receptui.

² *exhiberet*] exhiberet. MS.

³ *ut.*] Omitted in C. ix., and to

be removed from the text as unnecessary. Or perhaps we should read "vel cui."

A.D. 1100 et est ex jure ecclesiæ hujus; sed ipse comes inde
-1135. servitium debitum contra tenere moliebatur. Quare industria abbatis Faritii tantum in hoc prævaluit ut idem comes coram Rogero¹ Saresberienſi, ac Roberto Lincolnienſi, et multis regis baronibus, ecclesiæ et abbatis homo efficeretur; eo tenore ut ex illa terra militis unius servitium omnimodo reddat, quo alii ecclesiæ milites servitia exhibent.

Hæc omnia disratiocinata fuere præcepto Henrici regis apud Oxeneford, in domo Thomæ de Sancto Johanne, et ubi abbas tunc curiam suam fecit, eo quod ille Thomas suus homo erat.

De Lechamsteda.

Of the recovery of the service of Lechamstede. In hujusmodi contentione² nemo sic ipsi abbati impedimento obstitit ut Herebertus, regis cubicularius atque thesaurarius. Siquidem per abbatem Rainaldum, unam hidam in Ferneburgam,³ itemque per Mortbertum monachum in eodem manerio portionem terræ quæ Kingescumbe vocatur, et villam Lechamstede appellatam, possederat, nec de his servitium aliquod reddebat. Volens itaque is⁴ patrem sæpe nominandum hunc donationes illas sibi confirmare, per reginam, per majores regni, tum abbatem, tum monachos, multoties de ea re interpellabat. Verum quia longum foret exequi quanta vir ille contra ecclesiam ac abbatem machinatus est, eo quod velle suo obsistebant, ideo his omissis, finalem inde exsolvamus.

De Herberto cubiculario.

Acquisition of land at Farn- Constantia abbatis in ecclesiæ negotii defensione prædictus vir cognita, ipsemet solis comitatus suis amicis

¹ coram Rogero] coram episcopis Rogerio.

² contentione] contentionis MSS.

³ Ferneburyam] Ferneburga (?)

⁴ is.] MSS. his.

venit Abbendoniam, et ipsi abbati ac ecclesiæ libere se restituere hidam in Ferneburga cum Kingescumba, sed et unius militis omnino servitium de terra Lechamstede ex illo jam tempore exhibiturum, atque pro hac concessione marcam auri oblaturum, simul promisit, solummodo abbas et monachi tali tenore benevoli¹ efficerentur. Cujus rationi, sapientum consultu plurimorum, abbas annuens, et quæ afferebantur ad ecclesiæ fructum et utilitatem recepit, et villam Lechamstede illi, homagium ecclesiæ et sibi facienti, prædicta pactione habere concessit.

A.D. 1100
-1135.
boro' and
elsewhere.

De Westona.

Concessit etiam abbas Faritius Roberto filio Uuillelmi Maledocti terram III^{or}. hidarum in Westuna, in feudum tenendam, quam pater suus tenuerat ab antecessore ipsius. Et hoc servitium inde faciet, scilicet, quod ubicumque ecclesia Abbendonensis fecerit servitium militum, ipse pro dimidio milite servitium faciat ejusdem ecclesiæ: scilicet, in custodia castelli, in expeditione ultra et citra mare, in dandis nummis pro milite, in custodia regis, et cæteris aliis servitiis, sicut alii milites ecclesiæ faciunt; homagium quoque fecit eidem abbati. Hæc terra prius servitium III. hebdomadarum tantum faciebat per annum.

Of lands at
Weston.

*De i. virgata terræ in Draituna.*²

Anno XII^o.³ Henrici regis Warinus Mancus clamavit quietam unam virgatam terræ apud Drettunam,⁴ et

Of land at
Drayton.

¹ *tenore benevoli.*] MSS. tenori
benivoli.

² *Draituna*] Dreituna.

³ *Anno xii^o.*] From 5 Aug. 1111
to 4 Aug. 1112.

⁴ *Drettunam*] Dreitunam.

A.D. 1100 unam mansionem hospitii in hac villa, tam videlicet a
-1135. se quam ab omnibus suis heredibus, ecclesiæ sanctæ
Mariæ Abbendonis. Et hoc factum est coram domino
Faritio abbate, et coram multis testibus.

Chirographum de Cestratona.

Of land at
Chesterton.

Campsio terrarum, quæ infra legitur, facta est consensu omnium monachorum et bonorum hominum ecclesiæ Abbendonensis, inter dominum Faritium abbatem ejusdem ecclesiæ, et Anskitillum, suum hominem de Tademertuna. Idem Anskitillus, cum filio suo Roberto, et cum amicis, venit in capitulum Abben-donense, coram omni conventu et militibus et servientibus ecclesiæ, et multis vicinis, et reddidit cum filio suo in manu abbatis quicquid terrarum et domorum ecclesiæ et viridiariorum quæ ante aliquo modo possederat in Tademertuna; et omni calumnia vocavit quietam, omni tempore, ipse et heredes ejus. Et abbas, consensu omnium monachorum et auctoritate militum, dedit sibi pro illa in campione terram de Cestratuna, cum omnibus sibi pertinentibus, hereditario jure in feudo habendam; ut sicut ipse illam de Tademertuna in feudo habuerat, ita haberet illam de Cestratuna; et illud omne servitium quod faciebat ecclesiæ Abben-donensi de Tademertona, omne illud faceret de Cestratona. Terra autem de Tademertona quietat se in gildo regis pro v. hidis, Cestratuna vero et pro¹ una sola hida. Et quia grave erat abbati et monachis tantum gildum reddere, donavit Anskitillus² omnem decimam omnium segetum sui domini de Cestratuna ecclesiæ de Abben-donia, omni tempore, et heredes ejus in perpetuum post eum.

¹ vero et pro] vero pro.

| ² Ankitillus] Anskitillus.

Hoc actum est in quarto anno¹ Henrici, Dei gratia A.D. 1100
 Anglorum strenuissimi regis, die nonarum Martiarum,^{-1135.}
 in capitulo Abbendonensi, coram his testibus; eodem
 scilicet abbate, Warengerio priore, Alfrico, et alio
 Alfrico, Halauuino, Kitello, et alio Kitello, Sagaro,
 Sarico, Roberto diacono,² Rainaldo, Nicholao, juvenibus,
 Augustino, Milone, et Willelmo, pueris, cæterisque
 clericorum, Roberto sororio Lamberti, presbytero, Ro-
 berto presbytero de Mercheam, et aliorum plurimorum
 laicorum,³ eodem Anskillo, cum filio suo Roberto, et
 Ansgero suo homine, et multorum aliorum.⁴ Ut autem
 hæc campsisio firma foret ad opus Ankitilli,⁵ firmata est
 duobus brevibus sigillatis Henrici comitis de Wareuuic,
 ex cujus feudo est Cestretuna. Ex quibus sigillis
 unum est in thesauro Abbendonensi, et aliud habet
 Anskitillus.

Carta comitis Warewicensis de eadem Terra.

Henricus comes, Dei gratia, de Wareuuic, Faritio
 abbati de Abbendona, et omnibus suis monachis, salu-
 tem et amicitiam.

Sciatis me concessisse pro amore Dei, et vestro,
 illam campsisionem quam fecistis cum Ansketillo homine
 vestro de Cestretuna, pro terra sua de Tadmertuna,
 eo scilicet tenore, ut sicut ipse tenuit illam de Tad-
 mertuna a vobis et servivit, ita teneat a vobis et a
 successoribus vestris illam de Cestretuna, et serviat
 omni tempore ecclesiæ de Abbendona.

Hoc factum est coram his testibus.

¹ quarto anno.] 7 March A.D.
 1104.

² Roberto diacono.] Rotberto,
 Willelmo cantore, Willelmo celer-
 ario, Benedicto, Rotberto diacono.

³ aliorum plurimorum laicorum]
 aliis plurimis laicis (?)

⁴ multorum aliorum] multis
 aliis (?)

⁵ Ankitilli] Anskitilli.

A.D. 1100
-1135.

Ex parte comitis, Herleuino scilicet presbytero; et
Uuih capellano, et Roberto dapifero;

Et ex parte abbatis, Alfrico monacho, Bernerio et
Rainaldo, et Anskitillo, et alio Rainaldo, militibus;

In præsentia comitis et abbatis in villa Bragels, in
quarto anno¹ Henrici Anglorum strenuissimi regis.

De Turstino de Sancta Helena.

Various
exchanges
effected by
the Abbot;
near
Abingdon;

Turstino etiam de Sancta Helena escambivit idem
abbas, pro terra quæ a ponte Yccheford ad ecclesiam
tendentibus sinistrorsum² continetur, cum omnibus sibi
adjacentibus, terram quæ veteri gurgiti adjacet, in loco
qui Anglice dicitur Helenestou, inferius scilicet.

De Bernero milite.

at Barton; Bernero vero, pro terra, quæ a Bertona curiam versus
itinerantibus dextrorsum est, terram quæ Blachegrave
dicitur, cum hospitio quod Goisfredi cæmentarii fuerat.

De Henrico filio Oini.

at Drayton. Henricum etiam filium Oini fecit heredem de omni-
bus quæ fuerant patris sui dum viveret, eo tenore, ut
unius militis servitium per omnia faceret. De hida
vero quam in villa Draituna habet, quæ de dominio
ecclesiæ est, si abbas ipsi auferre voluerit, pro illa
campsonem ei restituat.

¹ quarto anno.] That is between 5 Aug. A.D. 1103 and 4 Aug. 1104. | ² sinistrorsum] sinistror. MS. B. vi. The correct reading has been obtained from C. ix.

De Godrico de Chelvesgrave.

Egilwinus filius Godrici de Celvesgrave celavit ^{A.D. 1106} abbati Faritio quantum terræ habebat. Dicebat enim ^{-1135.} nonnisi xii. acras in campo se habere, sicut ei in con- ^{Of lands at} ventione factum fuerat in capitulo monachorum. Sed ^{Chalgrove.} ipse abbas, inquisitione certa de hoc facta, invenit aliter istud se habere, et multo amplius terræ illum cum prædictis xii. acris tenuisse; unde judicatum est pro hoc forisfacto, in curia ejusdem abbatis, ut prædictus vir singulis annis vi. sextarios mellis redderet, sicut antea duos reddiderat, et cætera servitia sicut antea fecerat monachorum usui persolveret.

De Rogero Maledicto.¹

Rogerus Maledoctus cum sua conjuge, nomine Odelina, ^{Of lands and houses in Oxford.} venit in capitulum monachorum Abbendonæ, et pro animarum suarum remedio dederunt Sanctæ Mariæ et huic ecclesiæ terram cum domibus quas in Oxenford habebant; et talem finis vitæ suæ conventionem fecerunt, ut videlicet, cum quis ipsorum moreretur, huc se sepeliendum deferri præciperent, et c. solidos de suo pro sua anima tunc ecclesiæ donaret. Quæ conventio facta est in præsentia domni Faritii abbatis, sub istorum laicorum testimonio, Raineri medici, Turstini Bas-set, et aliorum plurimorum.

¹ *Maledicto*] Maledocto.

De Ermenol Burgensi.

A.D. 1100
-1135.
Of lands
near the
bridge at
Oxford.

Ermenold¹ burgensis de Oxeneford tenebat de abbate Faritio wicam² quæ est juxta pontem Oxeneford pro xl. solidis ad gablum; et contigit ut gablum detineret anno uno. Quare abbas sequenti anno, messis tempore, quicquid pecuniæ desuper terram illam inveniri poterat namari jussit, et terram prohiberi. At ipse Ermenoldus pro se Walterum, archidiaconum de Oxeneford, et Ricardum de Stanlache³ abbati transmisit, et pecuniam suam eorundem plegio recepit, die statuto placitandi et plegio quietandi. Dies postea statutus venit, nec placitor, nec plegius quietandus affuit. Unde abbas prædictos plegios ascitos movit de habita re quæstionem. Et quia in amore familiares ei erant, eorum internuntio mediante, inter se et ipsum Ermenoldum actum est ut iste vir misericordiam abbatis quæreretur, et hoc de suis rebus abbati et ecclesiæ Abbendonæ concederet, ut quicquid terræ habebat sua procuracione in burgo et de foris burgo, sive sibi propriæ sive in vadem positæ, nec tamen esset regis, baronis, aut episcopi, totum simul ecclesia haberet. Creditores autem terræ, si possent ab abbate suam terram ex vadimonio quietare, recipèrent eam; sin vero, abbati et monachis permanerent.⁴ At vero abbas eidem viro concessit, ut si vellet monachus fieri, monachum in Abbendona eum faceret. Quod si mallet in villa Abbendonæ laicus degere, hospitium ei procuraretur conveniens, et victus unius monachi et unius servientis sibi daretur.

¹ *Ermenold*] Ermenol.

² *wicam*] wicham.

³ *Ricardum de Stanlache*] Rac' de Standlac.

⁴ *permanerent*] So in both MSS. permaneret (?)

Hoc factum est in domo prædicta Ermenoldi, sua A.D. 1100
conjugæ et filio suo Willelmo annuente, coram prædicto ^{-1135.}
Waltero, et Ricardo de Stanlac,¹ et multis aliis.

Sed et postea in Portmannimot ostensum et concessum eodem modo et eadem conventionem est.

*De decima de Offentona.*²

Anno quinto³ regni Henrici regis intrante, Willelmus de Suleham⁴ dedit Deo et Sanctæ Mariæ, et ^{Gifts by William de Suleham.} abbati Faritio, et monachis in Abbendona, decimam suæ villæ quæ Bulehea vocatur, die videlicet Assumptionis [15 Aug.] ejusdem Sanctæ Mariæ. Eodem etiam die confirmavit donum de alia decima quam antea dederat de villa Childestuna,⁵ quæ ad hereditatem Leodselinæ privignæ suæ pertinebat, ipsa puella coram monachis concedente donum, et cum ipso Willelmo et cum matre sua super altare idem imposuit, coram his testibus; abbate prædicto et omni conventu, Johanne fratre conjugis ejusdem Willelmi, Humfrido ejusdem militis,⁶ Hugone Conred.

De quadam decima in Hannia.

Osbernus nepos Motberti monachi, quondam præpositi abbatiæ, promisit donaturum se omni anno Deo et ^{Of tithes from Hanney.} Sanctæ Mariæ, et monachis in Abbendonia, decimam suam de terra quam de Hugone de Bochelande tenet,

¹ Ricardo de Stanlac] Rac' de Standlac.

² de Offentona] villæ quæ dicitur Bulehea.

³ Anno quinto.] Namely, on 15 Aug. A.D. 1104.

⁴ Suleham] Sulaham.

⁵ Childestuna] Cildestuna.

⁶ militis] milite (?)

A.D. 1100 quæ fuit olim Bullukesege¹ in villa Hannie ; scilicet
-1135. de lucro suæ dominicæ carrucæ de agnis et porcellis.

De decima Tuoldi in Hannie.

Similiter Tuoldus de eadem villa dedit Deo et Sanctæ Mariæ de Abbendona, coram Faritio abbate et omni conventu in capitulo, decimam omnium suarum possessionum ; porcellorum, silicet, agnorum, vellerum ; sed decimam carrucæ suæ tantummodo ita discrevit, ut duas istius decimationis partes huic loco, tertiam vero partem presbytero sibi servienti, concederet. Hoc idem concedente et confirmante uxore sua Hulina,² et filio suo Willelmo. Et hanc donationem donavit anno v.³ Henrici regis.

De decima de Offentona..

Of tithes at Eodem anno, cum venisset abbas Faritius in villam
Uffington. suam Offentunam, ut opus ecclesiæ, quod ibi lapideum a fundamento inchoaverat, ad perfectum determinaret, congregaverunt se homines sui ex eadem villa, et obtulerunt, communi devotione et concessione, decimam suam totius villæ ejusdem, Sanctæ Mariæ et ipsi abbati in⁴ loco Abbendonæ, et⁵ ab illo in reliquum tempus ; ut videlicet abbas de suo proprio ecclesiam ejusdem alacrius construendo perficeret, et ipsi mereantur in fraternitate loci annumerari.

Hanc expetitionem cum abbas audisset, inquisivit utrum ecclesiæ ejusdem villæ antiquitus decima ab

¹ *Bullukesege*] Bulluckesege.

² *Hulina*] Hugulina.

³ *anno v.*] From 5 Aug. A.D. 1104 to 4 Aug. 1105.

⁴ *in*] et.

⁵ *et.*] Omitted in C. ix.

illis hominibus daretur; nolens scilicet eam sua rectitudine minuere pro alicujus donatione sibi suoque loco oblata; dictumque est hoc esse moris villæ, ut a singula virgata ecclesiæ illi XXIII. garbas pro decima numeratas donarentur.¹ Quod sciens abbas, statuit ante ipsos homines ut sicuti ipsimet voluerant et obtulerant reciperet eorum decimam; ea determinatione assignata inter ipsum abbatem et ecclesiam ejusdem villæ, scilicet, ut tempore colligendarum decimationum, abbas ipse mitteret Offentonam quem vellet de suis, et ipse reciperet a singulis, secundum singulorum possessionem, rectam decimationem; et post illam totam collectam, de singula virgata illius villæ tot manipulos presbytero illius ecclesiæ tribueret, quot superius diximus ei deberi, reliqua vero decimationis abbati servaret.

Aderat et Droco illic, qui de feudo Roberti de Brittevilla in eadem villa III. hidas terræ tenebat, et pro sua decima omni anno promisit se daturum II. solidos, quousque decimam ipsius terræ, quam illic habebat, valeret, adjutorio ejusdem abbatis, ab illo loco quietare quæ² data a suo prædicto domino fuerat; videlicet canonicis sancti Georgii de castello Oxeneforde. Hæc omnia³ in manu abbatis vadimonizatis, concessit illis omnibus, ex parte sui totiusque conventus Abbendonæ, beneficia ejusdem loci, præsentibus his testibus, Ricardo⁴ præposito ejusdem villæ, Mantino, et multis aliis.

¹ *donarentur.*] We should either read "donarent" or "XXIII. garbæ pro decima numeratæ."

² *quæ*] quo.

³ *Hæc omnia*] His omnibus (?).

⁴ *Ricardo*] . . . Ricardo.

De decima Willelmi de Wechenesfeld.

A.D. 1100
-1135.
Of the
tithes of
Watchfield.

Willelmus de Wechenesfeld dedit suam decimam ex omni sua pecunia Sanctæ Mariæ et monachis in Abendoniam, de tribus videlicet hidis in Wechenesfeld, et duabus de Boxore, excepto¹ i. acra quæ ecclesiæ de Boxore adjacet. Hoc donum dedit in præsentia domni Faritii abbatis, anno vii.² Henrici regis.

De decima de Etuna.³

Of the
tithes of
Eaton.

Rogerus etiam filius Alfredi⁴ dedit decimam suam Deo et huic ecclesiæ de villa sua Ættuna, quæ est proxima Cumenoræ, de suo videlicet dominio, etiam et de piscationibus suis illic adjacentibus. Et promisit, quod cum Osmundo et aliis suis hominibus de illa villa⁵ faceret, et ut ipsi de suo tenore similiter decimam ecclesiæ huic concederent, coram his testibus, Warino capellano Milonis, Wino, et multis aliis.

De quadam decima apud Walifordam.

Of the
tithes of
Walling-
ford.

Ad festum etiam Nativitatis Sanctæ Mariæ anno ix.⁶ Henrici regis, Aldred et Luured, homines ecclesiæ de Waliford, dederunt monachis, huic⁷ ecclesiæ, suas decimas, de omnibus videlicet suis pecoribus, et de agrorum suorum cultura, in capitulo, coram toto conventu.

¹ *excepto*] excepta (?). But see the Glossary.

² *anno vii.*] Between 5 Aug. 1106 and 4 Aug. 1107.

³ *Etuna*] Ættuna.

⁴ *Alfredi*] Aluredi.

⁵ *villa.*] The word "rectum" is apparently here omitted.

⁶ *Ad festum anno ix.*] That is, on 8 Sept. A.D. 1108.

⁷ *huic*] et huic (?).

De Decima de Bradandena.

Quidam etiam miles, Radulfus nomine, in capitulo A.D. 1100
 coram abbate Faritio et omni conventu, omnem deci-⁻¹¹³⁵
 mam de villa sua Bradandene, Deo et Sanctæ Mariæ ^{Of tithes at Broughton.}
 dedit, et donum hujus rei super altare Sanctæ Mariæ
 confirmando imposuit. Promisitque quod suum domi-
 num Robertum de Insula requireret (de quo videlicet
 ipsam terram tenebat), quatenus illius permissione et
 concessio suo hoc confirmaret, ut hæc ecclesia ipsius
 decimæ donatione firmiter in posterum potiretur, et
 hoc fuit factum anno ix.¹ regis Henrici. Et hi² testes
 affuerunt, Milo presbyter, Warinus de Favarcis, Lam-
 bertus, et multi alii.

De Decima quadam in Bennham.

Hugo filius Witgari de Bennham, cum uxore sua ^{Of tithes at Benham.}
 recepit fraternitatem hujus loci ad Nativitatem Sanctæ
 Mariæ anno x.³ Henrici⁴, et dedit Deo et sanctæ
 Mariæ in perpetuum suam decimam habendam, et
 fecit conventionem de se et uxore sua quod post
 mortem hic requiescerent.

De Decima quadam in Uanetinga.

Quidam etiam miles, nomine Gillebertus Basset, ^{Of tithes at Wantage.}
 unum ex filiis suis, nomine Robertum, monachum in
 hac Abbendonensi ecclesia fecit. Cum quo etiam in

¹ anno ix.] From 5 Aug. 1108
 to 4 Aug. 1109.

² hi] hii. MSS.

³ anno x.] On 8 Sept. 1109.

⁴ Henrici] Henrici regis.

A.D. 1100
-1135.

perpetuum dedit quandam decimam de terra quam habet¹ in villa quæ vocatur Waneting, ad usum pauperum, et unum pensum casei de sua wicha, et decimam vellerum et agnorum. Solebat autem de pullis decimam dare, quos de haratio suo apud Bernecestriam habebat.

*De Operibus Faritii Abbatis, et maxime de Ecclesia.*²

The action
of Abbot
Faricius
detailed.

Quodam tempore venerabili patre Faritio fundamenta ædificii Abbendonensis cœnobii, magna et pulcherrima, jaciente, dum more solito opus visitans, operarios opera indulgere sedulus admoneret, quidam ex confratribus adulatorie dixit ei:—"O, pater venerabilis, quam magna sunt fundamenta quæ jadis, quæ procul dubio non sine sumptu præmaximo opus efficient consummatum. Si igitur vestræ placitum dilectæ fuerit paternitati, panis nostri communis, XL libras stateræ appendentis, quartam vobis partem ad opus consummandum inceptum voluntate unanimi libentissime concederemus." Quibus auditis, vir per omnia mansuetissimus super his responsum ad præsens dare dissimulavit. Sequenti vero die, fratrum conventu in capitulo more solito coadunato, abbas polliciti non immemor, conventus super his requirit consensum, quod una voce universi qui aderant dignum fieri gaudenter acclamarunt. Perpendens igitur pastor benignus commissi sibi gregis animum devotissimum, vultu ut semper erat jocundo, hujusmodi confestim erupit in verbis:—"O, fratres et commilitones in Christo caris-

¹ *habet*] habebat.

² *De operibus ecclesia.*] This same heading is written with a style in the MS. C. ix., but the narrative which here follows does

not there occur. In its place that MS. introduces the chapter which commences with the Rubric; "Hæc sunt quæ abbas F. contulit ad singula officia monasterii." See p. 150.

“ simi, testem vobis propono Altissimum, me nec præ- A.D. 1100
 “ dicti panis vestri stateram,¹ sed neque aliarum consu- -1135.
 “ etudinum vestrarum, quamdiu me vitalis carpserit
 “ aura, quovis modo infringere tenorem²; quin immo
 “ domus mihi creditæ, in quantum potero, dispersa
 “ restaurans, et restaurata sollicite conservans, ad præ-
 “ fatam panis mensuram dimidiæ marcæ pondus augebo,
 “ ut quicquid cœnantibus fuerit residuum, in opus mi-
 “ sericordiæ egenis erogandum reservetur.” Quod do-
 num, ne quis sibi in posterum abbatum succedentium
 præsumeret infringere, sub Dei Omnipotentis nomine
 prohibuit, et omnes infringentes in conventu sollem-
 niter anathematizavit.

Succedente³ vero temporis intervallo, cum idem ve-
 nerabilis pater Faritius, commissa sibi ecclesia, bonorum
 operum polleret studiis, instinctu diaboli (qui bonorum
 omnium semper est æmulus), agentibus quibus, eidem⁴
 patri nostro insidiantibus, Willelmo videlicet præcen-
 tore eidem ecclesiæ, et Pondio, circa eundem virum
 venerabilem in conventu generalis est exorta mur-
 muratio, eo quod frustra⁵ casei (ut eis visum fuerat,) ab
 institutione sancti patris nostri Adelwoldi immutata
 asserent,⁶ et imminorata, quod ad notitiam regis, fama
 crebrescente, est divulgatum.

Rex igitur (ut semper erat pacis amator), ut præ-
 dicta fratrum commotio totaliter intingeretur,⁷ Radul-
 phum Cantuariæ archiepiscopum, et Rogerum episcopum
 Saresberię, et Hugonem de Boclande, Abbendoniam
 destinavit; quos pater venerabilis susceptos honorifice,
 coram omni congregatione, in capitulo sic est allocutus;
 “ Vestram, viri, fratres, domini, nolo lateat excellentiam,

¹ *stateram*] *staterem*. MS.

² *tenorem*] *tentarem* (?)

³ *Succedente*.] No rubric here
 occurs in either MS., although in
 both a space is left for its insertion.

⁴ *quibus eidem*] *quibusdam* (?)

⁵ *frusta*] *frustra*. B. vi.

⁶ *asserent*] *assererent* (?)

⁷ *intingeretur*] *extingueretur* (?)

A.D. 1100
-1135.

“ me nunquam post pastoralis officii onus¹ susceptum,
“ institutiones Sancti Adeluoldi, ut mihi objectum est,
“ infregisse ; sed neque res ecclesiasticas intrinsecus seu
“ forinsecus diminuisse, verum in his augendis toto
“ mentis annisu, post suscepti regiminis officium, semper
“ elaborasse. Non enim ad hoc misit me Dominus
“ ut congregata dilapidarem, sed ut dilapsa coadunarem,
“ quod et feci ; fratrum numero a me primitus ibidem
“ invento, lii. fratres adjiciens ; exceptis tribus pere-
“ grinis pauperibus, quos in Redemptoris nostri memo-
“ riam per dies singulos, eodem pane et potu quem
“ conventus dabat,² cum frustis casei et duobus pulmen-
“ tis, a tribus fratribus manibus devote lotis et pedi-
“ bus, focillari constitui.”

Tunc archiepiscopus ; “ His omnibus nostrum præbemus
“ assensum, et in perpetuum a posteris observari diju-
“ dicamus. De frustis tamen casei, pro quibus mota
“ est altercatio, quid vestro supersederit animo, nobis
“ insinua.”

Abbas ad hæc ; “ Vestrae non fiat ignotum sanctitati
“ institutionem Sancti Adelwoldi ad hæc non sufficere,
“ ut talia sint frustra (cum per Dei voluntatem fratrum
“ numerus sit multiplicatus,) qualia fuerunt cum essent
“ multo pauciores. Veruntamen si in commune cunctis
“ placuerit, ut pondus, quod prius diebus decem dis-
“ tribuebatur, nunc pro augmento congregationis quinque
“ diebus attituletur, cucullatis duntaxat in refectorio
“ necnon et infirmario, cum tribus pauperibus prænomi-
“ natis, obvolente,³ peroptime procurabimus in perpetuum
“ observari. Refectorarius igitur die quinto præfatum
“ pondus ex more suscipiens, illis solummodo quos præ-
“ nominavimus, diebus quinariis, ut dictum est, dis-
“ tribuet.”

¹ *onus*] honus. MS.

² *dabat*] edebat (?)

³ *obvolente*] te volente (?).

Tunc archiepiscopus ; "Hæc omnia laudanda necnon ^{A.D. 1100}
 " et observanda dijudicaremus, si mensa abbatis, hos- ^{-1135.}
 " pitum et fratrum quos invitaverit, prædicto pondere
 " non participaret."¹

Cui abbas ; "Successoribus meis abbatibus in tantum
 " providi, ut xlvi. pondera ad mensam suam annuatim
 " possideat."

Tunc demum archiepiscopus, et R. Saresberiensis, cum
 omnibus qui aderant, abbatis providentiam simul et
 benevolentiam erga conventum considerantes, hæc omnia,
 ut præfata sunt, a posteris in perpetuum firmiter ob-
 servari sine aliqua omnimodo diminutione, auctoritate
 sua dijudicarunt. Rogatu igitur abbatis Faritii et
 totius conventus assensu unanimi, Radulfus venerabilis
 Cantuariæ archiepiscopus, et Ro. pontifex Saresberiensis,
 idem quoque pater præfatus, cum totius conventus sacer-
 dotili² stolis induti, candelis accensis, hujus institutionis
 tenorem omnes in posterum violatores seu diminutores
 solemniter pertulerint³ anathemate ; cæteris fratribus ordinis
 inferioris voce submissa, "Fiat, fiat, fiat," acclamantibus.

Istæ ⁴ sunt wikæ quæ tot pisas invenire debent,	Of certain
De Sellingeford, xxx. pondera.	rents due
De wika Roberti, vi. pondera.	to the
De Lakinges, decem pondera.	abbey.
De Tropa, iiii. pondera.	
De duabus wikis de Goseie, xxviii. pondera.	
De wika de Cerneia, xvi. pondera, et de Herbalduna,	
x. pondera.	

Summa sticarum anguillarum.

De Culeham, xx.⁵ sticas.

¹ *participaret*] participarent MSS.

² *sacerdotili*] sacerdotibus (?), or, sacerdotio (?).

³ *pertulerint*] perculerunt (?).

⁴ *Istæ.*] No rubric here occurs, but the title, "De Wichis abbatie," has been written with a style, as a guide to the illuminator.

⁵ *xx.*] Originally xxiii.

A.D. 1100
-1135.

De Ascelino, duodecim sti[c]as.
 De Trope, septem sticas.
 De Alexandro Blundel, viii.
 De Swineford, xvi. sticas.
 De Witeleie, viginti iiii.¹ sticas.
 De Herwaldun, viii. sticas.

De Operibus Faritii Abbatis.

Of the
buildings
erected by
him, &c.

Nec est oblivioni tradendum quod memoratus abbas Faritius illam partem ecclesiæ, quæ navis ecclesiæ appellatur, cum duabus turribus et capella Sanctæ Mariæ Magdalenæ, locutorium cum capitulo, dormitorium cum refectorio, cameram abbatis cum capella, claustrum cum coquina, temporibus suis construi fecit. Ad omnia ædificia quæ fecerat abbas prædictus trabes et tigna de regione Walensium venire fecit, cum magno sumptu et gravi labore. Sex enim plaustra ad hoc habebat, et ad unumquodque illorum xii. boves. Sex vel vii. hebdomadarum iter erat eundi et redeundi, nam juxta Salopesberiam transire oportuit.

De² Operibus Faritii Abbatis, et maxime de Ecclesia.³

Hæc sunt quæ domnus Faritius⁴ ecclesiæ contulit: ecclesiam scilicet sancti Martini de Oxeneford, et ecclesiam de Mercham, ecclesiam de Offentuna, ecclesiam de Witteham, ecclesiam de Cudesduna, ecclesiam de Niweham.

¹ iiii.] Written on an erasure.

² De.] The MS. C. ix. here resumes the narrative. See p. 146, note ²

³ De ecclesia.] Instead

of this rubric, C. ix. reads thus: "Hæc sunt quæ abbas F. contulit ad singula officia monasterii."

⁴ domnus Faritius] domnus abbas Faritius.

De Ornamentis Ecclesiæ.

Hæc, etiam contulit ad ornatum ecclesiæ. Duo A.D. 1106
brachia polita argento et lapidibus. Scrinium par- -1135.
vulum argenteum. Textum unum. Calices v. Pa- Of the
tenam unam sine calice, ampullam unam argenteam ornaments
et deauratam. Turibula iii., unum argenteum et duo presented
de cupro deaurato. Duas acerras argenteas. Duo paria by him, &c.
bacinorum de argento, vasculum¹ unum in modum
patenæ, in quo hostiæ deferuntur in refectorio pro
Communione Sancta. Imaginem Sanctæ Mariæ. Ca-
sulas iii. Stolas iii. sine fanonibus, et unam cum
fanone, politam aurifrixo. Albas iii. de serico, cum
uno tantum superhumerali, et alias albas lineas pallio
pollitas x. Dalmaticas iiiii. Tunicas iii. Cappas xxix.
De his xvi. cum tassulis, reliquæ² sunt adhuc sine eis.
Pallia parva ante altaria ii. et pallia per ecclesiam
pendentia xiiii. Cortinas vii. Tapetia vi. Dossalia vi.
Banchalia³ in festis per chorum dependentia xi., et
unum ad supersedendum. Duo paria candelabrorum de
argento, et unum magnum vii. brachiorum. Signa ad
pulsandum duo majora, et tria minora. Pixidem de
argento, ad eucharistiam. Dedit⁴ etiam ii. magna dos-
saria quæ pendent in choro, in præcipuis festivita-
tibus, unum de x. virginibus, alterum de historia Job.

¹ *vasculum*] *aseulum*. MSS.

² *reliquæ*] *reliqui* MSS.

³ *Banchalia*] C. ix. *Inchalia*, B. vi.—the fault in B. vi. arising partly from the carelessness of the rubricator in omitting the initial letter.

⁴ *Dedit.*] The passage which here begins and concludes with the

word "Job," at the end of the paragraph, is written upon an erasure in B. vi., having been carried into the text from a note originally scrawled on the bottom margin of the page. It does not occur in C. ix.

De Camera¹ Monachorum.

A.D. 1100
-1135.
Of his ac-
quisitions
for the use
of the mo-
nastery.

Ad ministerium cameræ addidit villam quæ vocatur Civelea, excepto² xxxii. solidis, qui³ pertinent ad coquinam monachorum; et de aliis redditibus quos⁴ ipse adquisivit, lx. solidos. Prædicti denarii inde redduntur, de Faincota, id est de terra Adelina⁵ de Ivri xxx. solidi, de terra Henrici de Albinio xxv. solidi, de Ageluuardo de Colebroc v. solidi.

De Eleemosyna.

Ad ministerium eleemosynæ addidit vi. solidos, qui⁶ redduntur de terra Alfrici de Boteleia apud Oxeneford foris burgum. Hanc terram filius ejusdem Alfrici, nomine Ælluinus,⁷ clamavit quietam abbati Faritio et ecclesiæ in perpetuum. Dedit etiam unum molendinum quod vocatur Henora, et duas partes decimæ de Niweham, de dominio, et v. hidas apud Wrda, quietas ab omni placito vel servitio, et terram quam dedit Hugo filius Ricardi pro anima patris sui, reddentem xv. solidos.

De Refectorio.

Ad ministerium refectorii, decimam de Cestretuna appreciatam viii. solidis.

¹ *camera*] camæra.

² *excepto*] exceptis (?). But see the Glossary.

³ *qui*] quæ. MSS.

⁴ *quos*] quas. MSS.

⁵ *Adelina*] Athelina.

⁶ *qui*] quæ MSS.

⁷ *Ælluinus*] Æiluinus.

*Ad Parcamenum.*¹

Ad parcamenum² emendum pro librorum ecclesie A.D. 1100
renovatione, concessit decimam de Dumeltuna, quæ ^{-1135.}
valet per annum xxx. solidos.

De Anniversario Abbatis Faritii.

Die quo primum in capitulo novo conventus concessum acceperunt, prædictus abbas Faritius xxvii. solidorum redditus, quos sua industria in Oxeneforda urbe adquisivit, in caritatis largitione eidem conventui obtulit, de terra scilicet Rogerii Maledocti xv. solidos, et Petri³ quondam vicecomitis ix. solidos; de Dermanni vero iii. solidos; et celerariis præcepit ut omni anno, ad memoriam hujus rei et temporis, ex hac donatione conventui ubertim servirent, ut et præsentibus et posteris sui laboris executio fieret largitatis fraternæ recompensatio. Verum quia nemo suæ novit vitæ terminum, idem pater, pro se sollicitus, fratres hortatus est, ut suum post obitum in anniversarii sui die⁴ hæc eadem transmutaretur caritas; “Quia consideratis,” ait, “in prædecessoribus meis “anniversariis, ad usus vestros et ad eorum memoriam, “nihil hujusmodi hactenus fuisse delegatum. Vos “proinde⁵ exoro mei memores existere, cum ad id “temporis perventum fuerit.”

¹ *Ad Parcamenum.*] This title does not occur in C. ix.

² *parcamenum*] pergamenum.

³ *et Petri*] et de Petri.

⁴ *die*] diem (?)

⁵ *Vos proinde.*] Between these two words an erasure occurs in C. ix.

*De Domo Infirmorum.*A.D. 1100
-1135.

Quia infirmi fratres et qui opus habebant minui sanguine, igne carebant, idem abbas Faritius consensu totius capituli concessit omnes redditus eis mansionum subnotatarum, quas in Oxenefordia ipsemet emerat; quatenus, cum necessarium foret, ignis exhibitio domui infirmorum præsto adesset. Et hoc concessit pro suæ animæ redemptione, et infirmorum compassione, et quicumque hoc irritum faceret anathematizavit.

Hæ sunt illæ mansiones cum redditibus.

Terra Wlfwi piscatoris, v. solidos et viii. denarios.

Terra Rualdi, v. solidos et ii. denarios.

Terra Dermanni presbyteri, vii. solidos et ii. denarios.

Terra Colemanii, viii. solidos.

Terra Eadwini monetarii, et fratris Ejus, v. solidos.

Deo itaque alienus et regno Ejus exsors¹ in perpetuum habeatur, qui collatum hoc beneficium infirmis auferat.

De Excommunicatione.

Ex quo igitur vir venerabilis (de quo plura jam diximus,) abbas Faritius huic ecclesiæ jure abbatis præfuit, multis et diversis rebus eam sua industria decoravit. Quæ cum fratres sibi in Christo subjecti cernerent, atque negligentias quorundam ejus antecessorum coram mentis oculis ponendo, nequitias futurorum pastorum, si (quod absit,) boni non fuerint, valde pertimescerent, crebro supplicabant eum ut gravissimam in eos maledictionem vibraret, quorum actu vel consilio istinc auferentur, quæ huic ipse² ecclesiæ pro-

¹ *exsors*] exors. MSS.

| ² *huic ipse*] ipse huic.

curavit. Quorum preces benigne amplectens, ex aucto-^{A.D. 1100}
ritate Sanctæ et Individuæ Trinitatis, ac invocatione^{-1135.}
Beatæ Dei Genitricis et perpetuæ Virginis Mariæ,
necnon omnium electorum Dei, excommunicavit per-
petuo et sequestravit a consortio cunctorum fidelium
omnes qui violenter sive fraudulenter aut quocumque
molimine abstulerint aliquid post¹ obitum ejus, de
rebus quas ipse vel eum diligentes quoad vixit isti
ecclesiæ contulerunt, nisi publica satisfactione et resti-
tutione poenituerint; his tribus conditionibus exceptis,
captivorum redemptione, et terrarum hujus ecclesiæ, ac
famis necessitate. Hæc fecit abbas Faritius et hæc
scribere jussit, ne posteri se de ignorantia excusent;
constringens et eos maledictione perpetua qui ea arro-
ganter vel fraudulenter aboleverint.

De Reliquiis hujus Ecclesiæ.

Nomina sanctorum² subscripta reliquiarum sunt in
Abendonensi ecclesia, perscrutatarum a piæ memoriæ
Faritio abbate, una cum senioribus ejusdem ecclesiæ³
sub anno⁴ Incarnationis Christi M.C^oXVI.

De sudario Domini nostri Jhesu Christi, et de cruce
Ejus. Particula clavi crucifixionis Ejus, e⁵ mensa Ejus,
et de sepulchro Ejus.⁶

¹ *post.*] In B. vi. "post" is added with a style, but it occurs in the text of C. ix. The former MS. reads "aliquid quod post obitum ejus;" but in C. ix. the word "quod" is omitted, and rightly.

² *sanctorum.*] So both MSS.

³ *ejusdem ecclesiæ*] ecclesiæ ejusdem.

⁴ *anno.*] Omitted in C. ix., and added above the line in B. vi.

⁵ *e*] de.

⁶ *Ejus.*] Then, in C. ix., follows the rubric, "De vestimentis Sanctæ Mariæ." In B. vi. the reading (in black ink) is, "De vestimentis Matris Dei," and that has been subsequently expuncted.

*De Apostolis.*A.D. 1100
-1135.

De ossibus sancti Johannis Baptistæ.

De barba Sancti Petri Apostoli.

De cruce ejus, et de vestimentis ejus, et Pauli
Apostoli similiter.Os et dens de Sancto Andrea Apostolo, et de cruce
ejus.Os de Sancto Jacobo, fratre Domini, et de vesti-
mentis ejus.Os de Sancto Bartholomeo¹ Apostolo.*De Martyribus.*Os de Sancto Stephano protomartyre, et de stola et
dalmatica ejus, et de capillis ejus, et de lapidibus unde
lapidatus est.De Sancto Vincentio brachium et hanca, et pars
spatulæ, et costa ejus.De Sancto Laurentio, levita et martyre digitus, et
pars costæ ejus.De Sancto Victore martyre, brachium ejus, et costa
integra, et pars alterius costæ, et alia plura ossa.

Digitus et dens Sancti Sebastiani martyris.

Pars minoris ossis brachii de Sancto Dionysio, et
digitus ejus.

Dens et digitus Sancti Georgii.

De capite Sancti Pancraci² martyris.³De brachio Sancti Firmini martyris.⁴¹ *Bartholomeo*] Barthomæo.² *Pancraci*] Pancratii.³ *martyris.*] C. ix. here adds,
"et de osse ejus."⁴ *De brachio Sancti Firmini**martyris.*] Copied into the text
of B. vi. upon revision, attention
having been drawn to its omission
by a marginal note. The sentence
occurs in the text of C. ix.

Digitus Sancti Ypoliti martyris.

Dens Sancti Eusebii martyris, cujus memoria est
xix. kalendas Septembris [14 Aug.]

A.D. 1100
-1135.

Ossa de Innocentibus.

De camisia Sancti Eadmundi, regis et martyris, sanguinolenta, quam vestitam habuit hora passionis ejus, et de ligneo ejus sarcophago, et de theca pulvinaris ejus, et de dolaturis de buxu unde plenum fuit.

De Sancto Eaduuardo pars plurima.

De his sanctis martyribus; Johannis et Pauli, Tiburtii, Valeriani, Cosmæ et Damiani, Fabiani, Simplicii, Nerei et Achillei, Symphoriani, Ciriaci, Sixti, episcopi et martyris, Christophori, Bonefacii, Leodegarii, Eustachii.

De Sancto Cedda.¹ De Confessoribus.

De Sancto Cedda,² episcopo et confessore, caput, et maxilla, et brachium cum aliis ossibus.

De Sancto Aldelmo,³ episcopo et confessore, de capite ejus, et dens, et pars scapulæ, et integra hanca ejus.

De Sancto Adeluoldo, spatula integra, et brachium et digitus, et de capillis ejus.

Brachium Sancti Johannis Crysostomi.

De costa et aliis ossibus Sancti Bertini abbatis.

De barba Sancti Chutberti.⁴

De costa Sancti Audoeni.

De his⁵ confessoribus ossa.

De manu Sancti Martini, Nicholai, Silvestri, Gregorii, Benedicti, Mauri abbatis, Germani episcopi, Augustini, Ambrosii, Medardi, Vedasti, et Amandi, Gaugerici,

¹ *De Sancto Cedda.*] Omitted in
C. ix.

² *Cedda*] Ceadda.

³ *Aldelmo*] Abdelmo.

⁴ *Chutberti*] Cutberti.

⁵ *his*] hiis.

A.D. 1100 Winwaloe, Wandregisili, Wilfridi, Columbani, Samsonis,
-1135. Hilarii.

Costa Sancti Suuithuni, Birini, Machuti, Sulpicii,
Guthlaci, Caurentini, Judoci, Ægidii, Leonardi, Antonii,
Macharii, Columkilnæ.¹

Digitus Macloe confessoris.²

De Virginibus.

De capillis Sanctæ Mariæ Magdalenæ.

De capite Sanctæ Cecilie, et digitus ejus.

De capillis Sanctæ Lucie.

Duo brachia et maxilla cum dentibus Sanctæ Balthildis.

De ossibus istarum virginum, Agathæ, Agnetis, Margaritæ, Anastasiæ, Barbaræ, Genovefæ, Eadburgæ, Gratianæ; et de vestimentis Sanctæ Brigidæ, Rade-gundis, Julianæ, Victorie.

De Morte piæ memoriæ domni Faritii Abbatis.

Of the
death of
Abbot
Faricius.

Cum igitur, hujus viri venerandi Faritii laudabili industria, opes istius ecclesiæ multiplicatæ de die in diem augmentarentur, decidit in ægritudinem, qua ex luce subtractus, a laboribus suis beato fine quievit, xvii. videlicet regiminis sui anno, vii. kalendas Martii [23 Feb.]. Post cujus discessum, omnes res sive redditus hujus ecclesiæ mox describuntur, ac³ trecentis libris fisco regali per singulos annos deputatis. Reli-

¹ *Columkilnæ*] Cholumchillæ.

² *confessoris*] contestoris. MSS

[³ *ac.*] Apparently redundant, and to be cancelled; or we should read "deputatæ."

qua usibus ecclesiæ conceduntur.¹ Fuimus autem sine A.D. 1100
 abbate iiii^{or}. annis, omnem tamen abundantiam victus^{-1135.}
 et vestitus habentes. Præfuit vero huic domui qui-
 dam ex nostris venerabilis vir,² nomine Warengerius,
 qui a tempore Rainaldi abbatis prioris functus officio
 strenue nos gubernavit, ac velut benignissima mater
 sinceriter semper fovit. Erat enim verus Dei servus,
 et vera caritate plenus.

De Decima Speresholt.

In ii^o. anno post obitum domni Faritii abbatis, Hugo Of the
 dispensator regis in capitulo concessit huic ecclesiæ tithe of
 suam decimationem, de omni pecunia, tam de mobilibus Sparsholt.
 rebus quam immobilibus, de manerio Speresholt, quod
 de ecclesia tenebat, sua conjuge Heleuuisa favente,
 coram his testibus, [P]oidras³ suo nomine, [A]nskitillo⁴
 suo præposito de prædicta villa, et multis aliis.

De Decima ii. Hidarum in Scerengeford.

Eodem anno Radulfus camerarius abbatis Faritii Of the tithe
 decimationem suam de omni pecunia sua, agrorum of Shilling-
 videlicet, pecudum, laneæ, et caseorum, de duabus ford.
 hidis in Sceringeford, quas de feudo Roberti de Brit-
 teuella tenebat, concessit huic ecclesiæ, et conventus
 illam delegavit loco refectorii, quatenus quæ opus erant

¹ *conceduntur.*] In B. vi. oppo-
 site this passage, in the margin,
 occur the words, "quia rex erat
 in Normannia sunt concessa,"
 written with a style.

² *venerabilis vir*] vir venerabilis.

³ [*P*]oidras.] The initial letter in
 this word has not been filled in by
 the illuminator of B. vi.

⁴ [*A*]nskitillo.] Here also the
 initial letter is omitted. In both
 instances they are supplied from
 C. ix.

A.D. 1100 infra ipsam domum inde procurarentur, coram his tes-
-1135. tibus, Bernero et Turstino, militibus, et multis aliis.

De Dominio hujus Ecclesiæ.

Of the de-
mesne
lands of
Abingdon.

Anno III^o. post obitum Faritii abbatis, cum adhuc abbatia hæc in attentione abbatis fuisset, et a consideratione regia ad id adipiscendum, dominium ecclesiæ erat quietum a geldis quæ exigebantur in comitatu universo. Sed tamen in comitatu Berchescira a collectoribus amplius exigebatur quam debebatur de gildatione ecclesiæ contingenti; et hoc frequenter. Unde clamore apud regiam justitiam facto, decretum est, ut aliquis de ecclesiæ¹ affidaret fide in comitatu prædicto quot hidis dominicis ecclesia deberet quietari, scilicet per episcopum Salesberiensem² Rogerum,³ et per⁴ Lincolnensem Robertum, et Rannulfum cancellarium, qui nominatim multum adjuvit inde, et Radulfum Basset. Itaque sedente comitatu apud Suttunam, et Willelmo de Bochlande vicecomite existente, die lunæ post festum Sancti Martini⁵ proximo, Rogerus de Hartelvilla, homo ecclesiæ, pro ecclesia affidavit fidem in manu ipsius vicecomitis, videntē toto comitatu, quod de septies xx. hidis de dominio deberet abbatia in Berchescira esse quietā, quando gildaretur. Tunc erat collector comitatus Æduuinus presbyter de Celsi, et [S]amuel⁶ filius ejus. Ibi fuerunt de nostris, Robertus sacrista, et Willelmus Brito, et alter Willelmus

¹ *ecclesiæ*] ecclesia (?).

² *Salesberiensem*] Saleberiensem.

³ *Rogerum*.] B. vi. here improperly repeats the word "episcopum," which does not occur in C. ix.

⁴ *per*] per episcopum.

⁵ *Martini*.] 17 Nov. A.D. 1119.

⁶ [*S*]amuel.] In B. vi. the initial letter has not been supplied, but it is here added from C. ix.

monachus, et Willelmus de Suvecurda, et Turstinus, A.D. 1100
et Radulfus camerarius, et multi alii. -1135.

De Ecclesia Eduuardestune.

Anno III^o. post obitum abbatis Faritii, Gillebertus Of the church of Edward stone. filius Huberti de Munte Kanesi¹ recipit in capitulo societatem beneficiorum ecclesiæ hujus, et ibi concessit et affirmavit donum patris sui de ecclesia Ead-
uuardestune, et de reliquis rebus a patre suo prius concessis, tempore domni Faritii abbatis; et ita scilicet affirmavit textu sancto² Evangeliorum loco pignoris³ in manu prioris Warengerii ponendo, præ-
sente toto conventu, et militibus⁴ hujus ecclesiæ, Bernero et Warino.

De Abbate Vincentio.

Post III^{or} annos redeunte rege de Normannia (erat Of the succession of Abbot Vincent. enim ibidem tanto tempore diversis causis occupatus), cum venisset ad oppidum quod⁵ vulgo Uuindelesora nuncupatur, mox accesserunt ad eum quidam ex fra-
tribus, humiliter rogantes ut ecclesiæ pastore viduatæ secundum Deum consuleret. Quos benigne consolans jussit domum redire, præcipiens ut quinta die coram se apud Wintoniam cum priore adessent. Qui statuto die venientes, coram rege ea, quæ prius, cœperunt rogare. Quibus, optimatum suorum consilio, tradidit in pastorem, coram episcopis et baronibus suis, quen-
dam bonæ famæ virum, nomine Vincentium, ex Ge-
meticensi ecclesia monachum, cunctis qui aderant id

¹ *Munte Kanesi*] Monte Kanesi.

² *textu sancto*] textum sanctum (?)

³ *pignoris*] pigneris, MSS.

⁴ *militibus*] milibus.

⁵ *quod*] qui. MSS.

A.D. 1100
-1135.

laudantibus. Quem fratres gaudenter suscipientes, (pervenerat enim dudum fama bonitatis ejus multoties ad eos), perduxerunt eum ad ecclesiam sibi commissam, comitante secum Rogero Salesberienſi episcopo, multisque aliis famosis viris, a quibus in sede pastoralis positus domum sibi creditam sapienter gubernabat. Erat autem valde benignus ac pietatis gratia plenus. Omnibus compatiēbatur, omnes pio affectu diligebat. De quo et tales litteras totius regni Anglię primoribus misit.

Litterę Regis de¹ Abbate Vincentio.

Henricus, rex Anglię, archiepiscopis, episcopis, abbatibus, comitibus, baronibus, vicecomitibus, et omnibus fidelibus suis, Francis et Anglis, totius Anglię, salutem.

Sciatis me dedisse et concessisse Vincentio abbati abbatiam de Abbendona, cum omnibus rebus abbatię ipsi pertinentibus; et volo et firmiter præcipio ut bene, et in pace, et quiete, et honorifice, et libere, teneat, cum saca, et soca, et tol, et team, et infangenethef,² in burgo et extra burgum. Hamsocnam vero, et grithbriche, et forestal,³ super propriam terram abbatię ei concedo; sicut aliquis antecessorum suorum umquam melius, et quietius, et honorificentius, et liberius tenuit, cum omnibus aliis consuetudinibus suis.

Testibus Rogero episcopo Salesberię, et Rannulfo cancellario, et Johanne Baiocensi, et Willelmo de Ponte Archarum; apud Wdestocam.

¹ *de*] pro.

² *infangenethef*] infangenetheof.

³ *forestal*] forestal.

De Foro Abbendonice.

In diebus hujus patris quidam maligni abeuntes ad regem adulando suaserunt ei ut hundredum de Hornimere huic ecclesiæ abriperet, simul et mercatum hujus villæ interdiceret; affirmantes suis mendaciis quod nunquam abbas hujus loci in propria potestate illud habuerit, vel mercatum antiquitus in hac villa extiterit. Quorum adulationibus rex commotus, quibusdam justicioribus¹ suis præcepit quæstionem inde movere. Qui, priusquam rem sicut erat indagarent, totam abbatiam in forisfactum regis posuerunt. Quod cernens vir prudentissimus, tam sævæ tempestati se viriliter objiciens, regem adiit, privilegium regis Eaduardi protulit, et ut cunctis legeretur rogavit. Quod cum, rege jubente, Rogerus Salesberiensis episcopus recitasset, cœpit rex ab indignatione animum revocare, lenius cum abbate loqui. At ille favore baronum circum assistentium fultus (diligebatur enim ab omnibus, eo quod esset munificus et largus), postulabat regem ut illud suo privilegio et ipse confirmaret [et] sigillo muniret; promittens ei trecentas marcas argenti se daturum, si deinceps, sic² hactenus, liceret sibi quiete et sine querela in propria illud potestate habere. Cujus precibus rex annuens, jussit quæ petebatur sine dilatione fieri. Sed et de mercatu villæ jussit similiter voluntatem abbatis fieri, muniens ea quæ scribi præcepit suo sigillo. Tunc abbas Vincentius tabulam sancti Athelwoldi, ex auro et argento fabrefactam, penitus eruderavit; e cujus pretio trecentas marcas et eo amplius collectas abbas dedit regi in confirmatione³

A.D. 1100
-1135.
Of the
market at
Abingdon.

¹ *justicioribus*] justisioribus MSS. | ³ *confirmatione*] confirmationem
² *sic*] sicut (?). | (?)

A.D. 1100
-1135.

suæ libertatis, ne si forte, tempore succedente et malitia hominum crescente, milites vel homines hundredi et mercatus libertatem propter adjutorium quasi suum proprium sibi vendicarent emptiticiū.¹

Carta Regis Henrici de Hundredo de Hornemere.

The charter respecting the hundred of Horner.

Henricus, rex Anglorum, episcopo Salesberiæ, et vicecomiti, et justiciariis, et omnibus baronibus et fidelibus suis, Francis et Anglis, de Berchescira, salutem.

Sciatis me concessisse Deo et ecclesiæ Sanctæ Mariæ Abbendonæ, et abbati Vincentio, et omnibus abbatibus successoribus suis, et monachis ibidem Deo servientibus, hundredum de Hornimera, jure perpetuo tenendum et habendum eis et omnibus successoribus suis, in legitima et liberrima potestate sua et justitia, sicut Eadwardus rex Anglorum dedit et concessit prædictæ ecclesiæ, et per cartam suam confirmavit, quam coram me et baronibus meis lectam esse testificor; et sicut pater meus Willelmus rex dona Eadwardi regis per cartam suam concessit et corroboravit. Et volo et firmiter præcipio, ut abbas et monachi præsentēs et futuri prædictum hundredum in pace, et quiete, et honorifice teneant, cum omnibus consuetudinibus et quietationibus suis, cum quibus melius et honorabilius tenuerunt tempore prædictorum regum; scilicet, quod nullus vicecomes vel eorum ministri inde se quicquam intromittant, sed ipsi libere justitiam suam habeant ac faciant.

Testibus, Rogero episcopo Saresberiæ, Alexandro episcopo Lincolnæ, et Gaufrido² cancellario, Roberto de Sigillo, et Nigello nepote episcopi, et Willelmo de Al-

¹ *Tunc abbas . . . emptiticiū.*] This paragraph does not occur in C. ix.

² *Gaufrido.*] From this point the construction of the sentence changes in both MSS., which faultily read "Gaufridus," and so on.

bineio, et Roberto de Oili, et Radulfo Basset, et Gaufrido de Clinton, et Willelmo de Ponte, et Milone de Cloecestria,¹ et Albrico de Ver, et Willelmo de Albineio Britone, et Ricardo Basset; apud Lundoniam. A.D. 1100
-1135.

De Mercatu Abbendonæ.²

Henricus, rex Angliæ, episcopo Salesberię, et vicecomiti, et justiciariis, et omnibus baronibus et fidelibus suis de Berchescira, salutem. Of the
market of
Abingdon.

Sciatis me concessisse ecclesię Sanctę Marię Abben-
donę, et abbati Vincentio, et monachis, mercatum Ab-
bendonę, sicut ecclesia prędicta, et abbates, et ipse
Vincentius abbas, melius unquam et liberius habuerunt,
et die qua abbatiam prędicto Vincentio dedi, et bene,
et in pace, et honorifice, et quiete teneant.

Testibus, Rogero episcopo Saresberię, et Gaufrido
cancellario, et Gaufrido de Clinton, et Willelmo de
Ponte: apud Lundoniam.

De Curia Abbatis apud Oxenefordam.

Henricus, rex Anglię, Radulfo Basset, salutem.

Pręcipio quod facias habere Vincentio abbati Ab-
bendonę curiam suam in Oxeneford, ita bene et ple-
narie sicut unquam ipsa ecclesia Abben-
donę, vel aliquis antecessorum suorum, melius, et plenarius, et
honorificentius habuit. Et homines sui non placent
extra curiam suam, nisi abbas prius defecerit de recto
in curia sua, et sicut poteris inquirere per legales ho-
mines de Oxeneford quod habere debeat curiam suam.

Teste Cancellario; apud Udestoca.

¹ *Cloecestria*] Gloecestria.

| ² *Abbendonæ.*] Omitted in C. ix.

De Ecclesia de Mercham.

A.D. 1100
-1135.
Of the
church of
Marcham.

Cum ex hac vita migrasset, vita adhuc dignior, venerandus abbas Faritius, ecclesia hæc (sicut supra memoravimus,) annis ⁱⁱⁱⁱ^{or}. abbate vacavit. Quo intervallo, Simon regis Henrici dispensator,—quia propinquus erat Willelmi, Rainaldi abbatis filii, qui dono patris sui ecclesiam de Mercheham et alias quasdam possessiones, vita tantum comite, de ecclesia ista tenebat, et habitum monachi in hoc loco suscipiens omnia quietam clamaverat,—suggessit regi in Normannia ecclesiam et terram præfatam jure hereditario ad se pertinere. Quod cum facile ei persuasisset, quia defuit qui resisteret, rege jubente, Simon terram cum ecclesia saisavit, et tamdiu tenuit quousque abbas Vincentius hujus loci pastor successit. Qui cum de re ista, sicut de injuste ablata, coram rege calumniam moveret, Simonque cogitasset quam injuste eam adeptus fuisset, talis tandem inter abbatem et ipsum Simonem finis evenit.

*Descriptum Conventionis inter Dominum Abbatem
Vincentium et Dispensatorem Regis Simonem.*

Iste Simon,—pro timore et reverentia Dei, Ejusque Genitricis, Dominae nostræ Sanctæ Mariæ, et amore consilioque prædicti abbatis Vincentii, et ut conventum Abbendonensem sibi magis benevolum efficeret, immo pro salute suæ animæ, ratione horum singulorum, et prudentia, tam aliorum se in Deo et seculo diligentium, quam sua propria ad hoc deducente,—omnia reliquit quietam quæ tenuerat de rebus ecclesiæ Abben-donensis ante adventum ejusdem abbatis ad ipsam abbatiam. Scilicet, ecclesiam de Mercham, et cuncta

ei adjacentia, id est, duas hidas in eadem villa, cum uno molendino, et unam wicam. Apud Garanford unam hidam. Item apud Middeltuna unam hidam, et aliam apud Appelford.¹ Capellam quoque in prædicta villa Middeltuna, cum dimidia hida,² eidem ecclesiæ adjacenti. Et hæc omnia clamavit quietam in perpetuum ecclesiæ Abbendonensi, et monachis ibidem Deo servantibus, tam de se quam de omnibus suis heredibus, sibi que pertinentibus.

Deinde abbas volens eundem Simonem, ut probum et prudentem virum, in servitio et amore ecclesiæ retinere, concessit illi iii. hidas et dimidiam apud Gersendunam habere et tenere de ecclesia in feudo, sibi scilicet suisque post eum heredibus. Quam terram ipse Simon, cum cæteris prædictis et jam ecclesiæ relictis rebus, antea tenuerat. Ita videlicet, ut debitum et solitum servitium hactenus ecclesiæ impensum posthac quoque impenderetur. Præterea etiam abbas manerium, quod Tademertun vocatur, concessit eidem, et suis heredibus post eum, tenere de ecclesia, in feudo firma pro xv. libris singulis annis ipsi ecclesiæ reddendis, in Nativitate scilicet Domini [25 Dec.], in Pascha, et in kalendis Augustarum [1 Aug.], die sancti Petri ad Vincula, singulis his terminis c. solidos. Et ut totius machinationis ecclesiæ in posterum nocivæ suspicio abscederetur, idem Simon coram abbate, considente ibidem toto conventu, et plurimis assistantibus laicis, super textum sacrum Evangeliorum sanctorum iuramentum fecit, se aut suum heredem nunquam ingenium aliquod quæsituros de eodem manerio, aut de eadem firma tunc illic imposita, quod ecclesiæ foret in detrimento. In hac quoque concessione hoc dispositum

¹ *Appelford*] Eppelford.

² *dimidia hida.*] The following passage, written in a later hand, is here added in the bottom margin of C. ix. :—"De illa dimidia hida

et aliis sacrista percipit decimas, quia ad ecclesiam de Mercham pertinent, et non ad ejus capellam de Middeltuna." It does not occur in B. vi.

A.D. 1100
-1135. communi decreto fuit, ut si forte sive ipse Simon, (sive sui post eum heredes,) de firma hujus manerii reddenda deficeret, ecclesia Abbendonæ idem manerium Tademertun, sine ullo contradicto, in proprio dominio resaisiret; nec ultra alicui inde, sive de supradictis rebus a prædicto viro ecclesiæ juri relictis, responsum ullum faceret. Cumque hæc totius conventus auctoritate confirmata fuissent, idem Simon, cum monachis et laicis ecclesiam adiens, altare Sanctæ Mariæ vadem horum omnium dictorum et factorum ita sese prosecuturum imposuit, et eadem proseguenda a suis heredibus. Pro prædictis itaque feudis sibi concessis, deinde abbati et ecclesiæ homagium cum fidelitate fecit.

Et hi laici interfuerunt his universis exhibitis actibus pro testimonio.

Ex parte abbatis Vincentii, prior suus Uuarengerius, et totum capitulum, Willelmus de Seuecurda, Bernerus cum filio suo Hugone, et multi alii.

Ex parte vero Simonis, Willelmus de Amfrevilla, monachus, Willelmus magister de Gloectria,¹ Anske-tillus vicecomes, Baldeuinus clericus, et multi alii.

Hæc circa Simonem gesta sunt, verum ipse Simon e contra hunc locum de seipso istud fieri in eodem capitulo, præsentibus testibus hic annotatis, disposuit, ut si animus² sibi habitum secularem mutandi voluntatem per monachatum condonaret, existente se in Anglia, vel si sine hac commutatione de hac vita in ipsa Anglia decederet, non alias quam Abbendonæ sive hunc monachatum reciperet, seu decedens non alias quam hic sepeliretur, cum tota mobili suæ partis pecunia. Quod si extra Angliam [vita]³ fungetur, eadem tamen suæ partis hujus patriæ portio tota Abbendonensi loco cederet.

¹ *Gloectria.*] So both MSS.

² *animus*] Dominus (?)

³ [*vita*]. Supplied from C. ix.

*De quadam Decima.*¹

Miles quidam Jocelinus nomine, loci hujus religione A.D. 1103
delectatus, dedit Deo et Sanctæ Mariæ in capitulo, -1135.
coram domno Vincentio abbate et toto conventu, duas ^{Of the}
partes decimæ omnium rerum suarum quas in pos- ^{tithe of}
sessione quadam, quæ Grava dicitur, habebat, tam ^{Grove.}
segetum quam pecorum, vel omnium rerum quas jure
decimare deberet. Post cujus obitum Randulfus filius
ejus decimam quidem² segetum, quam auferre non
potuit, concessit. Pecorum vero sive cæterarum rerum
non solum ipse sed et patrem suum nunquam affir-
mabat concessisse. Audita tamen a pluribus rei veri-
tate, domni Walchelini abbatis tempore [in capitulum]³
venit fratrum, et omnium rerum decimam quam pater
ejus dedit et ipse devote concessit. Et quia ad opus
infirmorum fratrum decima illa deputata fuerat, super
altare, quod in oratorio infirmorum erat, manu propria
imposita, perpetue confirmavit.

De Decima Uwinterburne.

Alius etiam miles quidam, Normannus appellatus, Of the
in Winterburna possessionem habens, filium suum, qui ^{tithe of}
Eudo dictus est, in hac Abbendonensi ecclesia mona- ^{Winter-}
chum fieri postulavit, tempore abbatis Vincentii; et ^{bourne.}
ut facilius quod volebat obtineret, decimam dominii sui
de Winterburne, quam cui placeret ecclesiæ libere do-

¹ *De quadam Decima.*] This passage is transposed in Claud. C. ix., which here introduces the chapter headed, "De Waltero filio Hingam," p. 183.

² *quidem*] quidam, B. vi. Originally "quidam" in C. ix., altered into "quidem."

³ [*in capitulum*]. Supplied from C. ix.

A.D 1100 nare poterat, una cum filio, dono perpetuo contradidit.
 -1135. Quæ sic concessa sub manu¹ sacristæ redacta est.

De dimidia Hida apud Mora.

Of land
 at More.

Similiter miles hujus ecclesiæ, Rainbaldus² de Tube-
 neia, ex filiis suis unum, Adelelmum nomine, in hac
 eadem ecclesia habitum monachi induere postulavit.
 Quod et facile obtinuit, data cum eo perpetuo, absque
 calumnia aliqua, dimidia hida terræ in loco qui vul-
 gariter Mora dicitur, quæ et prædicto abbate Vin-
 centio ad officium sacristerii deputata est.

De Radulfo¹ Basset.

Of Ralph
 Basset.

Radulfus etiam cognomento Basset, in omni Angliæ
 regno justitiæ habens dignitatem, hanc Abbendonensem
 ecclesiam (ut effectus probavit operis,) speciali amavit
 dilectione. Seipsum enim (quo nihil carius habet ali-
 quis,) fraternitati ecclesiæ sociavit; ubi et habitum
 mutare, et post vitæ transitum se sepeliri, disposuit.
 Transacto vero cursus sui tempore, cum esset apud
 Northamtonam, subita ægritudine cœpit detineri, et
 suspicans quia moreretur, monachorum sibi habitum
 indui postulavit. Requisitus vero cujus ei ecclesiæ re-
 ligio placeret, non alibi quam ad fratres suos Abben-
 doniam vel deferri, vel se sepeliri (si obiret,) respondit,
 sicut ante promiserat. Divisione etiam omnium rerum
 suarum sollenniter facta, pecuniarum quantitatem non
 modicam secum Abbendoniam deferendam segregavit;
 de prædiis vero, quibus large abundabat, quatuor sui
 juris hidas in Chedileswrtha perpetue mansuras, loco

¹ manu.] Manus in C. ix., and
 originally "manus" in both MSS.

² Rainbaldus] Raibaldus.

eidem concessit. Decedens vero ibidem a luce præ-^{A.D. 1100}
sente cum honore maximo et magna populi frequentia^{-1135.}
ad Abbendoniam, ut ipse jusserat, est delatus, et ab
omni conventu (utpote frater eorum, et multorum lar-
gitor, dum potuit, beneficiorum,) gratanter receptus, in
eorum capitulo honorifice, ut talem decebat virum,
completo servitio est sepultus. Sicque ⁱⁱⁱⁱ^{or.} hidæ de
Chedeleswrtha in dominium ecclesiæ Abbendonensis
sunt saisiatæ, et a cunctis filiis Radulfi (omnes enim
tunc præsentibus aderant,) confirmatæ. Hæc enim gesta
sunt tempore domni Vincentii abbatis.

Quæ vero sequuntur in diebus successoris sui Ingulfi.

*De Ornamentis Vincentii Abbatis.*¹

In diebus adventus sui ad abbatiam dedit casulam
purpuream, quam Robertus sacrista, sicut adhuc patet,
auro obtexuit obrizo. Deinde majorem turrem ecclesiæ
construi fecit, curiam forinsecis domibus variis, et ne-
cessariis, videlicet, aula hospitum cum camera, gernario,
bracino, pistrino,² duplici stabulo, eleemosynaria, cum
tribus magnis turribus, decenter ornavit; campanas
quoque duas dedit, quæ privatis diebus ad horas pul-
santur.

Of the
works exe-
cuted by
Abbot
Vincent.

Venerabilis³ itaque et Deo dignus abbas Vincentius
omnia ministeria fratrum accrevit, ut absque murmure
Deo possent servire. Ad ministerium enim coquinæ
dedit omnes redditus hujus villæ, quantumcumque de-
inceps crevissent, addens et v. libras de suo marsupio;
et xx. solidos ad diversa condimenta deputavit. Sole-
bat autem tunc temporis ista villa xv. libras reddere.

¹ *De ornamentis . . . pulsantur.*]
This occurs only in B. vi., f. 162.

² *pistrino.*] Added above the
line.

³ *Venerabilis.*] The narrative is
here resumed in Claud. C. ix. fol.
166, col. 1. See the present volume,
p. 190.

A.D. 1100 Addidit et his molendinum super Ocke¹ positum, xxv.
 -1135. solidos tunc reddens. In die sui anniversarii per singulos annos ad fercula et ad potum fratrum xl. solidos procuravit, ex his quæ propria industria ecclesiæ apud Oxeneford acquisivit. Ad ministerium cellarii addidit xx. sextaria mellis, ad conficiendum hydromellum, quæ antecessores sui ad ministeria propria solebant habere. Ad hæc addidit et iiii^{or}. libras ex præpositura Cudesduna, ad emendum vinum, unde fratres in præcipuis festivitibus habeant caritatem. Ad ministerium refectorii xx. solidos de quadam hida de Middeltuna dedit, ad emendum justas et ciphos, et cochlearia, et salaria, et candelabra, et si quæ minora fuerint necessaria. Ad ministerium cameræ addidit iiii^{or}. hidas de Chedeleswrtha, quas Radulfus Basset huic ecclesiæ dedit. Ad ministerium altaris dedit ecclesiam de Uicham, reddentem iiii. libras. Ad lignarium² dedit lx. solidos, de redditibus Cudesduna, et Cernie. Curiam honestis ædificiis et muris venustavit. Pro fratre in isto loco professo de hac vita decedenti, a die sui transitus usque ad diem anniversarii ejusdem, anno integro revoluto, eundem victum quem vivens et in refectorio residens habiturus esset, largiri constituit. Hæc et multa alia beneficia huic ecclesiæ largitus est.

De Morte Vincentii Abbatis.

Of the
 death of
 Abbot
 Vincent.

Regiminis vero sui anno x., ecclesiæ suæ bono per omnia intentus, vir venerabilis, et merito suo huic ecclesiæ in ævo memorandus, quievit in Domino; bonis omnibus domum sibi creditam posteris relinquens abundantem.

¹ Ocke] Hocke.

| ² lignarium] lignarium fratrum.

De Ingulfo Abbate.

Successit autem ei in loco pastoris Ingulfus, prior A.D. 1100
Wintoniensis ecclesiæ, vir religiosus et scientia litte-
rarum adprime instructus; qui ecclesiam sibi commis-
sam in diversis persecutionibus positus (prout tempus
ei sinebat,) moderate regebat, quæ persecutiones post
regis Henrici obitum ei nunquam defuerunt. Pro quo
confirmando et in abbatem promovendo, idem rex
primoribus Angliæ tales litteras suo sigillo munitas
direxit.

A.D. 1100
-1135.
Succession
of Abbot
Ingulf.

Litteræ Regis Henrici.

Henricus, rex Angliæ, archiepiscopis, episcopis, abbatibus, comitibus, vicecomitibus, baronibus et omnibus fidelibus suis, Francis et Anglicis, totius Angliæ, salutem.

Sciatis me concessisse et dedisse Ingulfo abbati abbatiam de Abbendonia, cum omnibus rebus ipsi abbatiae pertinentibus. Et volo et firmiter præcipio quod bene, et in pace, et quiete, et honorifice teneat, et libere; cum saca, et soca, et tol, et tem, et infangentheof, et gritbruche, et forstel, et hamsocna, et flemeneformthe, in burgo et extra burgum, in bosco et plano, in aquis et in rivis, et semitis, et in festo et sine festo, et cum omnibus aliis consuetudinibus suis, sicut unquam aliquis antecessorum suorum melius, et quietius, et honorificentius, et liberius tenuit.

Testibus, Rogero episcopo Saresberiae, et Henrico episcopo Wintoniae, et cancellario,¹ et Nigello nepote episcopi,

¹ cancellario] S. cancellario.

A.D. 1100
-1135.

et Willelmo de Ponte Arcarum, et Roberto de Oili, et Warino vicecomite; apud Wintoniam.

De Ecclesia Sancti Aldadi.

Of the
church of
St. Ald-
dates, in
Oxford.

Est in civitate Oxeneford monasterium quoddam Sancti Aldadi episcopi venerationi consecratum. Cujus omne beneficium duo clerici ex eadem villa, fratres, Robertus et Gillebertus, cum quodam Nicholao sacerdote æque dimidiabant.² Contigit autem ut, vocante Deo, prædicti duo fratres habitum monachi in hoc Abbendonensi coenobio, hujus abbatis, scilicet Ingulfi, tempore susciperent, et partem ecclesiæ quæ eis contingebat, cum terra et domibus infra civitatem, hereditario jure sibi pertinentibus, huic ecclesiæ dono perpetuo traderent. Quod videns Nicholaus, alterius partis ecclesiæ dominus, abbatem simul et conventum convenit, postulans ut ei partem fratrum prædictorum cum sua, quamdiu viveret, tenere concederent, ita ut censum quem pars accepta exigebat (scilicet xx. solidos,) annuatim persolveret. Conditionem etiam talem interposuit; ut cum habitum mutare vellet, non nisi in ecclesia ista mutaret, vel etiam si in illo habitu, quo tunc erat, vitam finiret, pars dimidia ecclesiæ supradictæ, quæ sua erat, cum altera parte in perpetuum isto loco remaneret. Rogante etiam Nicholao, in privilegio Romano ista ecclesia posita est, quod tunc temporis renovabatur. Reversus ergo ad propria, ii. solidos per annos singulos, in recognitionem pacti prænotati, extra censum consuetum, dum vixit persolvit.

¹ *dimidiabant.*] The passage beginning with "dimidiabant" and ending with the words "dedit et"

(p. 178), has been cut out of B. vi. The text here given is supplied from C. ix.

Defluente vero postmodum aliquanto tempore, Nicho-^{A.D. 1100}
 laus idem, subita ægritudine correptus, letali morbo se^{-1135.}
 sensit detineri. Qui salutis propriæ recordatus, ad
 fratres suos Abbendoniam nuntium transmisit, petens
 ut religionis habitum indueret priusquam deficeret.
 Qui cum mortem ejus nondum sic imminere putarent,
 et iccirco aliquantulum venire tardarent, Nicholaus in
 exstasi detentus jacuit. Astantes autem Sanctæ Frithes-
 withæ canonici, jamque mortuum putantes, et idem
 fortasse propter lucrum suum desiderantes, nescienti
 habitum suum supposuerunt, sicque ad suam ecclesiam
 quadam vi et injuria rapuerunt. Postea tamen revo-
 cato spiritu ad se rediens, cum a Wigodo abbate
 Oseneiæ interrogaret, utrum ei habitus sic assumptus,
 aut ibi mori, placeret, respondit se amplius in quodam
 vili specu velle projici quam ibi detineri. Dicebat
 enim bono suo se ibi non posse sepeliri, ubi sepultus
 fidem, quam fratribus suis debuit, probaretur mentiri;
 se potius ad eum locum deferendum, quem seu vivus
 seu mortuus elegerit inhabitandum. Detentus tamen
 ab his qui bonis suis inhiabant, præsentis vitæ finem¹
 inibi interceptus atque sepultus est. Partem vero eccle-
 siæ quam Nicholai diximus esse, et jam jure nostram,
 negligentibus circa rerum suarum defensione[m] pro-
 latis,² usque hodie detinent, et perpetue detinere nitun-
 tur; nobis tamen, cum parte jam nostra, personatus
 dignitate reservata.

Hæc iccirco dixerim, ut quandoque per virum a Deo
 datum, tanto citius perveniat ejus justa recuperatio,
 quanto inventa fuerit scripta injusta distractio.

¹ *finem.*] We should probably | ² *prolatis*] prælatis (?).
 read "finem faciens."

Chirographum de Wicham apud Oxenefordam.

A.D. 1100
-1135.
Of pro-
perty in
Oxford.

Frater Ingulfus et totus conventus, cui a Deo datus est, in Abbendoniam humilis minister, omnibus successoribus suis, in Christo salutem.

Notum sit vobis omnibus, quod in pleno capitulo wichiam nostram, quæ juxta pontem Oxeneford jacet, Nicholao sacerdote ac Roberto nepoti ejus, jure hereditario possidendam, concessimus, retentis ejusdem consuetudinibus, et conservata nobis firma nostra, xl. videlicet solidorum per annum, sub quibus Ermenoldus et Godwinus eam¹ prius tenuerant eam. Pro hac autem sua hereditate, Nicholaus et Robertus homagium nobis in pleno capitulo fecerunt. In hoc autem simul sedimus, ego frater Ingulfus et totus conventus. Cum Nicholao et Roberto affuerunt Willelmus decanus, Rogerus filius Wigeri, et multi alii. Hoc autem pactum recordatum et confirmatum est in camera nostra, coram baronibus et multis vicinis nostris, qui in Nativitate beatissimæ Virginis Mariæ, [8 Sept.] ut mos eorum est, apud nos convenerant.

Chirographum de quadam Terra in Gersendona.

Of land at
Garsing-
ton.

Ego Adeliz et filius meus Hugo, annuente domino meo Roberto, concessimus, et jurejurando concessionem confirmavimus, terram de Gersenduna, quæ fuit Gilberti avi mei, quam dedit Willelmo de Botendona, cum matre sua Agnete, liberam et quietam ab omni calumnia, Deo, et Sanctæ Mariæ Abbendonie, et domno Ingulfo abbati, quia et mater mea eam Faritio abbati reddiderat, ita et ego et² Hugo filius meus eam reddidimus.

¹ *cam.*] So the MS. jam (?) | ² *et.*] Above the line in C. ix.

Huic concessioni interfuerunt testes ex utraque parte.

Ex parte abbatis, ipse domnus abbas, Walterus, Alerannus, monachi, et ex militibus Rogerius de Mollesford, cum Willelmo milite suo, et multi alii.

Ex parte ipsius Adeliz, ipsa Adeliz, Robertus vir suus, Hugo filius suus, et multi alii.

De Stephano Rege.

A.D. 1135
-1154.
Of the ac-
cession of
King Ste-
phen.

Sexto igitur hujus abbatis anno, Henricus rex in Normannia vita defungitur,¹ cui successit in regnum Stephanus nepos ejus. Ortaque werra inter regem et imperatricem, filiam superioris regis, tota Angliæ ecclesia diversis tribulationibus pluribus annis valde vexatur. Ecclesia etiam ista illo in tempore plurimarum rerum suarum detrimentum incurrit.

Carta de Hundredo.

Charter of
the hun-
dred of
Hormer.

Stephanus rex Angliæ episcopo Saresberiae et justiciis, et vicecomitibus, et omnibus baronibus et fidelibus suis, Francis et Anglis, de Berchesire, salutem.

Sciatis me concessisse Deo et ecclesiae Sanctae Mariae Abbendonæ, et abbati Ingulfo, et omnibus abbatibus successoribus suis, et monachis ibidem Deo servientibus, hundredum de Hornimera, jure perpetuo tenendum et habendum eis et omnibus successoribus suis in legitima et liberrina potestate sua et justitia, sicut Eadwardus rex Anglorum dedit et concessit,² et per cartam suam confirmavit, quam coram me et baronibus meis lectam esse testificor, et sicut Willelmus rex avus meus, et Henricus avunculus meus, dona regis Eadwardi per cartas suas concesserunt et corroboraverunt. Et volo et firmiter præcipio ut abbas et monachi, præsentés et futuri, prædictum hundredum in pace et quiete, et honorifice, et libere teneant, cum omnibus consuetudinibus et quietationibus suis, cum quibus melius et honorabilius tenuerunt tempore prædictorum regum; scilicet

¹ *defungitur.*] 1 Dec. A.D. 1135.

² *Concessit.*] Here the narrative
is resumed in B. vi. fol. 164.

quod nullus vicecomes, vel eorum ministri inde se A.D. 1135
quicquam intromittant, sed ipsi libere justitiam suam -1154.
habeant et faciant.

Testibus, comite Gaufrido, et Roberto de Ver, et
Willelmo de Ipra, et Uualtero¹ de Bochelande, et
Adam de Belnaio, et Ricardo de Luci, Rainfenin'
Britone, et Hugo de Bolebece, apud Oxeneforde.²

Stephanus,³ rex Angliæ, episcopo Salesberiae, et jus- Of the
ticiis, et vicecomitibus, et baronibus, et ministris, et church of
omnibus fidelibus suis Angliæ, salutem. Sutton.

Sciatis me concessisse et confirmasse donationem
illam quam Willelmus rex Angliæ, avunculus meus,
fecit ecclesiæ Sanctæ Mariæ de Abbendoniam, et mona-
chis ibidem Deo servientibus, de ecclesia Suttone, cum
terris et decimis, et aliis rebus, et consuetudinibus,
eidem pertinentibus ecclesiæ. Quare præcipio quod
prædicta ecclesia et monachi ecclesiam Sudtone, cum
omnibus pertinentiis suis, bene, et in pace, et libere,
et quiete teneant, sicut illam melius tenuerunt tempore
prædecessorum meorum regum Angliæ, sicut testantur
eorum cartæ.

Testibus Willelmo Martel⁴ et Ricardo de Luci; apud
Wareng'.

Stephanus,⁵ rex Angliæ, episcopo Lincolniae, et jus- Of the
ticiis, et vicecomitibus, et baronibus, et ministris, et church of
omnibus fidelibus suis, salutem. Nuneham.

Sciatis me concessisse et confirmasse ecclesiæ Sanctæ

¹ et Uualtero Bolebece.]
This passage does not occur in
C. ix.

² Oxeneford.] C. ix. here intro-
duces the chapter, "De foro Ab-
bendonensi," as at p. 180.

⁵ Stephanus.] No rubric is pre-

fixed in B. vi., and these two char-
ters are omitted in C. ix.

⁴ Martel.] MS. Mart'.

³ Stephanus.] In B. vi. a space
is left for a rubric, but none has
been inserted.

A.D. 1135
-1154. Mariæ de Abbendoniam, et monachis ibidem Deo servientibus, tenere et habere in perpetua eleemosyna ecclesiam de Neweham, cum una hida terræ, et cum tota decima ejusdem manerii, et cum una piscaria cum omnibus sibi pertinentibus, et cum prato et cum pastura, sicut Willelmus de Curci, dapifer, illa eis dedit et concessit, et sicut Willelmus de Curci, filius ejus, illa eis reddidit, et carta sua confirmavit, et sicut carta regis Henrici testatur. Et præcipio quod prædicta ecclesia et monachi omnes illas tenuras bene et in pace, et libere et quiete, teneant, sicut melius et liberius tenent alias eleemosynas ecclesiæ suæ pertinentes.

Testibus Willelmo Martel¹ et comite² Albrico, et Baldwino filio Gilleberti; apud Wareng', in obsidione.

*De Foro Abbendonensi.*³

Of the
market at
Abingdon.

Stephanus, rex Angliæ, episcopo Saresberiæ, et iusticiis, vicecomitibus, baronibus, et omnibus ministris et fidelibus suis, Francis et Anglis, de Berchescira, salutem.

Sciatis me concessisse Deo et ecclesiæ Beatæ Mariæ de Abbendoniam, et Ingulfo abbati, et monachis cum eo in ea Deo servientibus, mercatum in villa de Abbendoniam ad diem . . .,⁴ sicut prædicta ecclesia, et abbates, et ipse Vincentius abbas, unquam melius vel liberius tenuerunt, et die qua rex Henricus eis dedit et concessit abbatiam. Et volo et firmiter præcipio, quod

¹ *Martel.*] MS. Mart'.

² *comite.*] MS. com̃.

³ *De foro Abbendonensi.*] This rubric, supplied from C. ix. fol. 167, does not occur in B. vi.

⁴ *ad diem . . .*,] These words do not occur in C. ix., having been erased; and in B. vi. also an erasure occurs.

omnes homines illuc euntes et ibidem morantes, et A.D. 1135
inde redeuntes, plene habeant meam firmam pacem, ^{-1154.}
ne super hæc injuste disturbentur, super x. libras
forisfacturæ.

Testibus Willelmo de Ipra, Willelmo de Caisn',
et Ricardo de Luci, et Ricardo de Camuilla,¹ apud
Oxeneford.

[*De Terris hujus Ecclesiæ.*²]

Stephanus, rex Angliæ, justiciis, vicecomitibus, Various
baronibus, ministris, et omnibus fidelibus suis, Francis charters
et Anglis, de Oxenefordscira et de Berchescira, salutem. granted by
King
Stephen.

Præcipio quod abbas et monachi Abbendonæ³ te-
neant et habeant omnes terras, et homines suos, et
omnes res suas, ita bene et⁴ in pace, et honorifice, et
libere, et quiete, sicut tenuerunt die qua rex Henricus
fuit vivus et mortuus, et die qua primum coronatus
fui, ne super hoc ponatur inde in placitum donec
veniam in provinciam; quia nolo quod placitent nisi
coram me.

Teste Ricardo de Luci; apud Lundoniam.

[*Ut non placitet Abbas nisi coram Rege.*⁵]

Stephanus, rex Angliæ, justiciis et vicecomitibus, et
baronibus, et ministris, et omnibus fidelibus suis,

¹ *Willelmo Camuilla.*] These witnesses do not occur in C. ix.

² [*De terris hujus ecclesiæ.*] This rubric is supplied from C. ix., as it does not occur in B. vi.

³ *Abbendonæ*] de Abbendona.

⁴ *et.*] Omitted in C. ix.

⁵ *Ut non.*] The passage which here begins, and ends with the document next following, has been introduced into the text from Claud. C. ix. fol. 167 b., col. 1. It does not occur in Claud. B. vi.

A.D. 1135 Francis et Anglis, de Oxeneford et de Berchesira,
-1154. salutem.

Sciatis quia warantizo abbati Abbendoniae ne ipse vel homines sui placitent de aliquo placito quod pertineat ad coronam meam, nisi coram me, et quando ero apud Oxenefordam.

Teste Willelmo de Ipra; apud Londoniam.

Item de Hundredo.

Stephanus, rex Angliæ, Jordano de Podiis, salutem.

Præcipio tibi, quod permittatis abbatem de Abben-donia tenere hundredum suum, et omnes tenuras suas, bene et in pace, sicut melius tenuit tempore regis Henrici, et sicut cartæ regum testantur, quas inde habet, et cum omnibus libertatibus suis.

Teste A. clerico; apud Sanctum Albanum.^{1]}

Stephanus,² rex Angliæ, Willelmo Martel,³ et omnibus fidelibus suis, Francis et Anglis, salutem.

Sciatis quia reddidi et concessi Deo, et abbatiæ et monachis de Abbendoniam, terram suam de Wisselega et de Winkefeld; et terra illa, et omnes aliæ terræ suæ, et omnes res suæ, sunt in mea tutela et protectione. Quare volo et præcipio quod sint bene, et in pace, ita ne quisquam eis forisfaciat, nec quicquam inde capiat. Quia volo quod omnes res suæ sint ita bene custoditæ sicut meæ dominicæ, in omnibus rebus.

Teste Adam de Belnio;⁴ apud Oxeneford.

Stephanus,⁵ rex Angliæ, justiciis, et vicecomitibus, et

¹ *Sanctum Albanum.*] Then, in C. ix., follows the Papal bull given at p. 190, "Videns itaque," &c.

² *Stephanus.*] No rubric is prefixed in B. vi., and the charter does not occur in C. ix.

³ *Martel*] Mart' MS.

⁴ *Belnio*] Beln'.

⁵ *Stephanus.*] No rubric is prefixed in B. vi. This charter is not found in C. ix.

baronibus, et omnibus ministris, et fidelibus suis Angliæ A.D. 1135
-1154.
et portuum maris, salutem.

Præcipio quod totum corredium, et omnes res abbatis et monachorum Sanctæ Mariæ de Abbendoniam, quas homines sui affidaverint suas esse proprias, sint quietæ de theloneo, et pasnagio, et omni consuetudine, ne super hæc injuste disturbentur, super x. libras forisfacturæ.

Testibus Willelmo de Ipra et Ricardo de Luci.

Stephanus¹ rex Angliæ, abbati Abbendoniam, salutem.

Mando vobis et præcipio quod faciatis wardam vestram ad castellum meum de Uuindesora ita bene et plenarie sicut unquam melius et plenius ibidem fecistis, et non alibi.

Teste Willelmo de Ipra ; apud Oxeneford.

De Waltero² Filio Hingam.

Regnante autem rege Stephano, et præsidente huic ecclesiæ domno Ingulfo abbate, prædictus Simon dedit Of lands at
Tadmar-
ton.
filiam suam in conjugium cuidam militi, nomine Waltero filio Hingam, tradiditque ei supradictam villam Tademertun, tali scilicet conditione qua et ipse eam tenuerat; id est, ut xv. libras abbati inde per singulos annos redderet. Qui villam tenuit, sed nihil omnino pro ea reddidit. Quam ob causam abbas ad eandem villam quendam ex monachis suis transmittens, resaisiavit eam in manu sua; reputans sibi in quantulumcunque lucri provenire saltem ipsam villam (licet etiam aliquandiu eum detrimento constituti redditus,) obtinere, quam

¹ *Stephanus.*] Omitted in C. ix., and in B. vi. there is no rubric.

² *De Waltero.*] C. ix. here resumes the narrative at fol. 164. col. 2.

A.D. 1135
-1154. utroque simul, et villa scilicet et solito ejus redditu, destitui. Hoc autem factum memoratus Simon, et Walterus gener ejus, necnon et filii eorum, graviter accipientes, multa circa nos deinceps malitia usi sunt, nobis semper prout valebant adversantes.

De eadem¹ Ecclesia.

Of the
Church of
Marcham.

Eo igitur anno quo rex Stephanus et Henricus dux Normanniæ federati sunt, Turstinus filius ejusdem Simonis suggestit regi abbatem Abbendonæ quasdam hereditarii sui juris possessiones injusta et fraudulenta invasione jam aliquandiu occupasse. Datis ei pro restitutione earundem muneribus, rex illico abbati per breve suum mandavit ut, remota omni dilatione, quicquid Turstinus suum dicebat, saisaret. Quo audito, abbas non leve damnum inspiciens, non leviter consensit. Adunata tamen curia sua, diem statuit quo, habita deliberatione, excogitaret quid super hoc responderet. Jam aderat dies statuta, et nondum consentiente abbate ut vel tunc Turstinus quod petebat acciperet, sicut primo, sic secundo diem distulit, quo scilicet sapientiores de tali negotio consuleret. Quo contra Turstinus lucrum suum differri considerans, diem renuit, regem adiit, et quod jussa regis abbas implere noluerit, mendaciter indicavit; insuper (ut citius voti compos efficeretur,) regem regisque collaterales jam iterum muneribus sibi illexit. Rex autem causam Turstini justam existimans, vicecomiti suo, tunc temporis Henrico de Oxeneford, præcepit ut, ablato omni dilationis scrupulo, causam utramque secundum jus regium tractaret. Vicecomes vero, amore pecuniæ depravatus,

¹ *De eadem*] C, ix. fol. 164, col. 1.

justos possessores deprædavit; et Turstinum in re non A.D. 1135
sua, quasi rege jubente et jure dictante, injuste (ut ipse^{-1154.}
postea confessus est,) introduxit. Turstinus ergo saisi-
atus re quam petebat, id est ecclesia de Mercham, et iii.
hidis ad eandem pertinentibus, et i. in Middeltun, una
quoque in Appelford,¹ contra jus ecclesiasticum agens,
rem eandem detinuit. Sed non patitur Deus sicut
justa sic injusta diu subsistere.

¹ *Appelford*] Eppelford.

A.D. 1154
-1189.

Death of
Stephen
and acces-
sion of
Henry II.

Eodem¹ namque anno quo res ecclesiæ invasit, Stephanus rex diem obiit,² eique in regno Henricus junior successit. Quem adeuntes de congregatione fratres, rem prout erat perverse tractatam monstraverunt, supplicantes ut eorum justæ querelæ aurem accommodaret. Adquiescens vero rex fratribus, quorum justam querelam deprehendit, semel et iterum missis litteris, præcepit ut in comitatu Berchescire causa utriusque (ecclesiæ Abbendonensis scilicet, et Turstini,) in medio proferretur, prolata examinaretur, examinata vel hinc vel inde terminaretur. Sed Turstinus, de culpa sibi conscius, nunc simulato regis negotio, nunc infirmitate, nunc hac nunc illa occasione, per biennium et eo amplius comitatus caute subterfugit. Quod intelligens abbas, laboris toties inanis piguit; et assumptis secum fratribus, ad regem (qui tunc apud Wdestoca morabatur,) accessit; obnixè postulans ut sui misertus, et laboris et causæ finem imponeret. Annuit illico rex; et convocatis justiciis suis, Gregorio scilicet Lundoniensi, et Willelmo filio Johannis, et Nigello de Brocco, cæterisque curiæ suæ sapientibus, præcepit ut abbatis et Turstini, qui tunc aderat, causam tractarent; asserens quicquid super hoc recte judicarent, inconcusse teneri debere. Qui, inspecta rei veritate, intellexerunt Turstinum substantiam ecclesiæ injuste detinuisse, et abbatem pro tali damno justam querelam movisse. Sed quamvis hoc justum esset, non tamen de se præsumebant ut hunc re quam invaserat privarent, nisi prius audita ab ore

¹ *Eodem.*] A new chapter here | ² *diem obiit.*] 25 Oct. A.D.
commences in both MSS., but in | 1154.
neither is a rubric prefixed.

regis sententia. Dicebant quippe solidius posse sub- A.D. 1154
sistere quod ex ore regio prolata auctoritas studuerit¹ -1189.
confirmare. Nuntiaverunt interea præfati viri regi de
judicio sibi commissio, quid actum esset, orantes ut ipse
voluntatem suam idem² eis aperiret. Quibus præcepit
ut non solum quod Turstinus injuste adeptus fuerat in
dominium ecclesiæ reverterent,³ verum etiam damnum
quod interim ecclesiæ intulit, restaurari juberent; ser-
vato quod si idem Turstinus vellet, sicut pater ejus et
ipse, manerium Tademertun per singulos annos pro
xv. libris de abbate teneret. Quibus diligenter damnum
computantibus dictum est parum esse si Turstinus pro
damno de Tademertun lx. marcas, pro damno vero
ecclesiæ de Mercham et quinque hidarum, quas prædixi-
mus, iii. marcas, abbati persolveret; nisi in hoc idem
abbas Turstino parcere voluisset. Turstinus autem,
cognoscens quod ei imponebatur vires suas excedere, et
villam tenere et pro damno quod jussus erat persolvere
se non posse, indicavit. Quod cum regi nuntiatum
esset, jussit ut abbas sic villam, sicut ecclesiam, et
terram præfatam, reciperet, et Turstino vel suis heredi-
bus post illum diem nihil responderet. Sic ergo, Deo
volente, in pristinum statum rediit quicquid defraudator
ille de rebus monasterii defraudavit.

Item, de eadem Ecclesia.

Præterea tempore quo præfatus Turstinus rem, de Of the
cujus recuperatione mentionem fecimus, teneret, cuidam church of
ex regis clericis (Radulfo scilicet de Tamewrtha,) eccle- Marcham.
siam de Mercham absque terra habendam donavit.
Dissaisiato vero illo, consequens fuit ne iste partem

¹ prolata auctoritas studuerit] | ² idem] inde.
prolatam auctoritatem studuerint (?) | ³ reverterent] reverteretur (?)

A.D. 1154
-1189.

injuste teneret qui illam ab eo acceperat qui totum juste perdiderat. Solatium tamen amissionis suæ, vel locum recuperandi quærens, frequenter regiis litteris et optimatum ejus apportatis, abbatem et conventum rogaturus convenit ut ei saltem, sicut cuilibet alteri redditum persolventi, tenere concederent. Sed illis nequaquam consentientibus, ad Apostolicum se contulit; apostolicaque fultus auctoritate et litteris, ad Walkelinum, Ingulfi successorem, non jam rogaturus sed quasi vim factururus, accessit; sperans a secundo quod a primo obtinere non potuit. Sed non minori studio secundus quam primus, ne hoc fieret, restitit; ad regem ergo accessit, et quam fraudulentè clericus suus contra ecclesiam Abendonensem ageret ei indicavit. Rex itaque clerico indignatus, mandavit ei ut si vellet in curia, vel etiam in regno ejus manere, cum ecclesia Abendonensi studeret pacem habere. Sicque a rege prius restituta, et postea defensata, altari Sanctæ Mariæ usque hodie jacet attitulata.¹

*De Ricardo Basset.*²

The claim
revived by
Richard
Basset.

Ricardus itaque Basset (filius Turstini, filii Radulfi prædicti,) cum, patre mortuo, heres successisset, de supradictis iiii^{or}. hidis calumniam movit, multa objectione et curiositate agens, ut eas ad se (si quomodo posset,) attraheret. Versutias vero ejus fratres agnoscentes, regem Henricum juniorem, tunc temporis regnantem, adierunt, postulantes ut eis cum pace tenere faceret

¹ attitulata.] The MS. Claud. C. ix. here introduces the passage extending from the chapter beginning "Miles quidam Jocelinus,"

(p. 169) as far as the words, "successoris sui Ingulfi." (p. 171.)

² *De Ricardo Basset.*] C. ix. fol. 165 b:

quod eis juste donatum fuerat. Quorum petitioni A.D. 1154
benigne annuens, tale breve sigillo suo munitum Ri-^{-1189.}
cardo direxit;—

Carta Regis Henrici junioris.

Henricus, rex Angliæ, et dux Normanniæ et Aquita-
niæ, et comes Andegaviæ, Ricardo Basset, salutem. Charter of
Henry II.

Præcipio quod monachi mei de Abbendona teneant in pace, et libere, et quiete, et juste iiii^{or}. hidas terræ de Chedeleswrtha, sicut eas tenuerunt tempore Henrici regis, avi mei, et ejusdem libertatibus cum omnibus pertinentiis earum; et prohibeo ne quis eos inde injuste ponat in placitum. Quod nisi feceris, justitia mea faciat fieri, ne inde audiam clamorem pro penuria pleni recti vel firmæ justitiæ.

Teste Willelmo, filio Johannis; apud Chivam.

Quo breve audito, Ricardus nec valens in aliquo contradicere, sed et sciens se calumniam movisse, chirographum tale cum Abbendonensibus composuit;—

Chirographum de Chedeleswrtha.

Notum sit omnibus, tam præsentibus quam futuris, Arrange-
ment re-
specting
Chaddle-
worth.
quod ego Ricardus Basset, filius Turstini Basset, concessi in eleemosynam perpetuam, et firmiter confirmavi in capitulo, coram omni conventu, et super altare signo cultelli propriis manibus posui, ecclesiæ Abbendone iiii^{or}. hidas de Chedeleswrthe, cum pertinentiis earum in bosco, in plano, quas avus meus, Radulfus Basset, et pater meus, Turstinus Basset, dedérant prædictæ ecclesiæ tenendas, liberas et absolutas ab omni servitio militari et exactione, præter commune geldum totius comitatus; ita tamen si aliæ terræ

A.D. 1154
-1189. meæ sunt quietæ, et illa similiter sit quietæ. De bosco autem quod¹ prædictæ terræ adjacet, cum fuero in provincia illa, retineo ad focum coram me faciendum et ad coquinam meam, et virgas et palas ad faldos et sepes circa curiam meam faciendas, et arbores ad molendina mea de Ledecumba,² si in bosco illo inveniri poterunt. Quod totum capietur per visum forestarii monachorum, et sicut docuerit, et porci mei de Ledecumba de dominio quieti sint de pasnagio, præsentibus testibus subscriptis;

Toto conventu.

De laicis, Adam vicecomite, Jordano de Samford,³ Johanne de Sancta Helena, Gaufrido de Sunigeuuelle, Henrico de Pisi, Radulfo Britone, Radulfo Placitore, et multis aliis.

His ita terminatis, Ricardus assumpta secum chirographi parte media, amicus factus recessit ad propria.⁴

De Privilegio Romano.

A Papal
bull ob-
tained.

Videns⁵ itaque abbas Ingulfus regis litteras ad munimen ecclesiæ, cui præerat, modicum aut nihil proficere,—quia propter regni discidium diversi principes diversis ducibus obediebant, et quod unus confirmabat alter irritum facere studebat,—ad solatium capitis universalis ecclesiæ, quod ei potissimum (sicuti erat,) videbatur, confugit. Unum ergo ex clericis suis, ecclesiæ Romanæ notum et in dicendo peritum, Gaufridum Trenchebisa, ad Romanam sedem direxit, apostolicæ supplicans dignitati ut res ecclesiæ sibi commissæ aucto-

¹ *quod*] qui (?)

² *Ledecumba*] Hledecumba.

³ *Samford*] Sandford.

⁴ *propria*.] C. ix. fol. 166, here

introduces the chapter beginning with the words, "Venerabilis itaque." See p. 171.

⁵ *Videns*.] C. ix. fol. 167 b. col. 1.

ritate sua et litteris confirmaret, et ab hostium incur- A.D. 1154
sione, qui jam imminebant, defenderet. Cujus favens -1189.
petitioni venerabilis apostolicus Eugenius III^{us}, tunc
sanctæ Romanæ ecclesiæ præsidens, litteras hinc Ab-
bendonensi ecclesiæ in hæc verba direxit:—

Privilegium Eugenii Papæ Terti.

Eugenius episcopus, servus servorum Dei, dilectis filiis Ingulfo, abbati monasterii Sanctæ Mariæ de Ab-bendona, ejusque fratribus, tam præsentibus quam futuris, regularem vitam professis, in perpetuum.

Piæ postulatio voluntatis effectum debet prosequente compleri, quatenus et devotionis sinceritas laudabiliter enitescat, et utilitas postulata vires indubitanter assumat.

Ea propter, dilecti in Domino filii, vestris justis postulationibus clementer annuimus, et præfatam Sanctæ Dei Genitricis ecclesiam, in qua divino mancipati estis obsequio, sub Beati Petri et nostra protectione suscipimus, et præsentis scripti privilegio communimus; statuentes ut quascumque possessiones, quæcumque bona impræsentiarum juste et canonice possidetis, aut in futurum concessione pontificum, liberalitate regum, largitione principum, oblatione fidelium, seu aliis justis modis, præstante Domino, poteritis adipisci, firma vobis vestrisque successoribus et illibata permaneant. In quibus hæc propriis duximus exprimenda vocabulis.

Ipsum locum quo monasterium vestrum fundatum est, hundredum de Hornimera, Abbendonam, et forum, cum libertatibus et consuetudinibus omnibus, sicut reges Angliæ eas vobis concesserunt et per cartas suas confirmaverunt, cum Cumenora, et Bertuna et omnibus appenditiis hundredi, Mercham, Middeltunam, Draitonam, Sarineford, Wachenefeld, cum omnibus appenditiis suis, ecclesiam Sanctæ Mariæ de Colum cum

A.D. 1154 pertinentiis suis, ecclesiam de Cinsentuna et duas hidas, -1189. cum eis quæ adjacent, ecclesiam Sanctorum Innocentium, et hospitia vestra quæ juxta ecclesiam sunt apud Lundonias via Westmonasterii, ecclesiam Sancti Martini et ecclesiam Sancti Aldadi, et quicquid terræ et juris habetis apud Oxeneford, ecclesiam de Niuueham, ecclesiam de Suttuna, Lacing, Gaing, Fernebergam, Witteham, Appelford cum appenditiis suis, Offentonam, Gosi, Vurdham, Cerni, Ueliford, Chiveleam, Uuinekefeld, Uuisseleam cum appenditiis suis, Chuleham, Cuthesdonam, Leovechenoram, Thademertonam, Bedenam, Lechamstedam, Leuuartonam, Tubbeneiam, Linfordam, Fageflor, cum omnibus quæ adjacent. In Gloucestreschira Dumeltunam, et Cirne cum appenditiis. In Chiltona v. hidas. In Pesi duas hidas. In Dencheswrtha vii. hidas. In Boclanda v. hidas. In Chadeleswrtha iiii. hidas, quæ fuerunt Radulfi Basset. In Gersendona ix. hidas. In Cestretona i. hidam. In Hulla ii. hidas. In Bereford v. hidas. In Hernicota ii. hidas. In Suttuna i. hidam et molendinum de Henouara. In Fencota i. hidam. In Benneham ii. hidas, ex dono Humfridi de Bohum. In Niweham i. pischariam cum appenditiis. In Colebroc quicquid terræ et juris habetis ex dono Milonis Crispini et Roberti Gernun. In Dumeltuna i. hidam ex dono Willelmi Guizemboez, et dimidiam hidam ex dono Henrici regis. In Stretona i. hidam et iii. virgatas ex dono Henrici de Albenneio.

Obeunte autem te, nunc ejusdem loci abbate, vel tuorum quolibet successorum, nullus ibidem qualibet surreptionis astutia vel violentia præponatur, nisi quem fratres communi consensu, vel fratrum pars consilii senioris, secundum Dei timorem et Beati Benedicti regulam, canonice providerint eligendum.

Prohibemus insuper ut nullus post factam ibidem professionem, absque abbatis et fratrum suorum licentia, de eodem monasterio audeat discedere, discedentem vero nullus audeat retinere.

Statuimus quoque ut in monasterio vestro, in quo A.D. 1154
-1189. fratres regularem vitam professi degunt, nulli omnino liceat, secundum Beati Benedicti regulam, ibidem constitutam ordinem immutare; nullus etiam episcoporum futuris temporibus audeat ejusdem religionis fratres de monasterio vestro, abbate et fratribus invitis, expellere.

Sepulturam quoque monasterii [vestri]¹ liberam esse concedimus; ut eorum, qui se illic sepeliri deliberaverint, devotioni et extremæ voluntati, nisi forte excommunicati sint, nullus obsistat.

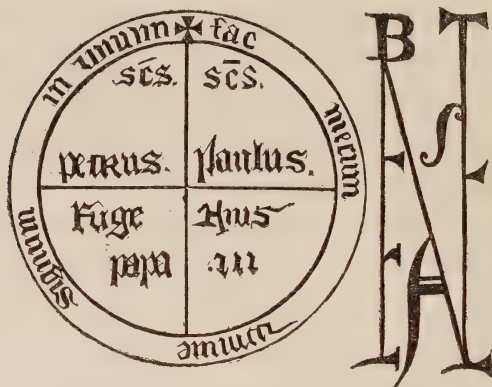
Præterea, libertates omnes et rationabiles monasterii vestri consuetudines a regibus Angliæ et episcopis vestris vobis concessas, et scriptis eorum confirmatas, sicut eas hactenus in pace habuistis et tenuistis, vobis in perpetuum confirmavimus.

Decernimus ergo ut nulli omnino hominum liceat præfatum monasterium temere perturbare, aut ejus possessiones auferre, vel ablatas retinere, minuere, seu quibuslibet vexationibus fatigare; sed omnia integra conserventur, eorum, pro quorum gubernatione et sustentatione concessa sunt, usibus omnimodis profutura, salva sedis apostolicæ auctoritate et diocesanorum episcoporum canonica justitia et reverentia.

Si quæ igitur in futurum ecclesiastica secularisve persona hujus nostræ constitutionis paginam sciens, contra eam temere venire temptaverit, secundo tertiove commonita, si non reatum suum congrua satisfactione correxerit, potestatis honorisque sui dignitate careat, reamque se divino judicio existere de perpetrata iniquitate agnoscat, et a sacratissimo Corpore et Sanguine Dei et Domini Redemptoris nostri Jhesu Christi aliena fiat, atque in extremo examine districtæ ultioni subjaceat. Cunctis autem eidem loco sua jura servantibus sit pax Domini nostri Jhesu Christi, quatenus et hic

¹ [vestri]. Added from C. ix.

A.D. 1154 fructum bonæ actionis percipiant et apud districtum Ju-
 -1189. dicem præmia æternæ pacis inveniant. Amen. Amen.
 Amen.



✠ Ego Eugenius, catholicæ ecclesiæ episcopus, subscripsi.

✠ Ego Conradus, Sabinensis episcopus, subscripsi.

✠ Ego Ymarus, Tuperculanus¹ episcopus, subscripsi.

✠ Ego Gregorius, presbyter cardinalis, titulo Calixti, subscripsi.

✠ Ego Guido, presbyter cardinalis, titulo Sancti Chrysogoni, subscripsi.

✠ Ego Ubaldus, presbyter cardinalis, titulo Sanctæ Crucis in Jerusalem, subscripsi.

✠ Ego Guido, presbyter cardinalis, titulo Sanctorum Laurentii et Damasi, subscripsi.

✠ Ego Bernardus, presbyter cardinalis, titulo Sancti Clementis, subscripsi.

✠ Ego Mansredus,² presbyter cardinalis, titulo Sanctæ Savinæ, subscripsi.

¹ *Tuperculanus.*] So both MSS. We should, however, read "Tusculanus." See Jaffé, Regest. Pontiff. Rom., p. 615.

² *Mansredus.*] So both MSS.; read, with Jaffé, p. 616, "Mansfredus."

✚ Ego Jordanus, presbyter cardinalis, titulo Sanctæ ^{A.D. 1154}
Susannæ, subscripsi. _{-1189.}

✚ Ego Odo, diaconus cardinalis, Sancti Georgii ad Velum Aureum, subscripsi.

✚ Ego Johannes, diaconus cardinalis, Sanctæ Mariæ Novæ, subscripsi.

✚ Ego Bernardus, diaconus [cardinalis],¹ sanctæ Romanæ ecclesiæ, subscripsi.

✚ Ego Cinthius, diaconus cardinalis, Sanctorum Sergii et Bachi, subscripsi.

Datum Viterbi, per manum Guidonis sanctæ Romanæ ecclesiæ diaconi cardinalis et cancellarii, x. kalendas Januarii [23 Dec.], indictione ix., Incarnationis Dominicæ anno millesimo C.XL.VI^o, pontificatus vero domni Eugenii III., papæ anno ii^o.

Item, ejusdem Eugenii Papæ Tertiæ aliud Privilegium de Possessionibus hujus Ecclesiæ.

Eugenius episcopus, servus servorum Dei, dilectis ^{A second bull.}
filiis Ingulfo abbati monasterii Sanctæ Mariæ de Ab-
bendona, ejusque fratribus, tam præsentibus quam
futuris, regulariter substituendis in perpetuum.

Quoniam sine veræ cultu religionis nec caritatis unitas potest subsistere, nec Deo gratum exhiberi servitium, expedit apostolicæ auctoritati religiosas personas diligere, et earum quieti, auxiliante Domino, salubriter providere.

Ea propter, dilecti in Domino filii, vestris justis postulationibus clementer annuimus, et prædecessoris nostri felicitis memoriæ, papæ Innocentii, vestigiis inhærentes, præfatam ecclesiam, in qua divino mancipati estis ob-

¹ [cardinalis]. From .C. ix.

A.D. 1154
-1189. sequio, sub Beati Petri et nostra protectione suscipimus, et præsentis scripti privilegio communimus. Statuentes ut quascumque possessiones, quæcumque bona, eadem ecclesia impræsentiarum juste et canonice possidet, aut in futurum concessione pontificum, largitione regum vel principum, oblatione fidelium, seu aliis justis modis, Deo propitio, poterit adipisci, firma vobis vestrisque successoribus et illibata permaneant. In quibus hæc propriis duximus exprimenda vocabulis.

De redditibus altaris, ecclesiam Sancti Martini, ecclesiam Sancti Aldadi in Oxeneford, ecclesiam de Cumenora cum capellis suis, ecclesiam de Niweham, ecclesiam de Offentona, ecclesiam de Witteham, cum molendino ejusdem villæ, ecclesiam de Cudesdona, ecclesiam de Wicham. De ecclesia Kingestone xxxii. denarios. Dimidiam decimationem de Mercheham. Terram quam tenuit Walman juxta pontem Oxenefordiæ. Decem acras in Hamme. Mansos iii. in Abbendona. Quadraginta solidatas terræ juxta Coleham. Decimationem lanæ et casei in Haldesieia. De dominio; decimationem dominii in Winterburna. Decimationem dominii in Westlakinge. Duo prata juxta parcum. Unum pratum in Niweham. Unum mansum in Oxeneford, de dono Ermenoldi. Tres solidatas terræ juxta pontem ejusdem civitatis. Duas oras in Draituna, et unam virgatam terræ. In Mora viii. solidos. In Uintonia foris Sudgatha, dimidiam marcam. Decimationem de Middeltuna. De communi; francum hundredum, videlicet Abbendonam, Bertonam, Comenoram, cum omnibus appenditiis earum, et Coleham, cum omni libertate quam hactenus dinoscuntur habuisse. Ecclesiam de Suttuna, Mercheham, Wrdam, Cerneiam, Goseiam, Offentonam, Saringeford, Wachanesfeldam, Lakingas utrasque, Fernebergam, Chiveleam, Boxoram, Walingafordam, Wieheham, cum omnibus appenditiis earum, Draitonam, Middeltonam, Appelfordam, Witteham, Wichenefeldam, Wischeleiam, cum appenditiis earum.

In episcopatu Linconiensi quicquid terrarum et juris A.D. 1154
-1189. habetis in Oxenfordio, Levechenoram, Cuthesdonam, cum appenditiis earum, Tademertuna, et terram quam habetis in Hanuueia juxta terram Norhamtonam in Sitelhangar.

In Wigornensi episcopatu, Cernam et Dumeltunam, cum appenditiis suis.

In Cestrensi episcopatu, Cestrentonam.

In Londoniensi episcopatu, cœnobium quod appellatur Coles.

In Lundonia, mansum unum ad hospitium abbatis, cum ecclesia Sanctæ Mariæ quæ adjacet. Ecclesiam juxta Lundoniam de Chinsentuna. Decimationem venationis totius forestæ de Windleshora, quæ capitur in stabiliis regis.

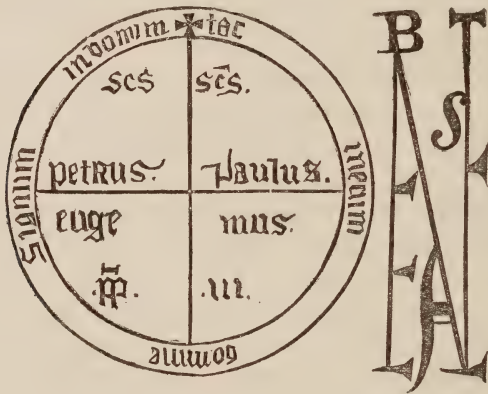
In parochialibus quoque ecclesiis quas tenetis, liceat vobis honestos sacerdotes eligere, et episcopis præsentare, quibus, si idonei fuerint, episcopi parochiæ curam animarum committant, ut hujusmodi sacerdotes de plebis quidem cura episcopis respondeant, vobis vero pro rebus temporalibus debitam subjectionem exhibeant.

Obeunte vero te, nunc ejusdem loci abbate, vel tuorum quolibet successorum, nullus ibi qualibet surreptionis astutia seu violentia præponatur, nisi quem fratres communi consensu, vel pars consilii sanioris, secundum Deum et Beati Benedicti regulam, provide-rint eligendum.

Decernimus ergo ut nulli omnino hominum liceat præfatum monasterium temere perturbare, aut possessiones auferre, vel ablatas tenere, minuere, vel aliquibus vexationibus fatigare; sed omnia integra conserventur eorum, pro quorum gubernatione et sustentatione concessa sunt, usibus omnimodis profutura, salva sedis apostolicæ auctoritate, et diocesanorum episcoporum canonica justitia.

Si quæ igitur in futurum ecclesiastica secularisve

A.D. 1154 persona, hanc nostræ constitutionis paginam sciens,
-1189. contra eam temere venire temptaverit, secundo tertiove
commonita si non satisfactione congrua emendaverit,
potestatis honorisque sui dignitate careat, reamque se
divino Judici existere de perpetrata iniquitate cog-
noscat, et a sacratissimo Corpore ac Sanguine Dei et
Domini Redemptoris nostri Jhesu Christi aliena fiat,
atque in extremo examine districtæ ultioni subjaceat.
Cunctis autem eidem loco justa servantibus, sit pax
Domini nostri Jhesu Christi, quatenus et hic fructum
bonæ actionis percipiant, et apud districtum Judicem
præmia æternæ pacis inveniant. Amen, Amen, Amen.



✠ Ego Eugenius, catholicæ ecclesiæ episcopus, sub-
scripsi.

✠ Ego Hugo, Hostiensis episcopus, subscripsi.

✠ Ego Gregorius, presbyter cardinalis, titulo Ca-
lixiti, subscripsi.

✠ Ego Hubaldus, presbyter cardinalis, titulo Sanctæ
Praxadis, subscripsi.

✠ Ego Julius, presbyter cardinalis, titulo Sancti
Marcelli, subscripsi.

✠ Ego Bernardus, presbyter cardinalis, titulo
Sancti Clementis, subscripsi.

✚ Ego Oct',¹ presbyter cardinalis, titulo Sanctæ A.D. 1154
Ceciliæ, subscripsi. -1189.

✚ Ego Rollandus, presbyter cardinalis, titulo Sancti
Marci, subscripsi.

✚ Ego Gerardus, presbyter cardinalis, titulo Sancti
Stephani in Cælio Monte, subscripsi.

✚ Ego Johannes, presbyter cardinalis, Sanctorum
Johannis et Pauli, subscripsi.

✚ Ego Cencius, presbyter cardinalis, titulo In
Lucia,² subscripsi.

✚ Ego Henricus, presbyter cardinalis, titulo Sanc-
torum Nerei et Achillei.

✚ Ego Otto, diaconus cardinalis, Sancti Georgii ad
Velum Aureum.

✚ Ego Rodulfus, diaconus cardinalis, Sanctæ Lucie
in Septasolio,³ subscripsi.

✚ Ego Gregorius, diaconus cardinalis, Sancti Angeli,
subscripsi.

✚ Ego Guido, diaconus cardinalis, Sanctæ Mariæ in
Porticu, subscripsi.

✚ Ego Jacinctus, diaconus cardinalis, Sanctæ Mariæ
in Cosmydyn, subscripsi.

✚ Ego Johannes, diaconus cardinalis, Sanctorum
Sergii⁴ et Bacchi, subscripsi.

Datum Signiæ, per manum Bosonis, sanctæ Romanæ
ecclesiæ scriptoris, vii. idus Aprilis [7 April], indic-
tione xv., Incarnationis Dominicæ anno millesimo
CLII., pontificatus vero domni Eugenii III. papæ anno
viii.

¹ Oct'.] Octavianus. See Jaffé,
p. 615.

² Lucia.] B. vi. Lucina, C. ix.

³ Septasolio.] Read "Septisolio,
with Jaffé, p. 616.

⁴ Sergii.] C. ix. In B. vi.,
"Gergii."

Item, aliud Privilegium.

A.D. 1154
-1189.
A third
bull.

Eugenius episcopus, servus servorum Dei, venerabilibus fratribus Theodbaldo Cantuariensi archiepiscopo, Alexandro Lincolnensi, S. Wigornensi, et Jo-cellino Saresberiensis episcopis, salutem et apostolicam benedictionem.

Religiosorum fratrum Abbendonie gravem querelam accepimus quod Willelmus Martel, Hugo de Bolebec, Willelmus de Bellocampo, Johannes Marescallus, et eorum homines, et plures etiam alii parochiani vestri, possessiones eorum violenter invadunt, et bona ipsorum rapiunt et distrahunt, et indebitas castellorum operationes ab eis exigunt. Quia igitur nostri officii debitum nos compellit rerum¹ ecclesiasticarum pervasores animadversione debita coercere, per apostolica vobis scripta precipiendo mandamus quatenus prefatos et alios parochianos vestros, qui bona ipsius monasterii invadunt et diripiunt, et injustis exactionibus inquietant, districte commoneatis ut ablata eidem monasterio restituant, de damnis et illatis injuriis condigne satisfaciant, et ab eorum infestatione omnino desistant. Quod si contemptores extiterint, de ipsis canonicam justitiam faciatis.

Datum Autisiodori, x. kalendas Augusti.²

De Decima in Hannie.

Of the
tithe of
Hanney.

Rainaldus, quondam hujus Abbendonensis ecclesie abbas, quondam decimam de Hannie, x. videlicet

¹ rerum] C. ix.; reum, B. vi.

² x. kalendas Augusti.] 23 July, A.D. 1147. See Jaffé, p. 628.

acras, possessionis ecclesiæ, cuidam sibi familiari pres- A.D. 1154
bytero, dum viveret, tenere concessit, ita ut absque^{-1189.}
aliqua calumnia ante obitum suum eandem restitueret
huic ecclesiæ. Idem¹ vero presbyter (de abbatis
gratia confidens et per hoc depravatus,) decimam præ-
dictam cum quadam sua cognata, jure dotis (quod
de re ecclesiæ agere contra ecclesiam est), cuidam
militi, Rogero dicto, donavit. Hic, quia callidus erat,
servitia abbati sui temporis quæ poterat exhibebat,
quatenus decimam quam acceperat, quia jure non
poterat, gratia quadam sibi retineret; quod et quam-
diu vixit obtinuit. Sed Rogero ad finem adducto,
Ingulfus, tunc hujus abbas ecclesiæ, cum cognovisset²
qualiter illam acceperit, eandem saisiiavit, et annis plus
minus iii. tenuit. Assiduis tamen postmodum præ-
cibus Roberti, Rogeri prædicti filii, et amicorum ejus,
qui tunc potentes in werra erant, fatigatus, timens ne
si petitioni eorum contraireret, illorum odium et majus
ecclesiæ damnum incurreret, decimam Roberto ad
tempus tenere permisit. Robertus vero hanc se diu
tenere posse diffidens, eam aliis vendere curavit. Sed
qui ad emendum vocati erant, contra ecclesiam, cujus
erat decima, inconsulte agere nolentes, emere recu-
sabant. Istis ergo deficientibus, ad sacristam hujus
ecclesiæ, Ricardum nomine, se contulit, qui oportu-
num tempus advenisse videns, quo decimam diu ab-
latam ecclesiæ restitueret, quam injuriose eam tenuerit
Roberto demonstravit, preces pro restitutione ad-
jungens, et ut ad summum proficeret, vii. ei marcas
animo bono donavit. Quibus acceptis, Robertus super
magnum altare, filio suo (quem heredem habuit,) as-
tante et idem confirmante, absque³ aliqua in poste-
rum calumnia, perpetuo decimam prædictam concessit.

¹ *Idem.*] MSS. hisdem.

² *cognovisset.*] C. ix.; coonguisset,
B. vi.

³ *absque*] C. ix.; abque, B. vi.

A.D. 1154 Testibus Hugone filio Berneri, Johanne de Tubbeneia,
-1189. Roberto de Uuicham, Adam vicecomite, et aliis nonnullis, quos nominare non est necesse.

Ricardus autem per hoc quod jam diximus, de patre securus effectus, suspicans ne per filium in posterum perverse quid accideret, zonam ei cervinam optimam dedit, et nummos xii.; et in capitulo coram conventu super sacras Reliquias jurare fecit quod nunquam per se neque per alterum quæreret quo pactio jam facta minus firma consisteret.

De dimidia Hida¹ in Boreshulla.

Of land at
Borstall.

Idem præterea Robertus dimidiam hidam terræ in Boreshulla post patris decessum, quorundam amicorum suorum adjutus auxilio, vi detinebat, quam abbas Vincentius patri suo Rogero dum viveret, et non aliter, aut dedit, aut tenere concessit. Abbas autem Ingulfus terræ prædictæ perditionem non leviter ferens, Robertum in curia [sua]² evocatum, ad hoc tandem (quamvis laboriose,) perduxit, quod dimidiam illam hidam ipse cum hærede suo abbati quietam omnino clamavit, et manu in manum reddit. Quam ita recuperatam abbas sacristæ Ricardo dedit, osculata sibi manu ab ipso. Ne tamen Robertus aliquando super hoc grave ferret, aut perversum moveret, dedit ei Ricardus solidos xx., præter alios quinquaginta, quos ei prius super terram eandem pro spe recuperandi accommodaverat. Sicque factum est ut ipse Robertus, toto astante conventu, dimidiam illam hidam super magnum altare, absque omni in posterum reclamatione, confirmaret. Postea tamen Roberti uxor asserens hanc in dotem sibi fuisse do-

¹ *Hida.*] C. ix.; hidam, B. vi. | ² [*sua*]. C. ix. Omitted in B. vi.

natam, a rege Henrico juniore, qui post Stephanum A.D. 1154 regnavit, breve quoddam abbati Ingulfo detulit, ^{-1189.} sensum habens ut super hac calumnia rectum abbatem¹ et mulierem examinaret. Brevi autem perlecto, astante muliere, communi sapientium plurimorum, qui vocati erant, consideratione, ostensum est de terra ad eam nil pertinere. Et muliere quidem ad propria revertente, causa hæc est ita finita.

De Decima in Uuest Lakinge.

Cooperante eodem Ricardo, miles quidam, Giralmus ^{Of the tithe of WestLockinge.} de Curzun, decimam xxx. acrarum de West Lakinge, quam parentes sui prius concesserant, et ipse altari Sanctæ Mariæ concessit; addens de porcellis sive agnellis, aut caseis, et rebus aliis quæ decimari solent, decimam, quam priores sui minime dederant. Hanc vero donationem super altare Sanctæ Mariæ devotus obtulit, trium tantum acrarum decima de xxx^a. ecclesiæ de Uuanetinge reservata. Hanc eandem quoque donationem suam Giralmus in capitulo, coram omni conventu, præsentem abbate Ingulfo, confirmavit; teste Sarico coco et aliis pluribus. Sacrista vero ei decem solidos tunc in testimonium vice caritatis dedit.

Hic idem tamen Giralmus, causa nescio qua depravatus, decimam prædictam in horreo reposuit, sed a Ricardo redargutus, poenitentiam agens, horrei seras manu propria confregit et decimam ecclesiæ reddidit, nihilque tale se amplius facturum juramento confirmans.

Aliquanto vero postea evoluta tempore, obtinuit Giralmus a sacrista, ut ei [vii.]² solidos accommoda-

¹ *rectum abbatem*] rectum faceret et abbatem. (?)

² [vii.] These numerals do not

occur in B. vi, in the margin of which, however, there is a mark indicative of an omission.

A.D. 1154
-1189. ret, tempore statuto absque dilatione reddendos. Sed termino præfinito adveniente, altero quoque, nec non et tertio, sacrista quod accommodaverat adquirere nequivit. Insuper iterum Giralmus decimam in horreo reposuit; ut, dum utrumque negaret, si unum redderet alterum quocumque retineret. Ricardus namque cum eo verbis configens hoc tandem ab eo extorsit, ut si ei vi.¹ solidos quos accommodaverat condonaret, et decimam quam acceperat gratis concederet, iii. ei quartarios frumenti cum gratiarum actione daret, et decimam absque ulla reclamazione perpetuo concederet, et testibus confirmaret. Ricardus autem petitionibus ejus consentiens, coram his et multis aliis testibus confirmari [idem]² fecit; Petro de Vernun, Hugone filio Ricardi, Osmundo de Grava, Simone de Churlintune. Hoc ergo tandem ita se habuit, et talem exitum accepit.

De una Virgata Terræ in Draitun.

Of land at
Drayton.

Quidam, Radulfus vocabulo, virgatum unam terræ in Draituna tenebat, quæ altari Sanctæ Mariæ xxxii. denarios omni anno reddebat, quam idem Radulfus cuidam Rogero cum filia sua in dotem donavit. Cum autem obisset Rogerus, filius ejus Thomas, favente sibi matre, cum annis pluribus debitum altari persolvere non posset, ad Ricardum sacristam se contulit, petens ut ei aliquid supra quod debeat conferret, quatenus ei virgatum illam animo bono omnino habendam concederet. Cumque eidem Thomæ in denariis et rebus cæteris satisfacisset, prædicta virgata a Ricardo libere saisata, in officium sacristerii est redacta.

¹ vi.] vii.

| ² [idem]. Supplied from C. ix.

De quadam Domo.

Hujus quoque Ricardi acquisitione sollerti quidam ^{A.D. 1154} Robertus presbyter de Mercham domum¹ quandam, ^{-1189.} quam sibi liberam et omnino quietam paraverat, Deo et ^{Of houses} altari Sanctæ Mariæ donavit. Et quia ille ultima in- ^{at Mar-} firmitate jam laborabat, et illuc ire non poterat, cuidam Uualtero de Coleshulle, cognato suo, vice sua domum eandem super magnum altare offerre præcepit, omni astante conventu, clericis quoque et laicis pluribus. Quod postquam, ut voluit, factum est, ipse a vita præ- senti decessit. Postea tamen quidam Willelmus cog- nomento Pincun, quia pars aliqua prædictæ domus supra terram suam (nam proxima erat,) fundata vide- batur, calumniam movit, et frequenter in litigium venit. Cujus importunitatem sacrista devitans, assidua prece² ejusdem et aliorum amicorum ejus plurimorum, domum eandem pro xii. nummis per annos singulos Willelmo permisit, ita ut idem Willelmus domum erga præpo- situm acquietaret, et si quid aliud reddendum pro ea contingeret.

De Domibus Scalegrai in ista Villa.

Ricardo adhuc persuadente, quidam Scalegrai vul- gariter nominatus, de domibus suis ecclesiam hæredem facere cogitavit. Quod cum duo ejus propinqui audi- rent, Robertus videlicet de Lakinge et alius quidam Robertus, hæreditariam super domos illas³ calumniam

¹ domum.] C. ix.; in B. vi., do-
num.

² prece.] MSS. preces.

³ illas.] So C. ix.; alias, B. vi.

A.D. 1154 moverunt. Quæ¹ causa in communi Hallimot ad hoc
-1189. tandem perducta est, ut uterque calumniator, quia ibi
nihil juris habebat, vacuus a spe sua, ut justum erat,
recederet. Sicque prædictus Scalegrai domos suas vo-
luntarie huic ecclesiæ donavit; et quia iter longinquum
transire habebat, sacrista noster marcā unam libenter
ei ad viaticum largitus est, et causam istam, domibus
ad se receptis, taliter terminavit.

Item de alia quadam Terra.

Of the
gift of Be-
liardis.

Mulier iterum quædam, Beliardis dicta, Sturnelli
cujusdam uxor, hujus Ricardi industria provocata, post
viri sui decessum domos suas altari² Sanctæ Mariæ
attitulare disposuit. Sed ei talia cogitanti calumnia-
tores quidam, qui juris sibi aliquod se habere putabant,
insurrexerunt; sed veritatis investigatione a sapien-
tibus, qui causam utramque tractabant, utpote calum-
niam injustam inferentes, postmodum (ut rectum erat,)
repulsi sunt. Mulier autem jam libera utens potestate
domos suas altari Sanctæ Mariæ animo bono concessit,
eique Ricardus xiiii. solidos pro hac concessione in
manum posuit, et domos taliter a muliere donatas re-
cepit. Nec prætereundum quod quidam canonicus
transmarinus, Sturnelli prædicti filius, calumniam mo-
vens advenit, sed ubi se nihil perficere posse attendit,
ad locum unde venerat recessit, nec ulterius ut calum-
niam moveret rediit.

De Terra Rogeri Haliman.

Of lands at
Walling-
ford.

Rogerus quidam sacerdos de Walingeford, cui cogno-
men erat Haliman, cum filio nomine Thoma, in ista

¹ Quæ] Qui. MSS.

| ² altari] altare. MSS.

ecclesia Abendonensi habitum monachi suscipiens, ^{A.D. 1154}
mansiones suas domorum sui juris pertinentes altari ^{-1189.}
Sanctæ Mariæ donavit; sed in werra, vi militum in
eodem castello manentium, per aliquod tempus fuerunt
alienatæ. Facta autem pace sub rege Henrico juniore,
omnes barones simul congregatos illius oppidi, una cum
Henrico filio Geroldi, tunc quidem oppidano illius cas-
telli, Ricardus sacrista adiit, et in tantum coram eis pro-
fecit quod miles, Ricardus nomine, qui terram eandem
tenebat, coram omnibus ecclesiam istam saisaret. Sed
quia idem miles novas domos super jam dictam terram
fecerat, interventu eorum qui ibi congregati erant,
iterum eum resaisiavit, recepturus ab eo, aut qui ibi
manserit, annuatim vi. denarios, et pro domo altera, in
qua manebat quidam Gerardus Rufus, iterum alios vi.
denarios.

*
De Terra quadam in Uualingaford.

Similiter quidam de villa eadem desiderium habens
(Æiluinus dictus,) ut cum filio parvulo in hac eccle-
sia monachus fieret, inter cætera domos suas cum
terra altari Sanctæ Mariæ obtulit, quæ in werra,
veluti multæ rerum aliæ, parum utilitatis ecclesiæ con-
tulerunt. Sed werra cessante, quia domus prædictæ
confractæ erant, terram eandem sacrista cuidam bur-
gensium pro xii. denariis per annum dimisit.

De Festivitate Reliquiarum.

Considerans hic idem sacrista Ricardus, quia in ec-
clesia [ista¹] multæ sanctorum reliquiæ reservantur,

Of the in-
stitution of
the festival
of the re-
liques,

¹ [ista.] Added from C. ix.

A.D. 1154
-1189. quorum tunc temporis nulla celebrabatur memoria, consensu abbatis et totius conventus, diem Martis qui primo post xv. dies Paschæ occurrit, quo omnium reliquiarum hujus ecclesiæ habetur memoria, primus instituit, xl. solidorum redditum proprio labore adquisitum adjungens, quo inter festa principalia dies ille honorifice, ut dignum est, perpetuo celebretur.

De Organis.

Organs
erected in
the church. Organa quoque de sumptu proprio idem Ricardus in ecclesia ista constituit, de adquisitione sua redditum attitulans, quo in posterum reparari aut manu teneri possent. Genuas¹ similiter ex ferro decenter compositas primus in ecclesia hac fabricari fecit. In vasis vero argenteis aut metalli alterius, candelabris, vel campanis, vel rebus pluribus ad ornatum ecclesiæ pertinentibus, magna habetur in hac ecclesia istius viri memoria.

Hæc de jam mortuo enarravi, nec me suspicabitur aliquis velle adulari cineribus. Ex hinc ad alia trans-eamus.

De Suuinlea.

Of the
church of
Swinlea. Abbatis istius Ingulfi tempore, quædam ecclesiæ possessiones (quasi sub specie recti, quia abbate volente, injuste tamen, quia ad ecclesiæ damnum,) sunt distractæ. In uuerra enim, terra quædam ecclesiæ, Suuinleia dicta, possessoribus prædantium metu eam tenere non valentibus, sicuti plures, et ipsa deserta jacebat. Quod videntes Monachi Albi de Stretford, abbatem Ingulfum adierunt, tam prece quam pretio

¹ *Genuas.*] So both MSS. Januas (?).

ab eo nitentes obtinere, ut ipsis vi. solidos per annum ^{A.D. 1154} reddentibus, terram illam habere concederet. Quorum ^{-1189.} verbis et muneribus abbas adquiescens, consentientibus sibi aliquibus fratribus quos monachi prædicti munere placaverant, terram quam petebant eis tradidit, et litteris suis et sigillo ecclesiæ, contra conventus voluntatem, confirmavit. Sigillum enim ecclesiæ sub potestate propria detinebat, et quod volebat illo confirmabat. Unde etiam factum est, ut post ejus obitum pleraque sigilla¹ ab eo inutiliter facta² frangerentur. Monachi vero terram præfatam recipientes, sic detinent et in perpetuum detinere nituntur.

De Hachamstede.

Iterum, quidam clericus de Luuechenora, Ansgerus ^{Of land at Lewknor.} dictus, villam eandem de abbate Ingulfo diu tenuit, eique servitia quæ potuit exhibuit; qui cum in abbatis favorem venisset, tam prece quam pretio ab eo obtinuit in feudo et hereditate quoddam membrum de Luuechenora, Hacamsteda dictum, pro solidis xl. tenere, quod antea l. reddere solebat. Quod contra voluntatem et utilitatem conventus factum est, et abbatis litteris et ecclesiæ sigillo quod, ut diximus, in manu propria habebat, confirmatum.

De Terra quadam apud Bertuna.

Similiter, hujus abbatis concessu, Hugo filius Ber- ^{Of land at Berton.} neri terram, quæ a Bertuna curiam versus itinerantibus dextrorsum est, quam venerandus abbas Faritius a

¹ *pleraque sigilla.*] In both MSS. | ² *facta*] facti. MSS.
 “*plerique sigilli.*”

A.D. 1154 prædicto Bernero escambiavit pro terra quæ Blake-
-1189. grava dicitur, pro . . . solidis¹ per annum obti-
nuit sine conventus assensu, reddentem xix. solidos,
sine aliis consuetudinibus, et ix. denarios.

Item, hujus abbatis dono Uuillelmus, cognomento
Paulinus, ix. acras de dominio de Bertona adeptus est,
et contra ecclesiam² istam detinet. Talibus modis
possessiones ecclesiæ debilitantur, donec per virum
a Deo datum iterum aliquando, unde sublatae sunt,
restituantur.

De Pecunia quam Rex in Ecclesia ista accepit.

King
Stephen
plunders
Abingdon.

Non solum autem in exterioribus possessionibus
magnum detrimentum ecclesia ista illo tempore passa
est, verum etiam in interioribus. Nam pecuniam per-
maximam, quam ipse abbas congregaverat, et quicquid
in ecclesia custodiendi causa depositum fuerat, per
proditionem quorundam abbatis amicorum, ad exercitus
sui stipendia rex Stephanus deprædavit. Postea vero
circa finem abbatis, quicquid pæne auri et argenti in
scriniis sanctorum, vel vasis, in ecclesia repertum est,
pro reddendis debitis ipsius distractum.³

[De Henrico Rege juniore.]

Interea rege Stephano defuncto, anno nonodecimo
regni sui, Henricus junior successit in regnum, cessa-
vitque mirabilis werra totius Angliæ.]

¹ *pro solidis.]* So in both
MSS.

² *ecclesiam]* ecclesia. MSS.

³ *distractum.]* C. ix. (fol. 171 b,
col. 2) here inserts the following
passage.

Carta¹ de Decima Ciltune.

Notum sit præsentibus et futuris, testimonio hujus A.D. 1154
scripti sigillo meo signati, quod ego, Nicholaus filius -1189.
Turolde de Estuna, pro salute animæ meæ parentum- Of the
que meorum, et pro eo quod licitum mihi esset ² Chilton.
ab ecclesia de Abbendona cœmeterium haberi capellæ
meæ de Uuinterburna, concessi firmiter et finaliter
dedi prædictæ ecclesiæ Abbendonensi, singulis annis in
perpetuum habendas, decimas terræ meæ quam in
dominio meo teneo in villa Chiltune. In blado scilicet
ad ostium granciæ meæ suscipiendo, et in caseis, et in
velleribus, et agnis, et porcellis, et in omnibus quæ
decimari solent. Insuper firmiter statui ecclesiam de
Chivelea in singulis annis ³ de duabus acris ex dominio
meo in Uuinterburna, unius ⁴ frumenti, et alius avenæ,
vel duobus solidis, recognoscendam in electione mei
post discessum Helie clerici; et ita quod deinceps
ego præfatæ capellæ de Uuinterburna serviendæ per-
sonam eligam et ponam, salvo jure rerum ⁵ episco-
palium.

Hæc donatio facta est in die Sancti Laurentii, in
capitulo Abbendonensi, anno secundo Henrici regis, ⁶
præsente Ingulfo abbate et Waltero priore, cæterisque
fratribus, his testibus etiam subscriptis; Rogero archi-
diacono, magistro Rannulfo, Helia clerico de Chivelea,
Ricardo fratre ejusdem Nicholai, Hamone Pirun, Ri-
cardo de Henereda, Johanne de Tubbeneia, Henrico de
Pisia.

¹ *Carta.*] In B. vi. this title
has been erased. It is here given
from C. ix. fol. 171 b, c. 2, where
the document occurs.

² *esset.*] In both MSS. "esse."

³ *annis.*] Here something is

wanting to complete the sense;
perhaps "decimas recepturam."

⁴ *unius*] unus (?).

⁵ *rerum.*] C. ix.; verum, B. vi.

⁶ *anno regis.*] 10 Aug.
A.D. 1156.

A.D. 1154 Concedente itaque abbate, prædicta decima ad usum
-1189. pauperum et peregrinorum consignata est, ipso Nicho-
lao astante, et magno opere gratias agente, quod
eleemosynam suam ad tale negotium deputasset.

Chirographum de quâdam Terra in Oxeneford.

Concern-
ing land in
Oxford.

Noverint præsentēs et futuri, clerici et laici, Franci
et Angli, quod ego, Ingulfus, Dei gratia abbas Abben-
doniæ, totusque conventus noster, concessimus Radul-
fo Britoni terram unam tenendam de nobis jure
hereditario, infra forum Oxeneford sitam, quam Gau-
fridus filius Mildæ tenuit, quæ ad altare ecclesiæ
nostræ pertinet, pro xx. solidis, singulis annis sacristæ
nostro reddendis; et insuper acquietabit eandem ter-
ram erga regem per xvi. denarios, secundum consue-
tudinem villæ Oxeneford; et ut ita bene et libere
ipse Radulfus et heredes ejus teneant, sicut ullus ante
eum melius et liberius præfatam terram de nobis
tenuerat.

Testamentum domni Ingulfi Abbatis.

Testament
of Abbot
Ingulf.

Notum sit præsentibus et futuris quod ego In-
gulfus, abbas Abben-doniæ, concessi et finaliter¹
concedo conventui nostro omnes consuetudines quas
habuit in singulis obedientiis suis, sicut melius et
plenius stabilitæ fuerunt tempore prædecessoris mei,
domni Vincentii abbatis, et sicut eas inveni. Vide-
licet, in cellario, in refectorio, in eleemosynario, in
mandato, in sacristario, in domo infirmorum, in co-
quina, in camera, in consuetudine servientium, in curia,
in hospitibus suscipiendis, in lignagio, et in operibus

¹ finaliter.] C. ix.; familiariter B. vi.

ecclesiæ. Insuper concedo in perpetuum, ad sagimen A.D. 1154
 fratrum, Wisselegam et Winkefeld, cum omnibus red-^{-1189.}
 ditibus suis, et præsentī scripto, sub conditione ana-
 thematis, potestate quam habeo, confirmo ut nullus
 successorum meorum supradictam dispositionem nos-
 tram in aliquo diminuat, nec donationes nostras
 subtrahat, quas nos ecclesiæ dedimus; scilicet, sacris-
 teriæ xl. solidos, in Middeltuna xx. solidos, et de
 monasterio Sancti Aldadi de Oxeneford xx. solidos, et
 in Wechenesfeld, redditum molendini, ad celebranda
 festa Sanctorum Suuithuni et Æthelwoldi.

De quadam¹ Pastura in Uffentona.

Item, tempore Ingulphi abbatis orta est contentio Of pasture
 inter hordarium Wintoniensem et ipsum abbatem super^{lands at}
 quadam pastura inter Offentonam, et Wlfrichestun,^{Uffington.}
 quæ vocatur Sumerlese. Quæ causa tam diu venti-
 lata, donec memorata pastura per duellum est sopita,
 et per victoriam pugilis abbatis huic domui, secundum
 consuetudinem regni, est adjudicata.

De Ornamentis Ingulfi Abbatis.

Hæc sunt ornamenta quæ contulit abbas Ingulfus Various in-
 ecclesiæ Abbendonensi; videlicet, iiii. cappæ meliores, cidents
 dalmatica nobilissima, pallium ad magnum altare cum connected
 leonibus, et quinta cappa quam in oblatione contulit. with the
 Dedit etiam duas cortinas, quæ Gallice Dossers vo- administra-
 cantur, unam videlicet de Incarnatione Christi, alteram tion of
 de Apocalypsi, quæ etiam in præcipuis festivitibus Abbot
 pendent in choro. Præter hæc bona et alia quam- Ingulf.

¹ De quadam.] The passage which here commences, and ends
 with the word "adquisierat" (p. 215), does not occur in C. ix.

A.D. 1154 plurima, quæ nos latere non dubitamus, fecit infirmariam cum duobus capellis, cameram similiter majorem quæ prioris dicitur. Accidit etiam tempore illius abbatis, ingruente necessitate, pauperes Christi in partibus istis famis sævissima clade periclitari. Quæ de re memoratus abbas, pietate motus ac dolore cordis vehementi intrinsecus tactus, cœpit erogare quicquid potuit, præter ea quæ monachorum suorum victui forent necessaria. Quid multa? Deficiente abbatis substantia, invalescente etiam de die in diem famis pestilentia, ad hanc abbatiam pauperum multitudo istius provinciæ confluebat infinita. Quod cum vidisset prædictus abbas, totus, ut affluebat misericordiæ visceribus, vehementer¹ condolere cœpit super contritione Joseph. Dumque deliberasset quid cautius super hujuscemodi infortunio agere posset, de consensu et pari voluntate fratrum suorum thecam Sancti Vincentii penitus eruderavit, et in usus pauperum largiter infudit.

Contigit etiam his temporibus, regnante piissimo rege Stephano, ut quidam miles istius abbatiae, nomine Ricardus de Sancta Helena, peccatis suis exigentibus, regiam graviter incurreret offensam. Qui cum ex præcepto regis exheredari debuisset per abbatem Ingulfum, perpropere properavit, rogans attentius quatenus abbas ei super hujuscemodi negotio consilium præberet propensius et auxilium. Cujus petitioni abbas maturius satisfaciens, xii. thecas ex auro puro et argento coopertas iterum eruderavit, utilius dijudicans aurum et argentum pro redemptione militis et libertate ecclesiastica in fisco regio ad horam exaggerare, quam servitium ejusdem terræ penitus amittere et jacturam

¹ *vehementer.*] So in C. ix. In B. vi. the reading of the text is "venter," and in the margin "*vehementer.*" The allusion is apparently to Gen. xliii. 30.

ignominiosam diutius sustinere. Revocans iterum ad ^{A.D. 1154} memoriam memoratus abbas Ingulfus, qualiter thecas ^{-1189.} eruderasset, et quasi quodammodo reliquias Sanctorum in eis reconditas sua spoliasset pulchritudine, volens eas iterum argento cooperire pariter et auro, quingentas marcas argenti et xlix. auri ad id faciendum coadunavit. Verum quo thesauro sic coadunato, accesserunt quidam proditores de secreto ejus consilio ad regem, alter ¹ eum accusantes super hujusmodi pecunia, quasi illiciter adquisita. Quo audito, rex nuntios suos misit, et in proprios usus sibi addixit thesaurum quem vir Dei ad honorem sacrarum reliquiarum, non sine magno sudore, studiosius adquisierat.

De Walkelino² Abbate.

Anno igitur xxix. regiminis sui, vir Deo devotus, se- ^{Death of} nex et plenus dierum, domnus Ingulfus abbas, agritudi- ^{Abbot In-} nem incurrit. In qua diu laborans, in capitulo fratrum ^{gulf and} se deduci fecit, præ ægritudine enim ire non poterat, ^{accession} ibique omnes sibi subjectos a peccatis suis absolvit, ^{of Walke-} humiliter rogans ut si quid et ipse in eis peccaverat ^{lin.} ipsi pro Deo dimitterent. Sicque eis ultimum vale faciens et benedicens, paucis post diebus e mundo migravit xiii. kalendas Octobris, anno ³ videlicet iiii^{to}. Henrici regis junioris.

Cui a rege in loco pastoris substituitur Walkelinus, ecclesiæ Eoveshamnensis monachus, vir circa possessiones ecclesiæ sibi commissæ fidelis et prudens, in revocandis quoque priorum pastorum negligentia per-

¹ *alter.*] To be cancelled; or perhaps we might read, "unus et alter;" or "taliter." resumes the narrative at fol. 172, col. 2.

² *De Walkelino.*] C. ix. here

³ *anno.*] 19 Sept. A.D. 1158.

A.D. 1154 ditis studiosus. Qua de causa a rege plurimum
-1189. dilectus, de eo jam in abbatem promoti primoribus
Angliæ talia scripta transmisit.

Litteræ¹ Regis de eodem Abbate.

King Hen-
ry's letter
in favour
of Walke-
lin.

Henricus, rex Angliæ, et dux Normanniæ et Aquitaniæ, et comes Andegaviæ, archiepiscopis, episcopis, abbatibus, comitibus, baronibus, justiciariis, vicecomitibus, ministris, et omnibus fidelibus suis, Francis et Anglicis, totius Angliæ, salutem.

Sciatis me concessisse et dedisse Walchelino abbati abbatiam de Abbendona, cum omnibus rebus ipsi abbatiæ pertinentibus. Et ideo volo et firmiter præcipio quod prædictus abbas prædictam abbatiam habeat et teneat, cum omnibus pertinentiis suis, bene et in pace, libere et quiete, plenarie et integre, et honorifice, cum saca, et soca, et toll, et them, et infangenetheof, et grithbruche, et forstel, et hamsocna, et flemeneformthe, in burgo et extra burgum, in bosco et plano, in pratis et molendinis, in aquis et rivis, in viis et semitis, in festo et sine festo, et cum omnibus aliis consuetudinibus, sicut unquam aliquis antecessorum suorum melius et liberius, quietius et honorificentius tenuit tempore regis Henrici, avi mei, et sicut carta ipsius testatur.

Testibus episcopo Ebroicensi, et episcopo Baiocensi, et Willelmo de Caisneto; apud Rothomagum.

Litteræ Regis Henrici junioris de Hundredo.

Of the
hundred
of Hormer.

Henricus, rex Angliæ, et dux Normanniæ et Aquitaniæ, et comes Andegaviæ, episcopo Saresberiensis,

¹ *Litteræ.*] An illumination representing King Henry the Second is here introduced in B. vi.

baronibus, justiciis, vicecomitibus, ministris, et omnibus fidelibus suis, Francis et Anglicis, de Berchescira, salutem. A.D. 1154
-1189.

Sciatis me concessisse Deo, et ecclesiæ Sanctæ Mariæ Abbendonæ, et abbati Walchelino, et omnibus abbatibus successoribus suis, et monachis ibidem Deo servientibus, hundredum de Hornimera, jure perpetuo tenendum et habendum, eis et omnibus successoribus suis, in legitima et liberrima potestate sua et justitia, sicut Eadwardus rex [et Willelmus rex],¹ et Henricus rex, avus meus, prædictæ ecclesiæ concesserunt, et cartis suis confirmaverunt. Et volo et firmiter præcipio ut prædictus abbas Walchelinus, et monachi de Abben-dona, prædictum hundredum in pace et quiete et honorifice teneant, cum omnibus consuetudinibus suis et quitanciis suis, cum quibus melius et honorabilius tenuerunt temporibus prædictorum regum; scilicet, quod nullus vicecomes, vel eorum ministri, inde se quicquam intromittant, sed ipsi libere justitiam suam habeant et faciant, sicut carta Henrici regis, avi mei, testatur.

Testibus episcopo Ebroicensi,² et Philippo episcopo Baiocensi, et Willelmo de Caisneto; apud Rothomagum.

De Mercatu Abbendonæ.

Henricus, rex Angliæ, et dux Normanniæ et Aquitaniæ, et comes Andegaviæ, episcopo Saresberien-
Of the
market of
Abingdon.
 baronibus, justiciis, vicecomitibus, ministris, et omnibus fidelibus suis de Berchescira, salutem.

Sciatis me concessisse ecclesiæ Sanctæ Mariæ de Abbendonæ, et abbati Walchelino, et monachis ibidem

¹ [et Willelmus rex]. C. ix.; | ² Ebroicensi] C. ix.; Ebori-
 omitted in B. vi. | censi, B. vi.

A.D. 1154 Deo servientibus, mercatum Abbendonæ, sicut ecclesia
-1189. prædicta, et antecessores sui abbates, unquam melius
et liberius habuerunt, tempore regis Henrici, avi mei,
et sicut carta illius testatur. Et teneant prædictum
mercatum bene et in pace, libere et quiete, integre et
honorifice.

Testibus episcopo Ebroicensi, et episcopo Baiocensi,
et Willelmo de Caisneto; apud Rothomagum.

De Theloneo.

Of exemp-
tion from
toll, &c.

Henricus, rex Angliæ, et dux Normanniæ et Aquitaniæ, et comes Andegaviæ, justiciis, vicecomitibus, ministris, et omnibus baillivis suis totius Angliæ et portuum maris, salutem.

Præcipio quod monachi de Abbendonia sint quieti de omni theloneo, de passagio, de pontagio, de lestagio, et de omnibus consuetudinibus per omnes terras meas et portus maris, de omnibus rebus quas homines sui poterunt affidare esse suas proprias, sicut carta Henrici regis, avi mei, testatur. Et prohibeo ne quis eos vel homines eorum disturbet, super x. libras forisfacturæ.

Testibus Arnulpho Luxoviensi episcopo, Uuillmo de Kesneto, Willelmo de Hastings; apud Rothomagum.

De Decima Venationis Forestæ de Windelesores.

Of title
of venison.

Henricus, rex Angliæ, et dux Normanniæ et Aquitaniæ, et comes Andegaviæ, justiciis, vicecomitibus, forestariis, et omnibus ministris suis de foresta de Windesora, salutem.

Sciatis me concessisse et confirmasse Deo et ecclesiæ Sanctæ Mariæ de Abbendonia, totam decimam de venatione quæ capta fuerit in foresta de Uuindesora,

sicut Henricus, avus meus, eis concessit et carta sua confirmavit. A.D. 1154
-1189.

Testibus Rotroldo episcopo Ebroicensi, et Philippo episcopo Baiocensi, et Willelmo de Caisneto; apud Rothomagum.

De Silvis Cumenor et Bacchelea.

Henricus,¹ rex Angliæ, et dux Normanniæ et Aquitaniæ, et comes Andegaviæ, episcopo Saresberien-
baronibus, justiciis, vicecomitibus, forestariis, ministris et omnibus fidelibus suis, Francis et Anglis, de Bercheseira, salutem. Of the
woods of
Cumnor
and
Bagley.

Sciatis me concessisse et confirmasse Deo et ecclesiæ Sanctæ Mariæ de Abbendonia, et abbati, et monachis ibidem Deo servantibus, in perpetuam eleemosynam, habendam in custodia eorum, silvam de Cumenora et de Bageleia; et omnes capreolos quos ibi invenire poterint, accipiant. Et cervos et cervas non capiant, nisi mea licentia, et ego nemini dabo licentiam ibi venandi nisi illis; et omnes foresfacturas² sartorum condono eis, sicut rex Henricus, avus meus, eis concessit, et sicut carta ipsius eis testatur.

Testibus Rotroldo episcopo Ebroicensi, et Philippo episcopo Baiocensi, et Willelmo de Caisneto; apud Rothomagum.

De Warennis hujus Ecclesiæ.

Henricus, rex Angliæ, et dux Normanniæ et Aquitaniæ, et comes Andegaviæ, justiciis, vicecomitibus, forestariis, et omnibus ministris suis Angliæ, salutem. Grant of
warren.

¹ *Henricus.*] Respecting another copy of this charter, see p. 113. | ² *foresfacturas.*] So in all the copies of this writ.

A.D. 1154 Concedo quod abbas de Abbendonia habeat warennas
-1189. in omnibus terris suis, in quibus antecessores sui
warennas habuerunt, tempore regis Henrici, avi mei.
Et prohibeo ne quis in eis fuget, vel leporem capiat,
sine ejus licentia, super x. libras forisfacturæ.

Testibus episcopo Ebroicensi, et episcopo Baiocensi;
apud Rothomagum.

Confirmatio Possessionum hujus Ecclesiæ.

Charter of
confirm-
ation.

Henricus, rex Angliæ, et dux Normanniæ et Aquitaniæ, et comes Andegaviæ, archiepiscopis, episcopis, abbatibus, comitibus, baronibus, [justiciis],¹ vicecomitibus, ministris, et omnibus fidelibus suis, Francis et Anglicis, totius Angliæ, salutem.

Sciatis me concessisse et præsentī carta confirmasse Deo, et ecclesiæ Sanctæ Mariæ Abbendonæ, et Walchelino abbati, et omnibus successoribus suis abbatibus, et monachis ibidem Deo servientibus, hundredum de Hornimera, jure perpetuo tenendum et habendum, in legitima et liberrima potestate sua et justitia. Præterea concedo eis, habendam in custodia eorum, silvam de Cumenora et de Bagleia, et quod capiant omnes capreolos quos ibi invenire poterint, et cervos et cervas non capiant nisi mea licentia, et nemini do licentiam ibi venandi nisi illis, et omnes forisfacturas sartorum condono eis. Concedo etiam eis totam decimam de venatione, quæ capta erat² in foresta mea de Windesores; et concedo eis habendum libere et tenendum mercatum de Abbendonia.

Quare volo et firmiter præcipio quod prædicta ecclesia et abbates, et monachi, omnia hæc prædicta habeant et teneant, bene et in pace, libere et quiete,

¹ [justiciis.] Added from C. ix. | ² erat] fuerit.

integre et plenarie et honorifice, cum omnibus liber- A.D. 1154
tatibus et liberis consuetudinibus suis, in omnibus locis -1189.
et in omnibus rebus, sicut unquam melius et liberius,
quietius et honorificentius, habuerunt et tenuerunt,
tempore regis Henrici, avi mei, et sicut ipse eis con-
cessit, et cartis suis confirmavit.

Testibus Rotroldo episcopo Ebroicensi, et Philippo
episcopo Baiocensi, et Uuillelmo de Caisneto, et Uuil-
lmo filio Johannis, et Huberto de Vaus; apud Rotho-
magum.

Quot Porcos debeat Abbas habere in Kingesfrith.

Henricus, rex Angliæ, et dux Normanniæ et Aquis- Writ re-
taniæ, et comes Andegaviæ, Ricardo de Luceio, et specting
forestariis de Windresores, salutem. pannage in
forest of
Kingsfrith.

Præcipio quod sine dilatione faciatis recognosci, per
sacramenta legalium hominum de hundredo, quot porcos
quietos de pasnagio abbas de Abbendonia solebat
habere in foresta mea, quæ Kingesfrid vocatur, tem-
pore regis Henrici, avi mei. Et sicut recognitum
fuerit, ita Uualchelino abbati de Abbendonia, et mo-
nachis ibidem Deo servientibus, juste habere faciatis.

Teste Mansero Biset, dapifero; apud Rothomagum.

Henricus,¹ rex Angliæ et dux Normanniæ et comes Of exemp-
Andegaviæ, justiciis, vicecomitibus, ministris, et omni- tion from
bus baillivis suis totius Angliæ et portuum maris, toll, &c.
salutem.

Præcipio quod monachi de Abbendona sint quieti
de theloneo, de passagio, de pontagio, de lestagio, et
de omnibus consuetudinibus, per omnes terras meas et

¹ *Henricus.*] The following writs, as far as the chapter beginning, "De Porcis in Kingesfrid," (p. 225.) do not occur in C. ix. The present

writ has already been given, and is here repeated in B. vi. by mistake. See p. 218.

A.D. 1154 portus maris, de omnibus rebus quas homines sui
-1189. poterunt affidare esse suas proprias, sicut carta Hen-
rici regis, avi mei, testatur. Et prohibeo ne quis eos
vel homines eorum inde disturbet, super x. libras
forisfacturæ.

Testibus Arnulpho Lexoviensi episcopo, Willelmo de
Kesneto, Willelmo de Hastings; apud Rotomagum.

*Quod¹ Abbas Abbendonie mittat Senescallum suum,
vel aliquem alium, ad Assisas et Placita.*

Of permis- Henricus, Dei gratia rex Angliæ, et dux Norman-
sion to niæ et Aquitaniæ, et comes Andegaviæ, justiciis suis,
plead by in quorum baillis abbas² de Abbendonia habet terras,
attorney. salutem.

Permitto quod abbas de Abbendonia mittat senescal-
lum suum, vel aliquem alium, in loco suo, ad assisas ves-
tras et ad placita. Et ideo præcipio quod recipiatis
senescallum suum, vel alium, quem ad vos miserit loco
suo.

Teste Ricardo Britone, clerico; apud Wdestocam.

Of restitu- Henricus, rex Angliæ, et dux Normanniæ et Aquitaniæ,
tion of the et comes Andegaviæ, H. de Oxeneford vice-
church of comiti et ministris suis, salutem.
Marcham,
&c.

Præcipio vobis quod si abbatia de Abbendonia in-
juste dissaisiata est de ecclesia de Mercheham et per-
tinentiis suis, et de i. hida terræ et dimidia in
Middeltuna, et de i. hida in Appelford, sine dilatione
eam inde resaisiatis, et in pace tenere faciatis, sicut
melius tenuit tempore Henrici regis, avi mei; et nisi
feceritis, justitia mea faciat.

Teste Warino filio Giroldi; apud Wdestocam.

¹ *Quod.*] This title is written
with a style only, in the margin of
the MS.

² *abbas*] habbas. MS.

De¹ Sale de Wic.

Henricus, rex Angliæ, et dux Normanniæ et Aquitaniæ, et comes Andegaviæ, baillivis suis de Wicu, salutem.

A.D. 1054
-1189.
Of restitu-
tion of the
salt work.

Præcipio vobis quod sine dilatione et juste reddatis monachis meis de Abbendonia salem suum, sicut solebant habere tempore regis H. avi mei. Et nisi feceritis, vicecomes meus de Wirecestrescira faciat, nec inde amodo clamorem audiam pro penuria recti.

Teste Johanne Oxoniensi ; apud Wdestocam.

Henricus, rex Angliæ, et dux Normanniæ et Aquitaniæ, et comes Andegaviæ, Ricardo de Canvillis, vicecomiti de Berchescira, salutem.

Of restitu-
tion of land
at Mar-
cham, &c.

Si abbas de Abbendonia injuste et sine judicio dissaisatus² est de terra sua de Mercheham, et de Middeltona, et de Appelford, tunc præcipio quod eum inde sine dilatione et juste resaisias ; et teneat ita bene, et in pace, et juste, sicut ecclesia de Abbendonia melius eam tenuit tempore Henrici regis, avi mei ; et catalla, quæ in terra illa injuste ablata sunt, juste eis reddere facias ; et nisi feceris, justitia mea faciat fieri.

Teste comite Reginaldo ; apud Windesoram.

Henricus, rex Angliæ, et dux Normanniæ et Aquitaniæ, et comes Andegaviæ, vicecomiti Lundoniæ, et vicecomiti de Hamtescira, et vicecomiti de Glocestria, salutem.

Of the pur-
chase and
transport
of victuals,
&c.

Præcipio vobis quod permittatis monachos de Abbendonia emere victualia sua in bailiis vestris, et deferre ad Abbendoniam per carreium, vel quocumque modo voluerint, quæ homines sui poterint affidare esse ad opus monachorum ; et non disturbentur propter

¹ *De.*] This title is written with a | style. ² *dissaisatus.*] C. ix. ; dissaitus, B. vi.

A.D. 1154 prohibitionem quam inde feci pro hoc exercitu meo
-1189. Walliæ.

Teste Johanne de Oxeneford ; apud Wirhalam.

Item ¹ *Carta Regis de Telonio.*

Respecting
toll.} Henricus, rex Angliæ, et dux Normanniæ et Aquitaniæ, et comes Andegaviæ, justiciis, vicecomitibus, et omnibus ministris suis Angliæ, salutem.

Præcipio quod omnes res monachorum de Abbendonia, quas homines sui affidaverint suas esse proprias, ad victum et vestitum eorum, sint quietæ de theloneo, et passagio, et omni consuetudine ; et nullus eos injuste inde disturbet, super x. libras forisfacturæ.

Teste Willelmo filio Johannis ; apud Wdestocam.

Of land at
Colnbrook.} Henricus, rex Angliæ, et dux Normanniæ et Aquitaniæ, et comes Andegaviæ, Rialfo de Suessioñ. salutem.

Si monachi de Abbendonia sunt dissaisiati injuste et sine judicio de terra Nigelli de Colebroc quam clamant, tunc præcipio quod juste et sine dilatione eas inde resaisias, sicut inde saisati ² fuerunt tempore regis Henrici, avi mei ; et nisi feceris, justitia vel vicecomes meus faciat fieri.

Teste Willelmo filio Johannis ; apud Wdestocam.

Of land in
Chaddle-
worth.} Henricus, rex Angliæ, et dux Normanniæ et Aquitaniæ, et comes Andegaviæ, Ricardo Basset, salutem.

Præcipio quod monachi mei de Abbendonia teneant in pace, et libere, et quiete, et juste, iii^{or}. hidas terræ de Chadelesuurth, sicut eas tenuerunt tempore regis Henrici, avi mei, et eisdem libertatibus, cum omnibus pertinentiis earum. Et prohibeo ne quis eos inde injuste ponat in placitum. Quod nisi feceris, justitia

¹ *Item.*] Written with a style.

² *saisati*] *saiti*. B. vi. but corrected by a style in the margin.

mea faciat fieri, ne inde audiam clamorem pro penuria A.D. 1154
pleni recti, vel firmæ justitiæ. -1189.

Teste W. filio Johannis; apud Clivam.

De Porcis¹ in Kingesfrid.

Secundum itaque præceptum² regis, per legales homi- Concern-
nes de hundredo, sacramento recognitum est abbatem ing the
Abbondoniæ in foresta Kingesfrid ccc. porcos habere pannage of
sine pasnagio antiquitus solere, et regis Henrici Kings-
frith.
tempore habuisse. Quod et ita Walkelino abbati et
successoribus suis ex regis jussu concessum et con-
firmatum est.

De Militibus hujus Ecclesiæ.

Alienor, regina Angliæ, ducissa Normaniæ et Aqu- Of the
taniæ, et comitissa Andegaviæ, militibus et hominibus knights of
qui de abbazia de Abbendona terras et tenuras tenent, Abingdon.
salutem.

Præcipio quod juste et sine dilatione faciatis Wal-
kelino abbati de Abbendona plenarie servitium suum,
quod antecessores vestri fecerunt antecessoribus suis,
tempore regis Henrici, avi domini regis; et nisi feceritis,
justitia regis et mea faciat fieri.

Teste Joscelino de Baillol; apud Wintoniam.

Per breve regis de ultra mare.

Tempore quo Turstinus Simonis filius terram et eccle- Of the
siam de Mercham, ut supra diximus,³ injuste tenebat, tithes of
decimam quoque ejusdem villæ saisavit, quæ ad eccle- Marcham.

¹ *De Porcis.*] The narrative in
C. ix. is here resumed at fol. 173 b,
col. 1.

² *præceptum.*] See the writ at
p. 215.

³ *supra diximus.*] See p. 40.

A.D. 1154
-1189. siam illam non pertinebat, sed ad luminare altaris hujus ecclesiæ. Ea de causa quidam ex fratribus ad regem trans mare dirigitur, ut per ejus justitiam et auctoritatem rectum suum ecclesiæ restitueretur. Quod et ita factum est; rediens enim frater, qui missus fuerat, breve a rege transmissum in hæc verba reportavit:—

Henricus, rex [Angliæ],¹ et dux Normanniæ et Aquitaniæ, et comes Andegaviæ, vicecomiti suo et ministris suis de Berchescira, salutem.

Si ecclesia de Abbendona habuit decimam de Mercham ad luminare ecclesiæ, tempore Henrici regis, avi mei, et anno et die qua fuit mortuus et vivus, et post, et inde sit dissaisita injuste et sine judicio, tunc præcipio quod sine dilatione inde eam resaisiatis; et ita bene, et in pace, et libere, et juste, et quiete, tenere faciatis sicut melius et liberius tenuit tempore Henrici regis, avi mei. Et præcipio quod quando Turstinus filius Simonis redierit in Angliam² quod³ abbas Abben-doniæ plenum rectum habeat de terra quam prædictus Turstinus filius Simonis tenet de feudo abbatiae; et si abbas poterit disrationare quod non defecerit de recto prædicto Turstinus in curia sua, abbas inde ei in curia sua rectum teneat.

Teste magistro Johanne de Oxeneford; apud Turonis.

Cum vero perlectum esset regis breve in pleno comitatu, et manifeste compertum, totius comitatus testimonio, quoniam præfata decima ad luminare altaris Sanctæ Mariæ pertineret, et quod eam Turstinus injuste tenebat, vicecomes, ex parte regis, illum dissaisiavit et eam altari cui adjacebat restituit. Qualiter autem ecclesia cum terra coram rege disrationata fuerit, superius in gestis venerandi abbatis Vincentii memoravimus.

¹ [Angliæ.] Omitted in B. vi.

² Angliam] Anglia. MSS.

³ quod.] So in both MSS., but redundant.

De Foro Abbendonice.

In primo tempore adventus abbatis Walkelini ad hanc ecclesiam, adierunt regem istum Henricum juniorem Walingefordenses cum iis¹ de Oxeneforde, de foro ei Abbendonensi suggerentes quoniam aliter esset quam esse deberet, vel Henrici regis, avi sui, tempore fuerit. Multa præterea verborum dolositate et fallaciis insistebant, ut regis assensum de foro defendendo acquirerent. Quibus cum rex credendum putaret, præcepit quidem interim mercatum defendi, præter parva venalia quæ ibi vendi solebant, quousque ipse de transmarinis partibus, ad quas tunc properabat, reverteretur, et super hoc causam subtilius examinaret. Illi vero, accepta potestate, a fori defensione, donec rex transfretaret, abstinuerunt; sed postea, quasi libero utentes malitiæ suæ impetu, assumpto secum regis constabulario de Walingeford, [die Dominico]² Abbendoniam advenerunt, ex regis verbo³ omnes, qui venalia sua illuc detulerant, abire præcipientes, rusticisque vim inferentes. Abbendonenses autem, fori sui defensionem graviter ferentes, assumpta nescio unde audacia, omnes qui advenerant adversarios cum dedecore a villa longius abegerunt. Qua repulsione amplius adversarii ad malum instigati, regis in patriam adventum non expectantes, ad eum ubi erat venerunt, et qualiter eis (non sine magna injuria regis,) evenerit, multa superaddentes vana, retexerunt. Importunitati quorum cum legis æquitate satisfacere volens, quodam eis breve tradito, repatriare permisit. Revertentes vero, et prorsus fori Abbendonensis eversionem in litteris contineri putantes, ad justitiam

A.D. 1154
-1189.Disputes
connected
with the
market of
Abingdon.¹ *iis*] *his*. MSS.C. ix. having been erased from
B. vi.² [*die Dominico*.] Added from ³ *verbo*] *verba*. MSS.

A.D. 1154
-1189. Angliæ, Robertum videlicet comitem Legecestriæ, pervenerunt. Lectum ergo est coram justitia, abbate Walcelino assistente, breve hujusmodi habens sensum ;—

Henricus, rex Angliæ, et dux Normanniæ et Aquitaniæ, et comes Andegaviæ, Roberto comiti Legecestriæ, salutem.

Præcipio ut, convocato omni conventu Berchesire, xxiiii. homines de senioribus qui Henrici regis, avi mei, tempore fuerunt, eligere facias. Qui si jurare poterint quod in diebus ejus plenum mercatum in Abbendoniam fuerit, ita sit et nunc. Si vero nec viderint, nec jurare poterint, ut rectum est, prohibeatur, ne amplius inde clamorem audiam.

Quo perlecto, confusi sunt a spe sua qui portaverant, utpote de veritate sibi consci. Præcipiente tamen comite, Adam vicecomes comitatum plenum apud Ferneburgam congregans, homines, qui secundum regis præceptum jurare deberent, electos constituit, qui cum juramento asseruerunt se rerum omnium venalium mercatum plenissimum inibi vidisse et interfuisse.

His ita finem habentibus, et rege ad regnum proprium revertente, convenerunt ad eum jurgatores prædicti, fingentes juramentum falsum factum fuisse, et — quia quidam eorum qui juraverant de abbacia erant,—quod eis utile videbatur, et non quod rei veritas docebat, protulisse.

His verbis rex aliquantulum commotus, præcepit ut apud Oxeneforde iterum Walingefordenses et omnis comitatus Berchescire coram justiciis suis convenirent; et ex utraque parte seniores viri eligerentur, qui, secundum quod eis verum videretur, pro foro Abbendonensi jurarent. Ita tamen ut de abbacia nullus de jurantibus esset, ne suspicarentur aliqua de causa velle pejurare. Quod cum præcepisset rex; ad Saresberiam profectus est, omnibus justiciis suis ad audiendum relictis.

Congregati sunt ergo ut rex jusserat universi;

et segregati, qui jurarent, diversis opinionibus causam suam confundebant. Walinkefordenses¹ enim nunquam
A.D. 1154
-1189.
 Henrici regis senioris tempore præter panem vel cervisiam vendi in Abbendonia jurabant; Oxenefordenses verò (nam et ipsi jurabant), se mercatum inibi ampliorum cæteris, non autem plenum, ut in navibus onerariis et quadrigis, vidisse dicebant: qui vero de comitatu jurabant, plenum omnium rerum mercatum vidisse se asserebant; de navibus tantum onerariis, per aquam Tamisiæ currentibus, dubitabant; abbate tamen navibus suis ad ea quæ vellet utente. Comes autem Legecestriæ, qui justitia et judex aderat, eorum videns opiniones variare, nihil super hoc judicare præsumpsit; sed ad regem profectus, ei quæ gesta fuerant indicavit. Ne tamen rex de rei hujus veritate inscius dubitaret, idem comes plenum Henrici regis tempore se testatus est vidisse mercatum; et, quod ulterius est, cum adhuc puer esset, et apud Abbendonam nutrieretur regis Willelmi tempore. Rex autem tanti viri testimonio delectatus, plus soli verum dicenti credendum sentivit, quam multis per contentionem a veritate discordantibus.

Interea rege apud Radingam existente, convenerunt ad eum præfati calumniatores, dicentes se ejus villas minime tenere posse, si mercatum, ut coeperat, in Abbendonia permaneret. Quibus, pro malæ mentis perti-
 nacia, rex indignatus, eosdem a se turbulentè abegit; præcepitque ut a die illo mercatum plenissimum ibi esset, navibus tantum exceptis, abbate tantummodo suis utente. Et ne aliquis dissipare niteretur quod Henrici regis, avi sui, tempore dispositum constabat, et ipse tunc confirmabat, calumniantibus silentium imponens perpetuum interdixit. Tamen antequam res hæc ad hunc finem perveniret, non modicum pertulit abbas Walkelinus laborem.

¹ Walinkefordenses] Walingefordenses.

De centum Solidis male Vicecomiti datis.

A.D. 1154
-1189.
Of a pay-
ment to
the sheriff
of Berks.

Ingulfus itaque abbas, prædecessor hujus Walkelini, quia dierum et provectæ erat ætatis, et comitatus sequi non poterat, centum solidos per annos singulos plurimo tempore vicecomiti de Berchesira dare consuevit, ea de causa, ut abbatiae homines lenius tractaret, et eos in placitis et hundredis, si quid necesse haberent, adjuvaret.¹ Quod postquam processu temporis in consuetudinem versum est, centum quidem solidos de abbacia vicecomes, ac si de redditu suo essent, accipiebat; ipsis vero, pro quibus dabantur, prorsus nihil proficiebat.

Cujus notitia cum ad abbatem Walkelinum perveniret, pro tali ecclesiae damno doluit; et post annum adventus sui ad abbatiam primum, solidos dare distulit. Requisitus autem quare non illos centum solidos persolvisset, respondit, ne usus malus contra ecclesiam suam inoleret, cum utique prisceis temporibus ita minime fuisse. Jubente vero rege, inquisita est rei veritas, si ita Henrici regis, avi scilicet sui, tempore fuisset. Quod cum ita non fuisse in comitatu juramento manifestum esset, prohibuit rex solidos reddi, vel a quoquam in posterum exigi. Sicque abbas Walkelinus centum ad se solidos, male ante annuatim perditos, retraxit, et ad usum ecclesiae amplius profuturum deputavit.

De quodam Molendino.

Of the mill
at Ben-
sington.

Eo tempore quo, seditione² orta inter regem Stephanum et ducem Henricum pro regno obtinendo,

¹ *adjuvaret*] *adjuvarent*. MSS. | ² *seditione*] *seditio*, MSS.

utrimque sæviēbant, Willelmus Boterel constabularius A.D. 1154
 de Wallingeford, pecunia accepta a domno Ingulfo ^{-1189.}
 abbate, res ecclesiæ Abbendonensis a suo exercitu se
 defensurum promisit. Sponsionis ergo suæ immemor,
 in villam Culeham, quæ huic cœnobio adjacet, quic-
 quid invenire potuit, deprædavit. Quo audito, abbas
 quosdam de fratribus ad eum direxit, suppliciter pos-
 tulans ut prædam restitueret; admirans quomodo quod
 tueri deberet, fure nequior diripuisset. Quibus do-
 mum redeuntibus, nihil præter responsum quod præ-
 dam reddere noluisset reportaverunt. Coactus itaque
 abbas Ingulfus (jubente Theodbaldo Cantuariorum
 archiepiscopo, et Jocellino Saresberiensis episcopo), ad
 vindictam sanctæ ecclesiæ confugit, et Willelmum ana-
 thematis vinculo damnavit. Damnatus autem, de
 commisso veniam, vel de anathemate absolutionem,
 usque ad diem exitus sui postulare neglexit. Tandem
 vero, justo Dei judicio, in prænominata seditione
 letale vulnus accepit, quod ei protinus loquelam ex-
 torsit, et deinceps ad auxiliandum sive nocendum
 inutilem reddidet, qui et desperatus est. Cujus mi-
 seriæ condolens, frater ejus, Petrus Boterel, abbatem
 supplex¹ pro fratre rogaturus adiit, ut veniam mori-
 enti impetraret. Promittente quoque eo, se quicquid
 deprædatum fuerat redditurum, frater ejus Willelmus
 (quem desperatum diximus,) absolutus et defunctus
 est. Post cujus decessum, Petrus, litteris acceptis a
 duce Henrico, ad abbatem venit, orans ut pro ducis
 amore sibi quod debebat condonaretur. Abbas vero,
 litteris ducis contradicere metuens, petitioni, quamvis
 non ex corde bono, ad tempus tamen adqueivit.

Transeunte autem aliquanto tempore, volvebat id in
 animo idem Petrus, parum vel nihil fratri suo mortuo
 profuisse, quod tam grave damnum nulla restitutione,

¹ *supplex*] *supplex*. B. vi.

A.D. 1154 nisi sola condonatione, emendatum esset. Veniens
-1189. igitur in capitulum fratrum, in præsentia abbatis Wal-
kelini et totius conventus, molendinum quoddam de
Bensingtuna juxta Walingaford, v. solidos per annum
reddens, quasi in restitutione damni prædicti, obtulit.
Abbas vero, utilius judicans aliquid vel parum ac-
cipere, quam parum negligendo totum perdere, molen-
dinum accepit, et ad necessaria fratrum infirmorum,
ipso Petro concedente et manum super altare ponente,
in perpetuum concessit.

*De quodam Ricardo.*¹

Of an ac-
knowledg-
ment of the
tenure of
land.

Contigit etiam ut quidam Ricardus nomine, de
Wareuikscira, quodam pro negotio quod cum Wil-
helmo de Lega, milite istius ecclesiæ, habebat, Abben-
doniam veniret. Sine consensu enim ecclesiæ Abben-
doniensis, de cujus feudo erat terra quam Willelmus
tenebat et quod ab eo accipere debuit, causam suam
consummare non potuit. Residente autem abbate
Walkelino cum fratribus in capitulo, prædictus Ri-
cardus, accepta fratrum societate, assensum [eorum]²
in negotio suo postulavit; et, ut facilius adquies-
cerent, xii. nummos super Analogium posuit, et toti-
dem per singulos annos (in recognitionem quod de
ecclesia teneret), se suosque heredes, vel quicumque
in posterum tenuerit quod ipse tunc a Willelmo ac-
cepit, ad domum infirmorum daturum promisit et
perpetue confirmavit.

¹ *Ricardo.*] C. ix. here adds "et
de Willelmo de Lega," in a later
hand, and in black ink.

² *eorum.*] Added from C. ix.

De una Hida in Appelford.

Quidam Paganus nomine, homo ecclesiæ hujus, in A.D. 1154 villa Appelford unam hidam tenendam pro xx. solidis, -1189. Of land at Appelford. singulis annis ad coquinam monachorum reddendis, acceperat. Sed per tempus multum, prælatis sui temporis sibi faventibus, reddere differebat. Quod animadvertens abbas Walkelinus, frequenter cum eodem Pagano egit ut ecclesiæ restitueret quod injuste annuatim auferebat. Quod quamvis Paganus grave ferret, ad hoc tamen constantia hujus abbatis adductus est, ut in capitulum fratrum, cum filio quem heredem habuit, veniret, et pro illa terra, et alia quam in Stoches de ecclesia tenebat, cum abbate et conventu¹ talem pactionem confirmaret. Pro damno vero præterito, in misericordiam abbatis se posuit. Chirographum autem taliter se habet:—

Chirographum.

Sciant tam futuri quam præsentēs, quod ego Walkelinus, Dei gratia abbas Abbendonæ, totusque conventus ejusdem ecclesiæ, concessimus Pagano de Appelford et heredibus suis, jure hereditario tenendam de ecclesia nostra in perpetuum, tenaturam suam de Appelford, et de Stoches, excepta omni purprestura,² pro xx. solidis singulis annis coquinario ecclesiæ nostræ reddendis, pro omni servitio, scilicet ad festum Sancti Michaelis³ x. solidis, et ad Annunciationem Sanctæ Mariæ⁴ x. solidis. Et ut hæc conventio firmior et stabilior haberetur, nos præfato Pagano chiro-

¹ *conventu*] conventui. MSS.² *purprestura*] purprestura. MSS.³ *Michaelis.*] 29 Sept.⁴ *Mariæ.*] 25 March.

A.D. 1154 graphum sigillis nostris munitum contradidimus; et
-1189. ipse Paganus et Robertus filius suus, ex sua parte, in
præsentia totius capituli, et plurimorum clericorum, et
multorum laicorum, juraverunt se et suos hæredes
sine omni simulatione præfatam conventionem esse
servaturos.

His testibus subscriptis, Clemente decano, Radulfo
de Sancto Martino, et Rogero filio suo, Martino
presbytero, et Helia clerico, Adam vicecomite, Nicholao
filio Tuoldi, Johanne de Turbervilla, Roberto de Se-
uecurda, et Willelmo filio suo, Johanne de Tubeneia,
et Ricardo filio suo, Willelmo de Leia, Bomundo de
Bed', Ranulfo de Morles, Henrico de Luuechenora, et
multis aliis.

*De Godefrido Episcopo.*¹

Of the
death of
Abbot
Walkelin,
and the in-
cidents
which fol-
lowed.

Wualkelino abbate viam universæ carnis ingresso,
Godefridus episcopus de Sancto Asaph, quem Henricus
Secundus istius domus constituit procuratorem, ix.
annis et dimidio vicem gerens abbatis in omnibus,
tam in ordine intrinsecus quam in procuratione forin-
seca. Cujus constitutionis litteræ regis subsequentes
perhibent testimonium veritatis, quarum tenor hic est.

Henricus, rex Angliæ, et dux Normanniæ et Aquitaniæ, et comes Andegaviæ, omnibus, tam clericis quam laicis, tenentibus de abbazia Abbendonensi, salutem.

Præcipio quod intendatis Godefrido episcopo, cui commendavi abbatiam de Abbendona, tanquam abbati, de omnibus quæ pertinent ad ipsam abbatiam, et faciatis ei fidelitatem et servitia, ita plenarie et

¹ *De Godefrido episcopo.*] The narrative, which here begins, and extends as far as "Carta quam domnus Hugo," &c. (p. 245), does not occur in C. ix.

integre sicut facere solebatis prædecessoribus suis, et nisi feceritis, vicecomites in quorum bailliis estis, vos justicient, donec faciatis. A.D. 1154
-1189.

Teste Johanne decano Saresberiensis; apud Wdestocam.

De ¹ Rogero Abbate.

Godefrido ab abbazia amoto, successit ei abbas Rogerus, qui ix. annis et dimidio præfuit huic domui. Of Abbot
Roger.
Iste vero Rogerus, dum adhuc vitales carperet auras, de fugitivis domus Abbendonie litteras ab ipso rege impetravit, hanc formam continentes:—

De Fugitivis Ecclesie.

Henricus, Dei gratia rex Angliæ, et dux Normannie et Aquitanie, et comes Andegavie, justiciis, vicecomitibus et omnibus baillivis suis Angliæ, salutem. Writ concerning
fugitives.

Præcipio vobis quod juste et sine dilatione faciatis habere Rogero abbati de Abbendoniam omnes nativos et fugitivos suos cum catallis suis, ubicumque inventi fuerint in bailliis vestris, nisi sint in dominio meo, qui fugerunt de terra sua post mortem regis Henrici, avi mei; et prohibeo ne quis eos injuste detineat, super forisfacturam meam.

Teste Humfrido de Buon; apud Oxeneford.

Carta de Fencota.

Tempore etiam istius abbatis Rogeri orta est controversia inter Willelmum Turpinum, camerarium Of land at
Dumbleton.

¹ De.] This and the following titles, in pp. 236 and 237, are written with a style.

A.D. 1154 regis, et domum Abbendonie super una hida in Dumeltune, quam clamabat per breve de recto tenere de domo Abbendonie. Quæ controversia cum inter memoratum Willelmum Turpinum et domum Abbendonie diu esset ventilata, tandem in curia regis hoc fine et tenore est sopita, sicut attestatur cartæ regis Henrici Secundi¹ subsequens inscriptio:—

Henricus,² Dei gratia rex Angliæ, et dux Normanniæ et Aquitaniæ, et comes Andegaviæ, archiepiscopis, episcopis, abbatibus, comitibus, baronibus, iusticiis, vicecomitibus, ministris, et omnibus fidelibus suis, Francis et Anglis, totius Angliæ, salutem.

Sciatis me concessisse, et præsentî carta confirmasse, Willelmo Turpino, camerario meo, et heredibus suis, terram de Fencota, quam Rogerus abbas Abbendonie, communi assensu totius conventus ipsius abbatiæ, coram me concessit ei³ tenendam, pro duobus solidis annuatim reddendis camerario abbatis, ad festum Sancti Michaelis, pro omni servitio ad ecclesiam Abbendonie pertinente; ita quod abbas terram illam ei warrantizabit; et præfatus Willelmus Turpin totam terram quam clamabat in Dumbeltuna quietam clamavit ecclesiæ de Abbendonia, et warrantizabit illam de omni parentela sua, et contra totam progeniem Helie, per quem ipse clamabat; et si eam warrantizare non poterit (ipse videlicet vel sui), ecclesia de Abbendonia recipiet terram suam de Fenchote liberam et quietam de Willelmo et suis, sicut chirographum inde inter eos factum, et carta abbatis et conventus, testatur.

Quare volo et firmiter præcipio quod idem Willelmus Turpine et heredes sui prædictam terram de Fenchota habeant et teneant in feudo et hereditate, de ecclesia de Abbendonia, et de abbate et successoribus

¹ *Secundi*] primi. MS.

² *Henricus*.] Here a marginal note, written with a style, and

nearly defaced, reads "Ordinatio (?) regis de Fencote."

³ *ei*.] Originally eis.

suis, per prædictum servitium, bene et in pace, libere A.D. 1154
et quiete, integre et plenarie, et honorifice, in bosco et ^{-1189.}
plano, in pratis et pasturis, in aquis et piscariis, in
viis et semitis, et in omnibus aliis locis et aliis rebus
ad eam pertinentibus, et cum omnibus libertatibus et
liberis consuetudinibus suis, sicut coram me concessum
fuit et conventionatum.

Testibus G. electo, id est, Northwicensi, Adam de
Sancto Asaph, episcopis, Ricardo de Luci, Willelmo
filio Ald', dapiferi, Radulfo filio St', camerarii; apud
Wintoniam.

Rogero¹ abbate Abbendonæ mortuo, transmisit rex
Henricus Thomam de Hisseburna ad custodiam abba-
tiæ, alterum scilicet Rapsacen,² non dico Sennacherib,
intentione; a quo adveniente mox exiit edictum ut
describeretur universus locus, et ibant omnes ut pro-
fiterentur singuli de re ad se pertinente. Replebant
villani angulos curiæ et compita villæ, tractantes et
conferentes quid novo domino requisiti responderent.
Et facta quæstione quid singuli ministrorum perciper-
ent, quid ad singula ministeria pertinerent, hæc
descriptio prima facta est a præsidente abbatiæ clerico
prænотato.

Statement
of the fees
and allow-
ances due
to the offi-
cers and
servants of
the abbey.

De Consuetudinibus Abbatie.

Petrus portarius duo conredia habet, panem mona-
chi, et ii^{os}. coronatos, et ii^o. fercula per diem, et

Statement
of the fees
and allow-

¹ *Rogero.*] Although from this point, towards nearly the end of the narrative, the two MSS. travel over almost the same ground, yet the variations between them are so decided and so radical that each must be dealt with separately. The text here given is derived

from B. vi., that of C. ix. being printed in the Appendix to the present volume. The two documents come into harmony at the conclusion of the History. See p. 245, note ⁴

² *Rapsacen.*] See Isai. xxxvi. 4. Vulg.

A.D. 1154
-1189.
ances due
to the offi-
cers and
servants
of the
abbey.

cervisiam, unam mensuram de promptuario abbatis, et aliam de cellario aulæ. Scepinga ejus, iiii. acras in Mideltona, et ii. acras in Wthona, et in Gareford ii. acras, de feudo Galfridi de Sunigewella, et habet oblationem iiii^{or}. denariorum et oboli in Natali Domini, ipse et homo suus, et in Pascha, ii. denariorum, et pro puingū quod solebat habere. Scipinga abbatis, de Witteham viii. acras.

Capellanus de Sancto Nicholao, ii. coronatos, et i. ferculum, et cervisiam de cellario abbatis.

Dapifer comedet in aula, et xx. solidos habebit pro stipendio de Willelmo de Cumba, et famulus suus comedet in aula, et habet dapifer iiii. denarios, et obolum in oblationem in Natali, et ii. denarios in Pascha.

Lardenarius habet panem monachi, et i. ferculum, et cervisiam de aula. Scipinga ejus iiii^{or}. acras in Appelford, uno anno, et alio, iii. acras de decima, et vi. pelles ovinas¹ in festo Sancti Martini, et flotin de socio quod coquitur in lardario, et in Natali Domini iii. denarios de oblatione, et in Pascha ii. denarios.

Cocus abbatis ii. panes parvos, et pro companagio iii. obolos, et cervisiam in aula. Scipinga ejus ii. acras in Mideltona, et iii. obolos in oblatione in Natali, et i. denarium in Pascha.

Bo. cocus monachorum, ii. parvos panes, et i. ferculum, et cervisiam de aula. Scipinga ejus iiii. acras in Wechenesfeld, et in Natali iii. obolos in oblatione, et in Pascha i. denarium.

Wuillelmus Albus v. ambras de blado. Scippe ejus ii. acras de decima in Suttuna, et i. arietem vel iiii. denarios in Natali Domini.

Reginaldus Kiwel v. ambras. Scippe ejus acram et dimidiam² in Draituna, in cultura rusticorum, et i. acram

¹ ovinas] ovinae. MS.

² acram et dimidiam] acra et dimidia, MS.

in Suttuna, de decima Reg' de Curten'. Et in Na- A.D. 1154
-1189.
tali Domini i. arietem vel iiiii. denarios.

Hostiarius v. ambras bladi. Scippe ejus ii. acras in Bertuna, de decima, et in Natali Domini i. arietem vel iiiii. denarios.

A. scutellarius v. ambras. Scippe ejus ii. acras in Suttuna de decima Reg' de Curt', et i. arietem vel iiiii. denarios.

Amus, cocus de familia, ii. parvos panes, et cervisiam de aula, et companagium de lardario. Sep' ejus iiiii. acras in Cudesduna, et in Natali Domini iii. obolos de oblatione, et unum denarium in Pascha.

Ricardus de infirmario. Sep' ii. acras de Bertona, i. arietem vel iiiii. denarios.

Galfridus de infirmario iii. solidos de camera abbatis. Reinbaldus xii. denarios.

Serviens refectorii v. ambras. Sep' ejus ii. acras in Suttuna, in Natali i. arietem vel iiiii. denarios.

Idem, serviens cellarii; et quando faciet medonem monachorum habebit panem et cervisiam de cellario monachorum, et companagium de lardario.

Serviens sacristæ habebit ii. panes in aula, et cervisiam de aula, et companagium de lardario.

Idem Adam.

Henricus v. ambras, i. arietem vel iiiii. denarios. Sep' ejus ii. acras in Wechenesfelda, de decima.

Gerin comedet iiiii. diebus, Natalis, Paschæ, et i. die Pentecostes, in aula, et die Nativitatis Sanctæ Mariæ.

Serviens de bracin[a] habebit ii. panes in aula, et companagium in lardario. Sep' ejus iiiii. acras in Wechenesfeld de decima, in Natali Domini iii. obolos in oblatione, et i. denarium in Pascha.

Duo alii famuli, Ærwardus et H. comedent iiiii. diebus, Natalis, et Paschæ, et i. Pentecostes, in aula.

Serviens de gardino, W. habebit sep' in Wtona ii. acras, cibum de eleemosyna.

A.D. 1154 W. Pucin habet ii. panes, et cervisiam in aula, et
-1189. companagium in lardario.

W. Sexi comedet iii. diebus, Natalis, Paschæ et i. Pentecostes.

Serviens de pistrino, Martinus, habet ii. panes coronatos in pistrino, et cervisiam in aula, et companagium in lardario. Sep' ejus iii. acras in Wttona, et dimidiam acram in Kenitona, et in Natali iii. obolos, et in Pascha i. denarium in oblatione.

Martinus habet v. famulos ad custum suum, isti comedent in aula sicut alii superius.

Calefactor furni habet unum panem in pistrino, et v. ambras, et i. arietem vel iii. denarios. Sep' ii. acras in Culeham.

Vanator vii. ambras, et in Natali i. arietem, vel iii. denarios.

Serviens de camera, Robertus tallator, habet ii. panes, et cervisiam in aula, et companagium in lardario. Sep' ejus ii. acras in Bertona.

Robertus corvesarius, ii. panes, et cervisiam in aula, et companagium in lardario. Sep' ejus iii. acras in Mercham, et in Natali i. juvenem porcum.

T. filius Salomonis habet sep' ii. acras in Bertona, et comedet sicut alii, et i. arietem in Natali, vel iii. denarios.

Paganus, v. ambras, et i. arietem, vel iii. denarios, et comedet sicut alii.

Rogerus filius Pag', Galfridus, et Martinus, comedent sicut alii.

Randulfus habet v. ambras, et i. arietem, vel iii. denarios, et in oblatione iii. obolos in Natali, et i. denarium in Pascha.

Adam parimentarius, v. ambras, et i. arietem vel iii. denarios, in Natali, et secundam falcaturam prati de Brewerin. Sep' ejus ii. acras in Gareford.

Serviens de lauendrie, v. ambras, et ii. arietes in Natali, oblationem in Natali, ii. denarios pro ii. obus

ministris, et i. in Pascha. Sep' ejus iiii. acras de A.D. 1154
decima in Suttona. -1189.

Servientes eleemosynæ vi. comedent in aula, sicut alii.

Servientes horti iii. habebunt singuli v. ambras, et in Natali singulos¹ arietem, vel iiii. denarios. Sep' eorum x. acras, dividendas inter eos, scilicet iiii. acras in Gareford, et iiii. in Goseia, et ii. in Suttuna.

Carpentarius, Simon, habet iiii. acras et dimidium de terra rusticorum in Draitun, ad electionem, et habebit conredium in curia, quando operatur in curia, et i. porcum in Natali.

Reginaldus habebit i. panem in aula, pro guteriis parandis. Sep' ejus, uno anno, v. acras, et alio iiii. acras et dimidium, de decima in Appelford, et i. porcum in Natali.

Summonitor v. ambras, et companagium de lardario. Sep' ejus duas acras in Bertona. De unoquoque manerio i. denarium de pannagio ad Nativitatem Sanctæ Mariæ. [8 Sept.]

Porcarius v. ambras. Sep' ejus ii. acras in Suttuna de decima, et iii. obolos in Natali, et in Pascha i. obolum, et summonitor i. denarium. Et de omni porco qui nutritur in curia, fructum de cauda habebit porcarius.

Stabularius, panem in aula et cervisiam, et companagium in lardario.² Sep' ejus ii. acras in Suttuna de decima, et oblatio iii. obolorum in Nativitate, et i. denarii in Pascha.

Vacarius habebit panem, et cervisiam in aula. Sep' ejus i. acra de dominio de Culeham.

Quatuor famuli de lignario comedent in aula, sicut alii.

¹ singulos] singuli (?).

| ² lardario] lardanio. MS.

A.D. 1154 Cuvarius, quando operatur, habebit panem de aula,
-1189. et companagium de lardario, et cervisiam de cellario,
et oblationem i. denarii in Nativitate, et oboli in
Pascha.

Passarius de Suuniches habet ii. sum' frumenti et
ii. caseos pro passare abbatem si venerit, vel suos, vel
sua. La weite habet conredium in aula, et oblationem
i. denarii in Nativitate, et oboli in Pascha, et pannos
de abbate.

Lavenderia habet conredium in aula, quando portat
mappas lavandas, et iterum quando reportat.

Duo molendinarii comedent in aula, sicut alii.

Custos posternæ conredium in aula, et oblationem¹
in Nativitate i. denarii, et oboli in Pascha, et pannos
de abbate.

Serviens de Bertona habet conredium in aula, et
oblationem i. oboli in Natali, et oboli in Pascha.

Serviens de Mercham idem.

Grenetarius habet conredium in aula.

Pincerna conredium.

Prior habebit unum hominem ad conredium in aula,
et præbendam ad unum equum.

Camerarius, Sacrista, Lignarius, Coquinarius, Magis-
ter operum, tantundem.

Duo famuli de lavendaria habebunt ii. conredia in
aula tribus vicibus, quando monachi balneant.

Omnes isti famuli, quos prænominavimus, comedent
in aula iiii^{or}. diebus, in Natali, et iiii^{or}. in Pascha, et
i. die Pentecostes, et habebunt liverisun in aula in
Nativitate Sanctæ Mariæ. [8 Sept.]

Parcarius habebit ii. homines ad conredium prædic-
tis diebus.

¹ oblationem] oblatio. MS.

Willelmus de Tropa, i. hominem.

A.D. 1154

Edulfus, Ainulfus, Wualterus de Hannie, singuli istorum i. hominem. Isti etiam habebunt præbendam equorum, et conredium suum quotiens equos adduxerint vel redierint. Wicarii x. habent conredium quando primo portant caseum et quando ultimo rediderint.

~1189.

Omnes isti habebunt lifreisun in Nativitate Sanctæ Mariæ. [8 Sept.]

xiii. piscatores, quando portabunt anguillas in Capite Jejunii, habebunt singuli ii. parvos panes, de aula.

Avaragii, quando redeunt de via, habebunt singuli i. parvum panem de aula. Omnes autem famuli domus habebunt feria iii. ante Cineres singuli singula frusta¹ carnis.

Executa itaque procuratione domus Abbendonæ a præfato Thoma, ipse Londonias perrexit, et de statu domus justiciario domini regis, Rannulfo de Glanvilla, innotuit quod avena totius domus Abbendonæ solis equis monachorum per annum non sufficeret. Nec hoc solum, verum etiam dixit quod tota Berchesira non sufficeret ad caseum et lac monachorum inveniendum. Quibus auditis a quibusdam confratribus nostris, scilicet Nicholao priore, et Anchetillo priore de Colum, et Willelmo camerario, cum aliis monachis, ad scaccarium tunc præsentibus, responsum est quod domus Abbendonæ dives est de bono frumento omnibus diebus; et qui habet frumentum potest emere avenam. Super caseo et lacte sic ab eisdem fratribus responsum est, quod Wikæ a temporibus Sancti Adelwoldi sunt provisæ² ad memoratum caseum et lac inveniendum. Quæ vero institutio, ne in posterum

Of further
proceed-
ings before
Ralph de
Glanville.

¹ *frusta*] frustra. MS.

| ² *provisæ*] prævisæ. MS.

A.D. 1154 vocaretur in irritum, Beatus Adeluoldus cum coepi-
-1189. scopis Angliæ solemniter excommunicavit omnes illos
per quos præfata institutio foret annihilata.

Tunc præcepit Rannulfus de Glanvilla, justiciarius
domini regis, magistro Thomæ de Husseburne, ut nullum
de antiquis domus Abbendonæ consuetudinibus, dum
procurator esset, aliquatenus diminueret, et maxime de
caseo, et lacte, et avena; timens ne si secus faceret,
Beati Adeluoldi et coepiscoporum Angliæ graviter
incurreret sententiam.

De Alfredo Abbate.

Of the
election of
Abbot
Alfred.

Amoto itaque Thoma a procuratione domus istius,
rex Henricus dedit abbatiam Abbendonæ Alfredo,
priori Rovecestræ.

De Morte¹ Henrici Regis.

Itaque mortuo² Henrico illustri rege Anglorum, A.D. 1189. gloriosus comes Pictaviæ, Ricardus filius ejus, suscepit regni gubernacula. Iste vero rex Ricardus, leonina ut erat ferocitate, tam strenue et tam potenter se habebat in regni moderamine, ut fama ejus de die in diem crescente, non solum reges Christiani, sed et pagani, qui de eo loqui audiebant, generaliter eum-timebant.

Of the death of King Henry II. and accession of Richard I.

De Hugone Abbate.

Eodem mense quo illustris rex Ricardus coronatus³ est, abbas Alfredus cessit in fatum, et successit ei Hugo abbas, vir bonæ memoriæ, qui in eodem anno, quo curam suscepit pastorem, tempore Paschali⁴ transfretavit, et privilegium, omnes libertates domus Ab-bendonæ comprehendens, pariter et confirmans, ab illustri rege prospere Ricardo et feliciter impetravit. Cujus privilegii tenor hic est:—

Of the death of Abbot Alfred, and succession of Hugh.

Carta⁵ quam Dominus Hugo Abbas apud Dominum Regem Ricardum obtinuit.

Ricardus, Dei gratia rex Angliæ, dux Normanniæ et Aquitaniæ, comes Andegaviæ, archiepiscopis, epi-

Richard's charter of confirmation.

¹ *De Mortè.*] An illumination representing King Richard the First here occurs in B. vi.

² *mortuo.*] He died 6 July A.D. 1189.

³ *coronatus.*] He was crowned on Sunday, 3 Sept. 1189.

⁴ *tempore Paschali.*] In A.D. 1190, Easter Day fell on 25 March.

⁵ *Carta.*] Here the MS. C.

A.D. 1189. scopis, abbatibus, comitibus, baronibus, justiciis, vicecomitibus, et omnibus ministris et fidelibus suis, totius Angliæ, salutem.

Sciatis nos concessisse, et præsentī carta nostra confirmasse Deo, et ecclesiæ Beatæ Mariæ de Abbendonia, et abbati Hugoni, et omnibus successoribus suis, et monachis ibidem Deo servientibus, omnes terras et possessiones eidem ecclesiæ collatas, sicut cartæ regum prædecessorum nostrorum eis confirmant, et aliorum donatorum scripta testantur. Et volumus et firmiter præcipimus quod prædictus abbas Hugo,¹ et omnes successores sui, et monachi de Abbendonia, habeant et teneant in perpetuam eleemosynam, hundredum de Hornimere, cum omnibus quæ ad hundredum pertinent, in legitima et liberrima potestate,² et justitia sua, videlicet, quod nullus vicecomes vel eorum ministri inde se quicquam intromittant, vel placitent, vel aliquid exigant, nec de dominio ipsius abbatis, vel monachorum ubicumque terras habent, sed ipsi libere justitiam suam habeant et faciant. Volumus etiam et firmiter præcipimus, quod abbas et monachi de Abbendonia de prædicto hundredo de Hornimere, et de omni dominico suo, in quocumque comitatu terras habent, de hidagio et de omni dono vicecomitum, et de omni exactione, et seculari servitio,³ sint immunes in perpetuum et quieti.⁴ Præterea volumus, quod idem

ix. (fol. 175 b), resumes its connection with B. vi. Another copy of this charter is contained in the Cartæ Antiquæ, Roll P, No. 28, from which a few various readings have been obtained. It there bears this title :—"Carta ecclesiæ Sanctæ Mariæ de Abendone."

¹ *Hugo*] H.

² *potestate*] potestate sua.

³ *seculari servitio*] servitio seculari.

⁴ *in perpetuum et quieti*] et quiete in perpetuum.

abbas Hugo¹ et successores sui, et monachi, habeant et A.D. 1189. teneant jure perpetuo in prædicto hundredo, et in tota abbacia,² et in omnibus pertinentiis ejus, bene et in pace, libere et quiete, plene et integre, et honorifice, sacham, et socham, et toll, et them, et infongenetheof,³ et utfongenetheof,⁴ et grithbreche, et forstall, et ham-sochne, et fleomenefremthe,⁵ in burgo, et extra burgum, in bosco et plano, in pratis et molendinis, in aquis et rivis, in viis et semitis, in festo et sine festo, cum omnibus aliis consuetudinibus suis.

Confirmamus etiam Deo, et ecclesiæ Beatæ Mariæ de Abbendona, ecclesiam de Colum, cum omnibus pertinentiis,⁶ in liberam et perpetuam eleemosynam; videlicet quod abbas et monachi de Abbendonia plenissimam potestatem habeant in ecclesia de Colum, et in omnibus pertinentiis suis, sicut habent in suo proprio dominico.

Confirmamus etiam eis ecclesiam de Chinsentam, et ecclesiam de Suttun, ecclesiam de Niwenham, cum omnibus quæ ad easdem ecclesias pertinent, in liberam et perpetuam eleemosynam.

Concedimus præterea et confirmamus abbati et monachis de Abbendonia silvam de Cumenore, et de Baggelea, in libera custodia eorum perpetua habendam, et omnes capreolos quos ibi invenire poterint, accipiant; et cervos et cervas non accipiant, nisi nostra licentia; et omnes forisfacturas sartorum de Cumenore et de Baggelea eis condonamus. Et concedimus eis habendum et tenendum libere et quiete, bene et in pace, integre et honorifice, mercatum de Abbendonia.

¹ *Hugo*] H.

² *abbatia*] abbacia sua.

³ *infongenetheof*] infangenthef.

⁴ *utfongenetheof*] utfangenetneof.

⁵ *fleomenefremthe*] flemenefremthe.

⁶ *pertinentiis*] pertinentiis suis.

A.D. 1189. Concedimus eis præterea totam decimam de venatione quæ capta fuerit in foresta nostra de Windleshores.

Præcipimus etiam quod abbas Hugo, et omnes successores sui, et monachi, quieti sint de theloneo, de passagio, de pontagio, de lestagio, et de omnibus consuetudinibus per omnes terras nostras et portus maris, de omnibus rebus quas homines sui poterint affidare esse suas proprias.

Et concedimus quod habeant warennas, et capiant lepores et vulpes in omni Berchescire, et in omnibus terris suis; et prohibemus ne quis in terris suis fuget, vel leporem capiat, sine eorum licentia.

Concedimus præterea quod habeant curiam suam in Oxeneford, et quod homines sui de Oxeneford non placitent extra curiam suam, nisi abbas et monachi prius defecerint de recto in curia sua.

Permittimus etiam quod abbas mittat senescallum suum, vel aliquem alium in loco suo, ubique ad assisas et placita regis, et quod ille quem miserit loco suo, pro ipso recipiatur.

Volumus etiam quod habeant consuetudines in navibus transeuntibus, scilicet in allecibus accipiendis, et mercatis faciendis.

Prohibemus præterea ne aliquis disturbet ullo modo careiam Sanctæ Mariæ de Abbendonia, nec aliquid aliud quod sit dominicum abbatis vel monachorum per terram vel per aquam impediat; sed in pace eat et redeat quietius, quicumque rem suam, sive aliquid aliud quod ad opus ecclesiæ pertineat, conduxerit.

Prohibemus etiam quod nullus detineat nativos vel fugitivos ecclesiæ de Abbendonia, ubicumque inventi fuerint, nisi in dominio nostro.

His testibus domino Baldeuino Cantuariensi archiepiscopo, Hugone Dunelmensi, Huberto Saresberiensis, Hugone Cestrensi, Reginaldo Bathoniensi episcopis,

Willelmo comite de Arundel, Willelmo de Humaz, A.D. 1189.
 Alberico de Ver, Rannulfo de Glanvilla, Johanne de
 Alescun, Wigano de Cheleburc.¹

Datum per manum Willelmi de Longo Campo, cancellarii nostri, Eliensis episcopi, anno primo² regni nostri, vicesima nona die Martii, apud Gisorz.

¹ *Cheleburc*] Chereburg³.

| ² *anno primo.*] 29 March A.D.
 1190.



A P P E N D I X.

APPENDIX I.

VITA S. ÆTHELWOLDI, EPISCOPI WINTONIENSIS, AUCTORE ÆLFRICO.

THE following Life of Ethelwold, Bishop of Winchester, has already been referred to in the former volume of this work,¹ as illustrating the narrative at a point at which the text is more than usually defective and incorrect. It possesses much in common with a biography of this same individual, which, upon satisfactory grounds, is ascribed to Wolstan,² but its merits are sufficient to warrant its publication.

The date of its composition is limited within a narrow period. Ethelwold died on the 1st of August A.D. 984 (sec. 26), and this work was written within twenty years of his decease (sec. 1). It is dedicated to Kenulf, Bishop of Winchester, who filled that see from A.D. 1006 to 1009; and its writer, Ælfrie,³ died

¹ *Work*] See vol. i. p. 123.

² *biography* *Wolstan.*] Printed by Mabillon in his *Acta Sanctorum Ordinis S. Benedicti*, vii. p. 596., edit. Venet., as in independent authority.

³ *Ælfrie.*] It is assumed that the Ælfrie here mentioned is the Archbishop of Canterbury of that name, and the way in which he speaks of his own connection with Ethelwold, warrants the as-

in the year 1006. We are led to the conclusion, therefore, that it was written in the year last mentioned.

Although the biography by Wolstan contains information which does not occur in the present work, yet we are here furnished with some details for which we might search in vain in that narrative.

This treatise is here printed from the unique manuscript in the Imperial Library at Paris (MS. Lat. 5362, fol. 74, *seqq.*), written apparently in France in the eleventh century. That it is not the production of an English scribe appears obvious from the errors which occur in the names of places and persons.

William of Malmesbury was well acquainted with Wolstan's Life of Ethelwold, but he makes no reference, either direct or indirect, to that which is here printed.

sumption. It will be observed, however, that although at the time when he wrote this life he was an archbishop, he speaks of himself only as an abbot, and a scholar of Winchester. Nor does he insist, as he might have done, upon his own personal acquaintance with the subject of his memoir, which was long and familiar; and the tone of

his letter to the monks of Winchester would almost lead to the conclusion that it was from them that he had derived his information. He states, upon one occasion, that he had heard some particulars from Ethelwold himself (sec. 3), but the same statement, in nearly the same words, occurs in Wolstan. —(Mabill. sec. 4.)

VITA S. ÆTHELWOLDI.

INCIPIT PROLOGUS IN VITA SANCTI ÆDELUUOLDI.

1. ALFRICUS abbas, Wintoniensis alumnus, honorabili ^{Prologue.} episcopo Kenulfo, et fratribus Uintoniensibus, salutem in Christo.

Dignum ducens denique aliqua de gestis patris nostri et magnifici doctoris Atheluoldi memoriæ modo commendare, transactis videlicet viginti annis post ejus migrationem, brevi quidem narratione mea, tum sed et rustica, quæ apud vos vel alios a fidelibus didici huic stylo ingero, ne forte penitus propter inopiam scriptorum oblivioni tradentur. VALETE.

EXPLICIT PROLOGUS; INCIPIT VITA.

2. Erant autem parentes Sancti Atheluoldi habi- ^{Ethelwold's} tatores civitatis Uuentæ, tempore Eaduerdi regis ^{parentage.} Anglorum florentes, eximio Dei dono decorati, quo talem meruissent prolem generare; cujus documentis non solum præsentis ævi populi, sed etiam futuri, caligine caruissent erroris. Ergo felix ejus genetrix, dum in utero eum haberet, hujusmodi somnium, præsagium futuri effectus, vidit. Visum namque sibi est se sedere præ foribus domus suæ, et adesse obtutibus ejus quoddam sublime vexillum, cujus summitas cælum tangere videretur, quod inclinando se honorifice circumdedit fimbriis propriis imprægnatam. Rursus itaque mulier oppressa somno eadem nocte vidit quasi auream aquilam de ore ipsius exire et avolare, tam ingentem ut videret tota civitas ejus auratis pennis obumbrari. Horum autem somniorum, sicut rei probavit eventus, conjectores facile esse possumus, in

sublimi¹ vexillo intelligentes filium ejus, quem gestabat in utero, signiferum fore militiæ Dei, sicut et erat; et in aquila aurea præclarum virum, sicut Dominus in Evangelio ait;² “Ubicumque fuerit corpus, illuc congregabuntur et aquilæ.”

Portents.

3. Iterum ipsa mater quodam die stans in ecclesia stipata civibus, causa sanctam Missam audiendi, sensit venisse animam pueri, quem gestabat in utero, et intrasse in eum, sicut postea ipse sanctus, qui nasciturus erat, jam episcopus, gaudento nobis narravit. Ex quo ostenditur eum electum Deo extitisse etiam antequam nasceretur; et animam hominis non a patre vel a matre venire, sed a solo Creatore unicuique dari.

His infancy.

4. Nato vero infante vocaverunt eum parentes ejus Atheluoldum, cum sacrosancto baptismate ablueretur. Accidit namque quodam solenni die, sedente³ matre domi et in gremio infantem tenente, tempestuosam auram adsurgere, in tantum ut ipsa, sicuti decrevit, adire ecclesiam nequiret; sed cum gemebunda orationi se dedisset, subito inventa est in ecclesia sedens cum infantulo ubi Missam presbyter celebrabat.

Is ordained priest.

5. Crevit autem puer, et in ipsa pueritia sacris literarum studiis traditus est. Qui adolescens factus Aetelstano regi, filio Eadwerdi, fama vulgante, notus factus est; et ejus comitatui diu adhærens, cum esset acer ingenio, plura a sapientibus regis utilia sibi didicit; et demum, jubente rege, ab Aelfego Uuintoniensi episcopo tonsoratus et in gradum sacerdotalem consecratus est. Ipse vero Aelfegus prophetiæ spiritu pollebat; et contigit eum ordinasse simul Dunstanum, et Atheluoldum, et quendam Aetelstanum vocabulo, qui postmodum monachilem habitum deserens apostata fine tenus perduravit. Post Missam autem dixit episcopus Aelfegus sibi adhærentibus; “Hodie conse-

¹ *sublimi*] sullimi MS.

² *ait*] Luc. xvii. 37.

³ *sedente*] sedenti MS.

“ cravi tres sacerdotes, quorum duo ad episcopalem apicem pertingent, alter in mea sede, alter alia diœcesi.” Tunc Aethelstanus, “ Sum ego,” inquit, “ ex illis duobus qui ad episcopalem dignitatem per-venturi sunt?” “ Non,” dixit Aelfegus, “ nec in sanctitate quam inchoabas permansurus es;” sicut nec fecit.

6. Atheluoldus vero multum melioratus doctrinis et exemplis Aelfegi, ordinatoris sui, (cui, jubente rege, studiose ad tempus adhæsit,) postmodum Glæstoniam perveniens, magnifici viri Dunstani abbatis ejusdem monasterii discipulatui se tradidit. Cujus magisterio multum proficiens tandem monastici ordinis habitum ab ipso suscepit, humili devotione ejus regimini deditus. Didicit namque inibi grammaticam artem et metricam, et libros divinos seu auctores; nimium insuper vigiliis et orationibus insistens, et abstinencia semetipsum edomans, et fratres semper ad ardua exhortans.

7. Elapso denique multo tempore postquam monachilem suscepit gradum, disposuit ultra marinas partes adire, causa se imbuendi seu sacris libris seu monasticis disciplinis perfectius; sed prævenit venerabilis regina Eadgiuu, mater regis Eadredi, ejus conamina, dans consilium regi ne talem virum sineret egredi de regno suo. Placuit tunc regi Eadredo, suadente matre sua, dare venerabili Atheluoldo quendam locum, vocabulo Abbandun, in quo monasteriolum habebatur antiquitus; sed erat tunc destitutum ac neglectum, vilibus ædificiis consistens, et quadraginta tantum mansas possidens; reliquam vero terram ejusdem loci (hoc est centum cassatos,) præfatus rex jure regali possidebat. Factumque est, permittente Dunstano, secundum regis voluntatem, ut Atheluoldus præfati loci susciperet curam, ut in eo, scilicet, monachos ordinaret regulariter Deo servientes. Venit ergo prædictus servus Dei ad locum sibi commissum, quem statim secuti

Becomes
monk of
Glaston-
bury,

and abbot
of Abing-
don.

sunt quidam clerici de Glastonia; hoc est Osgarus, Foldbirtus, Frithegarus, et Ordbirtus de Uintonia, et Eadricus de Lundonia, ejus discipulatu se subdentes; congregavitque sibi in brevi spatio gregem monachorum, quibus ipse abbas, jubente rege, ordinatus est.

Ethelstan's
visit to
Abingdon.

8. Dedit etiam rex possessionem regalem quam in Abendoniam¹ possederat (hoc est centum cassatos,) cum optimis ædificiis, abbati et fratribus ad augmentum quotidiani victus, et in pecuniis multum eos juvit; sed mater ejus largius. Venit ergo rex quodam die ad monasterium, ut ædificiorum structuram per seipsum ordinaret; mensusque est omnia fundamenta monasterii propria manu quemadmodum muros erigere decreverat; rogavitque eum abbas in hospitio cum suis prandere. Annuit rex ilico; et contingit adesse sibi non paucos venientes ex gente Northanhymbrorum, qui omnes cum rege adierunt convivium. Lætatusque est rex, et jussit abunde propinare hospitibus medonem, clausis foribus, ne quis fugiando potationem regulis convivii deserere videretur. Quid multa? Hauserunt ministri liquorem tota die ad omnem sufficientiam convivantibus, sed nequivit ille liquor exauriri de vase, nisi ad mensuram palmi, inebriatis Northanhymbris suatim ac vesperi recedentibus.

Abingdon
built.

9. Non cœpit tamen abbas designatum sibi opus ædificare in diebus Eadredi regis, quia cito obiit, sed regnante Eadgaro honorabile templum in honore Sanctæ Mariæ Genetricis Dei semperque Virginis construxit loco² et consummavit, quod visu melius quam sermone ostenditur. Circa hæc tempora eligitur Dunstanus ad episcopatum Uuigornensis ecclesiæ; et post annorum curricula factus archiepiscopus mansit in Cantia triginta et septem annis, quasi columna immo-

¹ *Abendoniam*] Abundonia MS.

² *loco.*] We should probably read
"in eodem loco."

bilis doctrina, eleemosynis, prophetia præpollens, ad cuius tumbam etiam frequenter fieri miracula audivimus.

10. Atheluoldus autem misit Osgarum monachum trans mare ad monasterium Sancti Benedicti Floriacense, ut mores regulares illic disceret ac domi fratribus docendo ostenderet. quatenus ipse regularem normam secutus una cum sibi subjectis, devia quæque declinans, gregem sibi commissum ad patriam perduceret promissam. In qua congregatione erat quidam frater, Aelfstanus nomine, simplex et magnæ obedientiæ vir, quem abbas jussit prævidere cibaria artificum monasterii; cui servitio ipse devotissime se subdens coxit carnes quotidie et operariis ministrabat, focum accendens, et aquam adportans, et vasa denuo emundans, existimante abbate illum hoc juvamine ministri peragere.

His mission
to Fleury.

Accidit namque quadam die dum abbas more solito peragraret monasterium, ut aspiceret illum fratrem stantem juxta caldarium fervens, præparantem vidualia artificibus, et intrans vidit omnia vasa mundissima ac solum scopatum, dixit ei hilari vultu: "O mi frater! hanc obedientiam mihi furatus es, quam, me ignorante, exerceas; sed si es talis miles Christi qualem te ostendis, mitte manum in bullientem aquam, et unum frustum de imis mihi adtrahe." Qui statim sine mora mittens manum ad imum lebetis, abstraxit frustum fervidum, nil sentiens fervorem ferventis aquæ. Quo viso, abbas jussit deponi frustum et nemini hoc indicare viventi. Illum vero fratrem postmodum abbatem audivimus factum, et deinde episcopum Uuintoniensis ecclesiæ veraciter vidimus.

Instance of
Elfstan's
obedience.

11. Erat namque Atheluoldus magnus ædificator, et dum erat abbas et cum esset episcopus; unde tetendit ei communis adversarius insidias, ita ut quadam die, dum in structura laboraret, ingens postis super eum

He meets
with an
accident.

Is elected
Bishop
of Win-
chester,
and intro-
duces
monks
therein.

caderet et in quandam foveam dejecit, confregitque pene omnes costas ejus ex uno latere; et nisi fovea eum susciperet, totus quasseretur. Convaluit tamen de hac molestia, Deo auxiliante, et elegit eum Eadgarus felicissimus rex Anglorum ad episcopatum Uintoniensis ecclesiæ, antequam ecclesia præfata dedicaretur, et (eo jubente) ordinavit illum Dunstanus, archiepiscopus Dorovernensis ecclesiæ.

12. Erant autem tunc in veteri monasterio, ubi cathedra episcopalis habebatur, malemorigerati clerici, elatione, et insolentia, ac luxuria præventi, adeo ut nonnulli eorum¹ dedignarentur Missas suo ordine celebrare; repudiantes uxores (quas illicite duxerant), et alias accipientes, gulæ et ebrietati jugiter dediti. Quod minime ferens vir sanctus Atheluuoldus, data licentia a rege Eadgaro, expulit citissime nefandos blasphematores Dei de monasterio, et adducens monachos de Habendonia² locavit illic, quibus ipse abbas et episcopus extitit.

13. Accidit autem dum monachi venientes de Abendonia³ starent ad ingressum ecclesiæ, clericos intus finire Missam, communionem canendo, "Servite Domino in timore, et exultate Ei cum tremore; adprehendite disciplinam, ne pereatis de via justa." Quasi dicerent: "Nos nolumus Deo servire, nec disciplinam Ejus tenere; vos saltem facite, ne sicut nos pereatis." Monachi vero audientes canticum illorum dixerunt mutuo: "Cur moramur foris? Ecce hortamur ingredi."

14. Misit quoque rex quendam ministrorum suorum famosissimum, Uulfstanum vocabulo, cum episcopo, qui regia auctoritate mandavit clericis ocissime dare locum monachis, aut monachicum suscipere habitum. At illi

¹ eorum.] A gloss here adds
"vel illorum."

² Habendonia] Habundonia MS.

³ Abendonia] Abundonia MS.

exsecrantes monachicam vitam illico exierunt de ecclesia; sed tamen postmodum tres ex illis conversi sunt ad regularem conversationem, scilicet, Eadsinus, Wulf-sinus, Uuilstanus. Nam hactenus in gente Anglorum ea tempestate non habebantur monachi nisi in Glas-tonia et Abendonia.¹

15. Dehinc denique, ex invidia clericorum, datum est episcopo venenum bibere in sua aula, in qua cum hos-pitibus prandebat; ut, illo extincto, libere pristinis quivissent frui flagitiis. Erat namque ei moris mox post tres aut quatuor offulas, propter infirmitatem, quid modicum bibere; bibitque nesciens adportatum sibi venenum omne quod anaphus habebat. Et statim in pallorem facies ejus immutata est et viscera ejus² nimium vi veneni cruciebantur. Surrexit tunc, vix a mensa exiens ad lectulum, serpsitque venenum per omnia membra ejus mortem minitans sibi. At ille tandem cœpit exprobrare semetipso, dicendo ad animum suum, "Ubi est modo fides tua? Ubi sunt verba Christi, quibus dicebat,³ 'Et si mortiferum quid bibe-
" 'rint, non eis nocebitur?' " His et hujusmodi verbis accensa fides in eo extinxit lætiferum haustum quod bibebat, et maturius surrexit, abiens ad aulam satis hilaris, nil mali venefico reddens suo.

16. Exinde expandit Atheluuoldus alas suas, et (annuente rege Eadgaro) expulsi-
t clericos de Novo Monasterio, ordinans ibi Aethelgarum discipulum suum abbatem, et sub eo monachos regulariter conversantes, qui postmodum archiepiscopus in Cantia effectus est.

17. In Abendonia⁴ vero Osgarum abbatem fecit, ditatusque est locus ille sexcentis et eo amplius cassa-tis. In monasterio namque nonnarum ordinavit sanc-timoniales, quibus matrem præfecit Aetheldritam. Est igitur locus in regione quæ vocatur Elig, nobilitatus

¹ *Abendonia*] *Abundonia* MS.

² *ejus*] "vel illius," gloss in MS.

³ *dicebat*] Marc. xvi. 18.

⁴ *Abendonia*] *Abundonia* MS.

nimum reliquiis et miraculis Sanctæ Aeldritæ virginis ac sororum ejus; sed erat tunc destitutus et regali fisco deditus, quem emebat Atheluuoldus a rege, constituens in eo monachos perplures, quibus præfecit patrem, Brinthothum¹ nomine, discipulum suum; locumque affluentissime ditavit ædificiis et terris. Alterum vero locum adquisivit a rege et a nobilibus terræ, situm in ripa fluminis Nen, qui lingua Anglorum antiquitus Medeshamstede,² modo consue Burh nominatur, quo simili modo monachos congregavit, Aldulfum eis abbatem præficiens, qui postmodum archiepiscopatum Eboracæ civitatis obtinuit. Tertium quoque locum prætio adquisivit, juxta prædictum flumen, Thorniæ Anglice nuncupatum, quem eadem conditione monachis delegavit; constructoque monasterio, abbatem ejusdem, Godomannum vocabulo, constituit, et possessionibus abundanter ditavit.

Progress
of the
monastic
system by
the energy
of Dunstan,

18. Erat autem Atheluuoldus a secretis regis Eadgari, magnifice pollens sermone et opere, ubique prædicans Evangelium Christi juxta admonitionem Isaie prophetæ dicentis, "Clama, ne cesses, quasi tuba exalta vocem tuam, et annuncia populo meo scelera eorum, et domui Jacob peccata eorum." [Is. lviii. 1.] Cujus prædicationem maxime juit sanctus Suuithunus, eodem tempore relevatus; quia quod Atheluuoldus verbis edocuit, hoc Suuithunus miraculis mirifice decoravit. Sicque factum est, consentiente rege, ut partim Dunstani consilio et actione, partim Atheluuoldi, monasteria ubique in gente Anglorum, quædam monachis, quædam monialibus, constituerentur sub abbatibus et abbatissis regulariter viventibus.

and Ethelwold.

19. Circuitque Atheluuoldus singula monasteria, mores instituens, obediens admonendo et stultos verberibus corrigendo; eratque terribilis ut leo inobedi-

¹ *Brinthodum.*] Read *Brithnodum.* | ² *Medeshamstede.*] In the MS.
| "*Medelhamstede.*"

tibus seu discolis, mitibus vero et humilibus mitior columba. Pater erat monachorum ac monialium, viduarum consolator et pauperum recreator, ecclesiarum defensor, errantium corrector, quod plus opere implevit quam nos possumus sermone narrare.

20. Infirmabatur sæpe in visceribus et cruribus, insomnes noctes ex dolore ducens, et in die, licet pallidus, tamen quasi sanus ambulans. Minime tamen esu carniū quadrupedum aut avium usus est, nisi semel, cogente maxima infirmitate, per tres menses, quod et fecit jussu Dunstani¹ archiepiscopi, et iterum in infirmitate qua obiit. Dulce namque erat ei adolescentes et juvenes semper docere, et libros Anglice eis solvere, et jocundis alloquiis ad meliora hortari; unde factum est ut per plures ex ejus discipulis fierent abbates et episcopi in gente Anglorum.

21. Contigit aliquando clericum ejus, cui designatum erat ampullam ejus ferre, minus olei accipere quam necessitas poposcebat, et hoc ipsum in itinere perdidisse. Veniens autem episcopus ad locum destinatum, cum vellet habere chrisma, non habuit. Turbatus tunc clericus repedavit iter quo venerat, et invenit ampullam plenam olei jacentem, quæ nec medietatem antea habuerat.

22. Quidam monachus sub eo degens, Eaduuinus vocamine, marsupium ejusdam hospitis instinctu demonico furatus est; de quo episcopus in capitulo omni congregationi dixit, ut si quis illud raperet cum sua benedictione iterum redderet, aut in tale locum projiceret ut inveniretur. Iterum transactis tribus diebus, non inventa pecunia, locutus est episcopus omnibus fratribus dicens, "Noluit noster fur cum benedictione rem furatam reddere, sicut jussimus; reddat modo cum maledictione; et sit ille ligatus, non solum in

His austerities and occupations.

Prodigies by, or for, him.

¹ *Dunstani.*] Here in the Paris MS. a new hand begins at fol. 79.

“anima, sed etiam in corpore, nostra auctoritate.” Quid multa? Dixerunt fratres, “Amen;” et ecce fur ille sedens miserabiliter ligabatur, brachiis sibi adhærentibus sub cappa sua, mansitque sic stupidus usque ad horam tertiam, cogitans quid facere deberet. Omnia tamen membra mobilia, exceptis brachiis, habebat, quæ auctoritate episcopus sibi a Deo collata inutilia reddidit. Surrexit tamen miser ille sic ligatus, et exiens post episcopum coactus confessus est secreto se rem illam habere, nihil dicens de ejus ligatione. Tunc dixit ei episcopus blande, sicut ei moris erat, “Bene fecisti saltem; modo, licet sero, confitendo reatum tuum; habeto tunc nostram benedictionem;” et statim soluta sunt brachia ejus, episcopo nesciente. At ille exiens inde lætus effectus narravit per ordinem de ejus ligatione et solutione cuidam fratri, Uulgarus vocabulo, qui admonuit hoc silentio magis tegendum.

23. Igitur cum episcopus magno conamine vellet veterem renovare ecclesiam, et jussit fratres frequenter laboribus una cum artificibus insistere, contigit quadam die, dum monachi starent ad summum tectum templi cum cæmentariis, ut caderet unus monachus, Godus vocabulo, a summis usque deorsum. Qui statim ut terram attigisset, surrexit, nil mali passus de tanta ruina, ascenditque ad opus ubi antea steterat, et accipiens trullam fecit quod inchoaverat. Cui ergo hoc miraculum ascribendum est nisi illi, cujus jussu ad hoc opus exivit?

24. Quidam etiam monachus, nomine Teodricus, ivit ad episcopum nocturno intervallo volens indiciis¹ de quadam necessitate ei indicare, et repperit eum legentem cum candela et sedula agilitate palpebrarum seniles acies acuentem; stetitque diu admirans quam studiose oculos paginæ infigeret. Surrexit tunc episcopus a lec-

¹ *indiciis.*] See the Glossary.

tione, et ille frater accipit candelam cœpitque legere, probans si potuisset suos sanos oculos tam diligenter acuere ad lectionem, sicut episcopus fecit suos caligantes. Sed illa temeritas non impune illi evenit; nam sequenti nocte, cum se sopori dedisset, apparuit ei quidam vultu incognitus, terribili comminatione dicens ei, "Quomodo ausus fuisti exprobrare episcopum "præterita nocte in legendo?" Et hæc dicens incussit ictum oculis ejus digito, et continuo dolor oculorum validus secutus est, qui eum multis diebus nimis affligebat, usque quo satisfactione culpam deleret quam incaute in sancto viro commisit.

25. Item accidit cum episcopus legeret noctu, eum ob nimiam vigilantiam obdormisse, et candelam ardentem super paginam cecidisse, arsitque super folium usque quo unus frater adveniens accepit candelam flammantem de libro, et interitus aspexit favillas candelæ jacentes per multas lineas, et eas exsufflans invenit paginam illæsam.

26. En fateor plane quod non facile mihi occurrit His death. scribere quanta vel qualia sanctus Atheluuoldus perpressus sit pro monachis, et cum monachis; et quam benignus extitit erga studiosos et obedientes, aut quanta in structura monasterii elaboraret, reparando ecclesiam aliasque domos ædificando, aut quam pervigil erat in orationibus, et quam benigne hortabatur fratres ad confessionem. Sed ex his paucis possunt plura cognosci quæ a nobis narrari nequeunt. Obiit autem vicesimo secundo anno sui episcopatus, in kalendas Augusti, regnante Aethelredo rege Anglorum, sepultusque in ecclesia beatorum Petri et Pauli ad sedem ejus episcopalem. Ad ejus mausoleum miracula fieri audivimus, et antequam ossa ejus elevarentur de tumulo, sed et postea, de quibus duo tantum huic brevitati insero.

¹ *Oxnofoarnensis.*] So the MS.

Two
miracles
recorded.

27. Erat quidam civis Oxnoformensis,¹ Aelfelmus vocamine, cæcitate plurimis annis mulctatus, qui admonitus in somnis ad sancti Atheluuoldi mausoleum ire, dicebaturque ei nomen monachi Uuintoniensis, ejus inscius hæctenus extitit, qui eum ducere deberet ad sancti præsulis tumbam. Quid multa? Ivit ipse Uuintoniam; et advocato monacho ex nomine, sicut in somnis didicerat (videlicet Uulfstanus cognomento, cantor), rogans sibi ductor fieri ad sarcophagum sancti, enarravitque ei ordinem visionis. Perduxit tunc monachus ad tumulum sancti cæcum, sed non indigens ductorem reversus est videns.

28. Narravit quoque nobis Aelfegus, successor sancti Atheluuoldi, quod ipse quendam furem flagellatum misisset in nervum, et cum diu sic in pœnis jacuisset, venit ad eum in visione sanctus Atheluuoldus, dicens ei, "Cur miser sic in trunco jaces tam diu extensus?" At ille recognoscens sanctum, quem sæpe viderat in vita mortali, respondit, "Dignas, domine mi, luo pœnas, et justo judicio episcopi sic torqueor, quia non cessavi a furtis." Tum sanctus, "Cessa vel modo," inquit, "miser, cessa, et sis solutus a nodis nervi hujus." Surrexit illico fur ille absolutus, et venit ad episcopum Aelfegum, narravitque ei rem gestam circa se per ordinem, et ille indemnem dimisit eum abire.

29. Claret ergo fides sanctæ Trinitatis et veræ Unitatis tam miris signis meritis sanctorum suorum, cui est honor et imperium per æterna secula. AMEN.

APPENDIX II.

DE ABBATIBUS ABBENDONIÆ.

THE following short history of the Abbots of Abington, from its foundation under Hean to the election of Hugh, is of much interest and value as furnishing, within a narrow compass, an independent commentary upon the more ambitious narratives printed in these volumes. It explains and illustrates details which without it would be obscure, and furnishes information for which we should search in vain elsewhere.

It is here published¹ for the first time from the unique Cottonian manuscript, Vitellius, A. XIII. one of the volumes which suffered in the calamitous fire of 1731. The extent of the injury which it then sustained may be inferred from the *lacunæ* which so frequently occur in the following pages. Reference, however, has continually been made to the corresponding passage in the larger history, by a collation with which the meaning of nearly every sentence may be ascertained.

¹ *published.*] A few of the earlier chapters have already been published by Dugdale in his "Monasticon," vol. i. p., 511. ed. Ellis.

Ubi primo fundata est Abbatia.

Of the
foundation
of Ab-
ingdon.

Eo tempore quo nequissimus Hengistus Paganus apud Stanhengest tot nobiles consules et barones, id est, cccc. et lx., seductoria calliditate peremit, filius ejusdam consulis, qui ibidem occubuit, vix evasit, cui nomen erat Aben.¹ Hic maximo timore percussus, ad quandam silvam, in australi parte Oxoniæ sitam, pervenit, ibique cum feris, herbis et radicibus vitam ducens, multo tempore delituit. Cum autem non haberet aquam unde biberet, oratione facta, dedit ei Deus fontem qui usque hodie ibidem cernitur. Cum audissent ergo homines provinciæ illius sanctitatem viri, confluebant ad eum, et ejus sermonibus multum proficiebant. Tunc construxerunt ei habitaculum et capellam in honore Sanctæ Mariæ. Non ferens ergo vir ille sanctissimus hominum frequentiam, latenter recessit, et in Hiberniam profectus est, ibique bono fine in Domino quievit. Mons vero ubi vir ille manebat et quem relinquebat, ex nomine ejus Abendun vocatur; hic est mons qui juxta Baiwrthe situs est juxta Pinesgrave.

De primo Abbate Abbendonice.

Regnante Kinuino rege West-Saxonum erat quidam nobilis vir Cyssa nomine, et hic erat regulus, in cujus dominio erat Wiltesire, et pars maxima de Berksire. Et quia habebat in dominio suo episcopalem sedem in Malmesbiria, regulus appellabatur. Metropolis vero urbs regni ipsius erat Bedeuuinde. In australi etiam

¹ Aben.] See vol. I, pp. 2, 3.

parte urbis illius construxit castellum, quod ex nomine suo Cyssebui vocabatur. Habebat regulus iste nepotem nomine Heane,¹ virum valde divitem et potentem et religiosum, et erat ei soror nomine Cilla, et ipsa religiosa. Cum quadam die audisset vir iste in ecclesia a quodam prædicatore quod facilius esset camelum intrare per foramen acus quam divitem in regnum cœlorum, cœpit repente omnia terrena parvipendere et ad cœlestia anhelare. Venit ergo ad avunculum suum Cyssam, rogans ut in dominio suo aliquem locum sibi concederet in quo monasterium construere et fratres congregare posset. Quod Cissa audiens libenter annuit, et ad construendum monasterium opem promisit. Circuendo ergo Heane invenit in australi parte Oxoniæ locum quem Aben prædictus reliquit,² et quia patria illa nemorosa erat, placuit ei ibidem monasterium construere, anno ab Incarnatione Domini DCLXXV. Cissa vero avunculus ejus multa donaria et possessiones ad eundem locum dedit et confirmavit. Ipse etiam Heanus partem hæreditatis suæ eidem loco concessit.

Cilla vero soror ejus ex portione hæreditatis suæ, consentiente Cissa avunculo suo, construxit monasterium sanctimonialium juxta Tamisiam in loco qui Helnestou³ vocatur, in quo plurimas congregavit sanctimoniales, quarum ipsa mater et abbatissa extitit. Ipsa etiam, amicorum suorum auxilio, parvulam punctam de clavis Domini adquisivit, quam cum alio ferro inserere jussit, et inde crucem præparare, et post terminum vitæ suæ super pectus suum ponere; et propter reverentiam crucis illius, monasterium illud in honore S. Crucis et S. Helenæ fecit dedicare. Post mortem vero Cillæ translatae sunt sanctimoniales illæ usque ad Wittheham et iterum de loco illo, propter bellum quod erat inter

¹ *Heane.*] See vol. I. p. 8.

² *reliquit*] reliquid MS.

³ *Helnestou.*] See vol. I. p. 8.

Offam regem Merciorum et Kenelwlfum regem West-Saxonum, dispersæ sunt, et usque in hodiernum diem quo devenerint ignoratur.

*De Inventione nigræ Crucis.*¹

Of the
Black
Cross.

Succedentibus multorum annorum curriculis, cum susciperet sanctus Adeluoldus curam monasterii Abendonæ, fecit ductum aquæ quod est sub monasterio et molendinum sub curia. Cum vero fossores foderent circa monasterium sanctæ Helenæ, invenerunt in sabulo crucem ferream, quam Cilla abbatissa fecit ponere superpectus suum in sepulchro suo. Tunc translata est crux illa in monasterium monachorum, et ibidem cum maximo honore et reverentia, usque in hodiernum diem conservatur et adoratur. Hæc est illa Crux gloriosa quæ Nigra appellatur.

De Obitu Cyssæ regis, et quomodo primo fundata est Abendonia.

Hean's
proceed-
ings.

Igitur Heane, de quo supra diximus, cœpit ædificare monasterium in honore Sanctæ Mariæ, et officinas² monachorum super montem prædictum Abendonæ, sed nihil profecit. Quicquid enim uno die operabantur cæmentarii, alio die corrui. Hoc sæpissime contigit. Dum hæc agerentur, venit quidam heremita, qui habitabat in silva de Comenora, dicens ei; "O pater Heane, hac nocte vidi in visu quosdam homines cum quadrigis ligna et lapides a loco isto asportare. Quibus ego; 'Male facitis quod res istas hinc asportatis, quæ³ ad honorem Dei et Sanctæ Mariæ collectæ

¹ *Nigræ Crucis.*] Sæe vol. I. p. 7. | ³ *quæ*] qui MS.

² *officinas*] officina MS.

“ ‘sunt.’ Unus vero eorum mihi dixit: ‘Bene scimus,
 “ ‘bene; vade mane et dic Heane abbati quod non
 “ ‘placet Deo hic ædificari ecclesiam; sed eat ad vil-
 “ ‘lam quæ vocatur Sevekesham, et ibi inveniatur
 “ ‘signum ubi ecclesiam ædificabit.’” Quod audiens
 Heane lætus effectus est, et abierunt ipse et heremita
 ad prædictam villam, et invenerunt juxta Tamisiam
 fundamentum in modum sulci noviter arati. Jam
 transacti sunt v. anni ex quo cœpit super montem
 Abbendoniam ædificare.

Illo tempore defunctus est avunculus Heane, glo-
 riosus regulus Cysse, et super montem prædictum Ab-
 bendoniæ sepultus; sed postea corpus ejus usque ad
 Sevekesham translatus est.

De Cedwalla¹ et de obitu ejusdem.

Rege Occidentalium Saxonum Kinewino mortuo, suc-
 cessit ei Cedwalla; ad quem accessit Heane, petens
 ab eo ut locum quem Cissa ad monasterium constru-
 endum concesserat, et ipse concederet. Quod libenter
 annuit, et villam etiam de Sevekesham illi dedit, et
 in perpetuum confirmavit; præcipient ut a die illa us-
 que in sempiternum Abendun vocaretur.

Of the
 reign and
 death of
 Cedwalla.

Anno igitur ab Incarnatione Domini DCLXXXVIII., et
 imperii sui anno v., reliquit² gloriosus rex Cedwalla
 pro Deo regnum suum, et Romam profectus est, et a
 Sergio papa baptizatur, et in albis positus defunctus
 est, anno ætatis suæ xxix., et in ecclesia apostolorum
 sepultus est xii. kalendas Maii. In baptismo vero
 Petrus appellatur.

¹ Cedwalla.] See vol. i. p. 4. | ² reliquit] reliquid MS.

*De Rege Ine.*¹

Of the
reign and
death of
Ine.

Glorioso regi Cedwallæ successit Ine. Hic universas possessiones quas Cyssa et Cedwalla Abbendonix contulerunt, abstulit et diripuit; sed postea pœnitens eadem quæ abstulit, et multo plura, eidem ecclesiæ reddidit et confirmavit. Nam ad construendam ecclesiam Abbendonix et Glastonix tria millia librarum et dec. et l. libras argenti contulit.

Anno igitur regni sui xxxix. regnum suum pro Deo reliquit, et cum regina sua Romam ivit, ibique sancte vivendo vitam finivit; cui successit Athelardus, in cuius tempore defunctus est Heane abbas, cui successit Conanus.²

*Quomodo constructum est primo Monasterium
Abbendonix.*

Description
of the first
monastery.

Monasterium Abbendonix, quod construxit Heane primus abbas ejusdem loci, tale erat:—

Habebat in longitudine c. et xx. pedes, et erat rotundum, tam in parte occidentali quam in parte orientali. Fundatum erat hoc monasterium in loco ubi nunc est cellarium monachorum, ita quod altare stetit ubi nunc est lavatorium. In circuitu hujus monasterii erant habitacula xii. et totidem capellæ, et in habitaculis xii. monachi ibidem manducantes et bibentes et dormientes; nec habebant clausum sicut nunc habent, sed erant circumdati muro alto qui [erat³ eis pro clau- stro]; nec licebat alicui eorum egredi [portam nisi pro] maxima necessitate vel monasterii utilitate, [et hoc cum] licentia abbatis. Femina nunquam infra terminum illum intrabat, nec aliquis morabatur nisi

¹ *Ine.*] See vol. i. p. 9.

² *Conanus.*] In the margin "Secundus Conanus."

³ *erat.*] The passages here printed

within brackets are inserted upon the authority of Dugdale, whose transcript was made before the MS. was injured by fire.

tantum xii. monachi illi et abbas xiii. Habebant nigros pannos, sed non utebantur stamineis;¹ pellicias habebant; jacebant [super] cilicia; habebant cooper-toria cattina; nunquam carnem manducabant nisi pro maxima infirmitate. Habebant juxta portam domum pro locutorio, in qua cum notis suis et amicis, si forte venissent, loquebantur. Diebus Dominicis et præcipuis festivitatis simul conveniebant, et in ecclesia Missam celebrabant, et simul manducabant. In præcipuis festivitatis cucullis sericis utebantur. Eo tempore defunctus est abbas Conanus.

*Quod Rex Offa² dedit Gosie pro Insula quæ dicitur
Andreseia.*

Erat eo tempore in insula quæ dicitur Andreseia Of Offa habitatio divitum, qui monachilem habebant habitum, and his sed tamen possessiones suas quamdiu vivebant gubernabant, sed post obitum suum monasterium hæreditabant. Eo tempore Rethunus³ episcopus Merciorum, abbatiam Abbendonæ regebat, et postea ejusdem loci abbas factus est. Veniens igitur rex Merciorum et West-Saxonum Offa, ut videret monasterium et habitacula monachorum, venit ad insulam Andreseia; et quia vidit locum illum amœnum, præcepit ut sibi eodem loco regiæ domus ædificarentur, et pro loco illo dedit monachis villam quæ dicitur Gosie, et non multo post defunctus est. Et successit ei filius ejus Egbertus, et eodem anno in eadem insula defunctus est, cui successit Kenulfus.

¹ *stamineis*] staminis MS.

² *Offa.*] See vol. i. p. 14.

³ *Rethunus.*] Here in the margin

is written in red ink "Tertius Rethunus." See vol. i. p. 21.

⁴ *Gosie.*] See vol. i. p. 15.

Quod villa de Suthtuna¹ data est pro Andreseia.

Of the gift
of Sutton.

Regnante rege Kenulfo, soliti sunt venatores regis, et [qui]² portabant accipitres, et cæteri aulici vassalli sæpissime hospitari in domibus regiis in Andreseia, et multa incommoda et vexationes abbati et hominibus abbatiæ inferre. Quod videns abbas Retunus dedit regi Kenulfo villam de Suthuna, et cxx. libras argenti, et eum ab hac vexatione liberaret, et ne aliquis regum ibidem amplius hospitaretur. Accipiens igitur rex villam et pecuniam prænominatam, præcepit ne aliquis suorum sive regum amplius ibidem hospitaretur, sed haberent monachi locum illum in perpetuum, et carta³ sua confirmavit.

Quomodo Culeham data est Abbendonix.

Of the gift
of Culham.

Rex Merciorum Kenulfus duas habuit sorores⁴ virgines, quæ in virginitate perseverare decreverunt. Dedit igitur rex Kenulfus et confirmavit sororibus suam villam de Culeham, tam liberam et quietam ab omni seculari servicio, ut nec rex, nec episcopus, nec officialis, nec archidiaconus, nec decanus, de villa illa se intromitteret, ubi vivebant tantum virgines illæ et cui illæ accedere vellent. Virginesque illæ, consentiente rege fratre earum Kenulfo, ecclesiam Sanctæ Mariæ Abbendonix hæredem fecerunt, cum omni libertate quam eis rex concesserat. Abbas [consentientibus] rege et episcopo Romam profectus est perpetuum ecclesiæ

¹ *Suthtuna.*] See vol. I. p. 23.

² [*qui.*] Supplied to complete the sense.

³ *carta.*] See vol. I. p. 25.

⁴ *sorores.*] See vol. I. p. 18.

Abbondoniæ cum imperavit¹ obtineri

Post obitum [est] sepultus in ecclesia Abbendoniz.

Eo tempore obiit abbas Rethunus, cui successit Alardus.

Quomodo Mercham² data est Abbendoniz.

[Post] mortem Kenulfi successit in regnum Mercio- Of the
rum filius ejus Kenelmus,³ qui [post] paucos annos gift of
martyrio coronatus est, cui successit [Ceolwu]lf.⁴ Marcham.

Eo tempore regnavit in West-Saxonia rex Egbertus; [cujus] tempore quidam prædices cum filio, consentiente rege Eg[berto], dedit villam de Mercham Deo, et Sanctæ Mariæ, et mo[nasterio] Abendoniz.

Quomodo Lakinges⁵ data est Abbendoniz.

[Defun]cto rege Egberto successit in regnum Edul- Of the gift
fus. Hic consilio Swithuni, episcopi Wintoniz, et cæ- of Locking.
terorum episcoporum, dedit deci[ma]m⁶ regni sui ad
ædificationem et restaurationem ecclesiarum quas
construxerant. Habebat rex iste famulum nomine
Cuthul[fus]. Is, consentiente rege, dedit Lakinges
monachis Abendoniz.

Quæ bona Rex Edwardus contulit.

Mortuo rege Edulfo, successit filius ejus Athelredus.
Quo mortuo, successit Alure[dus]; cujus tempore obiit

¹ *imperavit*] impetravit (?)

² *Mercham.*] See vol. I. p. 33.

³ *Kenelmus*] Kenulmus MS.

⁴ [*Ceolwu*]lf.] See vol. I. p. 29,
for the authority.

⁵ *Lakinges.*] See vol. I. p. 42.

⁶ *deci[ma]m.*] See vol. I. p. 33.

abbas Alardus. Rex igitur Aluredus¹ abst[ulit] a monachis Abendonæ villam Abendonæ et omnes villas ejus, et Uicham et Comenore cum omnibus pertinenti[bus]. Quo mortuo, successit Eduuardus filius ejus. Hic [de]dit abbatiam Abbendonæ cuidam monacho nomine Cynath. In ill[o] tempore non habebant monachi, qui pauci propter Danorum incursionem remanserant, nisi Culeham, et ecclesiam de Wikham,² et ecclesiam de Comenora. Cætera omnia a Danis ablata et destructa erant.

Quæ bona Rex Ethelstanus³ fecit Abbendonæ.

Of Athelstan's donations.

Defuncto rege Eduuardo, successit filius suus Ethelstanus. Iste primus totius Angliæ erat monarchus. Hic dedit monachis⁴ Abendonæ Dumbeltun, Kingeburne, Ketune⁵ Offentune, Salingeford, Sanford, Sune-ford.

Hujus regis tempore obiit abbas Cynatus, cui successit Godescale. In cujus tempore misit rex Franciæ, Hugo Capet⁶ nomine, regi Ethelstano (quia uxor ejus soror Ethelstani erat,) exenia⁷ multa et pretiosa;

¹ *Aluredus.*] See vol. I. p. 50.

² *Wilham.*] Uncertain in the MS.

³ *Ethelstanus.*] See vol. I. pp. 59 and 199.

⁴ *monachis*] manachis MS.

⁵ *Ketune.*] This word is uncertain in the MS.

⁶ *Hugo Capet.*] See vol. I. p. 88.

⁷ *exenia.*] In this same manuscript (at fol. 88, b.) occurs another list of these presents, which may be here appended as illustrative of the text:—

“Hic quatuor habuit filias. Unam Othoni imperatori dedit, aliam cuidam duci prope Alpes,

tertiam Ludovico principi Aquitaniæ, quartum Hugoni Capet regi Francorum. Regi igitur Edelstano apud Abendoniam existenti misit rex Francorum Hugo Capet preciosissima exenia et dona; scilicet aromata, quæ nunquam in Anglia visa fuerant si . . . das preciosas, equos preciosissimos, antiquum vas quoddam ex onichino nus et perlucidum, ense Constantini Magni, in cujus capulo super laminam auri pars quædam clavis ferrei infixæ erat, quæ scilicet erat particula de clavis Domini, lanceam Caroli Magni, quæ Dominico la-

inter quæ erat punctus de clavis Domini, et de spinis coronæ Domini, et de Cruce Domini, et gladium Constantini imperatoris, in cujus capulo inclusus erat punctus clavi Domini, speciosos et equos et pannos sericos. Punctum clavi dedit abbati Godescile, et multa alia ad conservanda in monasterio Abendoniæ, quæ usque hodie in eodem monasterio conservantur. Rex enim eodem tempore in insula Andreseia morabatur, et non multo post obiit; cui successit frater ejus Edmundus, et illi Edredus. Hic dedit abbati Godescale et monachis Abendoniæ Wachenefeld.¹

Eo tempore obiit abbas Godeschale, et successit gloriosus abbas Athelwoldus.

Quæ bona Abbas Athelwoldus² fecit Abbendonice.

Ethelwoldus monachus Glestoniæ, discipulus Sancti Dunstani, ex præcepto regis Edredi suscipiens abbatiam Abbendonice invenit ibidem monasterium, quod abbas Heane construxerat, dirutum a paganis omnino et destructum invenit³ et xii. ha[bitacula] monachorum et xii. [capellas quas]⁴ abbas Heane construxerat integras, quas conservare præcepit integras. Tunc cœpit sanctus Athelwoldus ædificare ecclesiam hanc habentem formam. Cancellus rotundus erat, ecclesia et

Of St.
Athel-
wold's pro-
ceedings at
Abingdon.

teri impacta erat, vexillum beati Mauricii, diadema ex auro et gemmis mirabiliter fabrefactum, particulam de Sancta Cruce, unam spinam de spinea corona Domini, partem crucis et spinam de corona Mauricii (?) delegavit, particulam de clavi quæ erat in capitulo ensis abbati Godescale dedit, qui tunc abbas erat Abbendonice."

¹ *Wachenefeld.*] See vol. I. p. 72.

² *Athelwoldus.*] See vol. I. p. 121.

³ *invenit*] inveni MS.

⁴ [*capellas quas.*] Half of these words have been cut away by the binder, but sufficient remains to warrant the reading, if taken in conjunction with p. 272.

rotunda, duplicem habens longitudinem quam cancellus; turris quoque rotunda erat. Organa propriis manibus ipse fecit. Rotam etiam, quæ aurea dicitur, quæ aureis¹ laminis aureis cooperta erat, ipse fecit, et xii. lampades in circum rotæ, et tintinnabula innumerabilia similiter in circum rotæ. Hæc tota in adventu Normannorum a quodam sacrista ejusdem ecclesiæ, qui erat de Gemicis, fracta est, et aurum et argentum rotæ illius ad pretium xl. librarum et pretiosa ornamenta et multa vasa aurea et argentea, quæ sanctus Athelwoldus ibi posuerat, omnia in Normanniam asportavit. Fecit et sanctus Athelwoldus tabulam supra altare, in qua erat sculpta² et xii. apostoli, ex auro puro et argento, pretio ccc. librarum. Hanc tabulam fregit abbas Vincentius et dedit regi Henrico filio Bastardi pro libertate fori³ Abendonæ et pro libertate hundredi de Hornigmere: quas libertates rex Edwardus dedit ecclesiæ Abendonæ. Fecit etiam tres cruces ex auro et argento longitudine iiii. pedum, quæ cruces⁴ fractæ sunt et ex crustatæ [tempore] regis Stephani. Fecit etiam duo campana propriis manibus] . . . mortariola ænea et vasa ecclesiastica, quæ omnia a mo[nachis] Gemiticensibus asportata sunt. Fecit etiam venire regulam Sancti Benedicti a Floriaco⁵ monasterio. Fecit etiam ductum⁶ aquæ quod [currit]⁷ sub dormitorio⁸ usque ad aquam quæ dicitur Hokke. Fecit etiam molendina quæ stant sub curia. Cumque foderent operarii in Tamisia juxta monaste-

¹ *quæ aureis.*] These words seem to be redundant.

² *sculpta.*] An omission apparently here occurs, probably of the words "Virgo Maria." See vol. ii.

³ *fori.*] That this is most probably the word is confirmed by vol. ii. p. 163.

⁴ *cruces.*] See vol. ii. p. 292.

⁵ *Floriaco.*] See vol. i. pp. 129, 344, and ii. 258.

⁶ *ductum*] dictum MS.

⁷ *currit.*] Very indistinct in the MS.

⁸ *dormitorio*] doritorio MS.

rium sanctæ Helenæ invenerunt in profundo sabulo in quodam sarcophago crucem ferream quæ nunc "Nigra Crux" appellatur.

Instituit¹ et l. monachos et panem lx. solidorum pondere et pondus casei in decem dies, et quolibet die duo pulmenta, et unum generale, et unam pitanciam. Hic quoque concessit in refectorio ferculum carne mixtum; conventui apponi fixa concessit omni tempore præter XL. In Albis constituit generale, et duas pitancias. In Cappis generale, et tres pittancias et artocreas.² In XL. constituit anguillas. In æstate constituit lac. Constituit et mensuram potus, id est, bis in die, quem scyphum³ vocabant "Bollam sancti Athelwoldi;" quæ bolla continebat galonem et dimidium. Et præcepit ut bolla et obba ii. hujus essent mensuræ, et bis in die impleretur. Instituit et hydromellum, et in⁴ præcipuis festivitatibus vinum i[n]stituit, scilicet] Pascha, Pentecoste, Natale Domini, Assumptio, Nativitas Petri et Pauli, Omnium Sanctorum. Monasteria etiam constituit in Abendone, Hidam, Heli, Burk, Toreneiam; et in his omnibus consue[tudines] quæ sunt in monasterio Abendoniæ.

In his diebus cor[rupta] erat tota religio Angliæ ^{His re-}propter incursionem Paganorum [et] propter austerita-^{formation.}tem regulæ Sancti Benedicti, ita quod vix aliquis susciperet monachatum nisi pauper; et ideo ut divites attraheret instituit [. . . .]⁵ et relaxavit quæ non sunt in regula Sancti Benedicti. I[n]stituit] fercla in refectorio, pellicias, cooptoria et cætera. Hæc omnia fecit sanctus Ethelwoldus in x. annis.

¹ *Instituit.*] See vol. II.

² *artocreas*] artocleas MS.

³ *scyphum*] ciffum MS.

⁴ *in*] im MS.

⁵ [. . .] Illegible.

Quomodo Reliquiæ Sancti Vincentii acquisitæ sunt.

Of the
reliques of
St.
Vincent. Rege. Edredo mortuo successit ei Edgarus, cujus tempore eligitur Ethelwoldus ad episcopatum Uintoniensis ecclesiæ, et Osgarus eligitur abbas Abendonix. In cujus tempore furati sunt monachi Abendonix reliquias Sancti Vincentii, et caput Sanctæ Apollinaris, et multas alias reliquias, [a] monachis Glestonix.

De [Temporibus] Ethelwoldi et Osgari.

Succession
of the
kings of
England,
&c. Rege Edgardo mortuo successit ei filius regis Eduardus; quo perempto, successit ei frater ejus Æthelredus. In illis diebus obiit Sanctus Æthelwoldus, et Osgarus abbas Abendonix, cui successit Wlgarus.

De Adventu Danorum in Angliam.

Of the
arrival of
the Danes
and their
actions. Rege Ethelredo regnante, applicuerunt Dani in Anglia, rex scilicet Daciæ Suein et rex Northwegiæ Anlaf, cum multitudine maxima; et ipsi pagani hi totam Angliam destruxerunt, et Abbendoniam omnino deleverunt. Tandem rex Norwegiæ, Anlaf, baptizatus est, et reversus est in patriam suam. Dani vero regem suum Suein regem Cantix constituerunt, et regnavit in Cantia xxiii. annis. Quo mortuo, successit ei filius ejus Cnuth.

Eo tempore obiit abbas Abbendonix Wlgarus, et successit Ethelwinus.

Quæ Bona Cnuthus fecit Abendonîæ.

Rex Cnuth¹ fecit capsam auream et argenteam et dedit monasterio Abendonîæ, ut reliquiæ sancti Vincentii ibidem recondiderentur.

Of the
reign and
benefac-
tions of
king Cnut.

His diebus obiit abbas Ethelwinus, et successit Siwardus,² qui fuit monachus Glestoniæ. Iste cum acciperet benedictionem ab episcopo, ut moris erat, ad omnem interrogationem respondit "Nolo." Cum vero interrogaretur si vellet benedici ab eo, respondit, "Benedictionem Dei et vestram opto habere."

Hoc tempore obiit rex Cnuth, cui successit Haraldus filius ejus, et post eum Hardecnuth frater ejus, et post Hardecnuth Eduuardus, cujus assensu Siwardus³ abbas Abendonîæ archiepiscopus Cantuariæ effectus est. Cui successit sacrista Abendonîæ, Ethelstanus; quo mortuo successit quidam monachus Sancti Edmundi, nomine Sperhauek.⁴ Iste mirabilis fuit in omne opere et sculptura auri et argenti. Huic commisit rex Eduuardus præsulatum Londoniæ; [sed] ille clam ab Anglia discedens, nunquam postea comparuit. Quo discedente, quidam episcopus veniens de Norwegia, et ipse regis propinquus, nomine Rodulfus,⁵ abbas Abendonîæ effectus est. Quo mortuo successit quidam monachus Abendonîæ nomine Ordricus.⁶

De Bonis quæ Rex Eduuardus fecit Abendonîæ.

Confirmavit rex Eduuardus⁷ monasterio Abendonîæ ut nemo per totam Angliam in omni mercatu,

Of the
benefac-
tions of

¹ Cnuth.] See vol. I. p. 443.

² Siwardus.] See vol. I. p. 443.

³ Siwardus.] See vol. I. p. 451.

⁴ Sperhauek.] See vol. I. p. 462.

⁵ Rodulfus.] See vol. I. p. 463.

⁶ Ordricus.] See vol. I. p. 482.

⁷ Eduuardus.] See vol. I. p. 465.

Edward
the Con-
fessor.

vel in nundinis quicquid ipsi [emerint]¹ teloneum ab eis exquirat. Concessit etiam et confirmavit Sake (id est, conflictus,) et Socne (id est assaltus,) et Them (id est compellationem) et Infange-thof (id est fur in domonio² suo captus.)

De Centum Allecis quas³ Coquinarius habuit de Navibus.

Tempore⁴ Eduuardi regis et Ordrici abbatis navigium, quod est sub monasterio Abendonæ, valde nocivum erat nautis, ut vix naves transire possent usque ad Oxoniam. Qua moti⁵ Londonienses cives et Oxonienses convenerunt ab abbatem Ordricum, ut liceret eis per pratum ejus, quod est in australi parte ecclesiæ, facere meatum⁶ navium faciliorem quam per alium alveum; hac imposita pactione, ut de unaquaque navi reddant c. allecia coquinario quotienscunque transierint, a Purificatione [2 Feb.] usque ad Pascha; quod conservatum est usque hodie.

Tempore Ordrici abbatis quidam vir, Edwi, dedit ecclesiæ Abbendonæ Hordwelle et Bedene. Alius vir⁷ nomine Ethelwardus, dedit Sanfeor;⁸ et quædam mulier, nomine Elfreda,⁹ dedit Winekefeld, et Wikam, et Gaing, et Hildesduna. Quidam vir, nomine Thoui, dedi[t] Gersigtuna et Hamstede.

Eo tempore obiit abbas Ordricus, et Aldredus¹⁰ pres-

¹ [emerint.] This word is illegible in the MS.

² dominio.] Such is the reading of the MS. : dominio (?)

³ quas.] So the MS.

⁴ tempore.] See vol. i. p. 480.

⁵ moti.] Indistinct in the MS.

⁶ meatum.] The latter part of this word is indistinct from muti-

lation; but the reading is warranted by the parallel passage already indicated.

⁷ vir] vir dedit, MS. incorrectly.

⁸ Sanfeor.] The manuscript is here shrivelled, and it is very indistinct. See vol. i. p. 529.

⁹ Elfreda.] See vol. i. p. 429.

¹⁰ Aldredus.] See vol. i. p. 482.

byter ejusdem ecclesiæ successit. In cujus tempore dedit Editha¹ regina, uxor regis Eduuardi, pueris monachis Leukenore matutinellum.²

*De Morte Edwardi, et de Adventu Normannorum
in Angliam.*

Anno ab Incarnatione Domini³ obiit gloriosus rex Eduuardus. Cui successit Haraldus, filius comitis Godwini, frater saltem Edgithæ reginæ. Quo interfecto a duce Normannorum, Willelmo Bastard, regnavit ipse Willelmus Bastard in Anglia xxviii. annis.

Accession
and pro-
ceedings
of William
the Con-
queror.

In illo tempore erat quidam presbyter in insula quæ dicitur Andreseia manens, dives valde et pecuniosus, Blachemannus nomine. Hic tenuit ad firmam de monachis Sanford, Chiltuna, Leuardestuna. Hic ab Anglia cum matre Haraldi discedens, nunquam postea comparuit.

Eo tempore obiit abbas Althredus⁴ in custodia Walkelini⁵ episcopi Wintoniæ. Dictum est regi quod ipse abbas contra regem cum Danis conspirasset. Huic abbati successit Ethelelmus,⁶ qui fuit monachus Gemiticensis.

Quæ Mala Abbas Ethelelmus fecit Abendoniæ.

Misit abbas Ethelelmus in Normaniam pro cognatis suis, quibus multas possessiones ecclesiæ dedit et feffavit, ita ut in uno anno lxx. de possessionibus ecclesiæ eis conferret, et Tademertun,⁷ et Sanford, et

Of the
proceed-
ings of
Abbot
Ethelelm.

¹ *Editha.*] See vol. i. p. 459.

² *matutinellum.*] See vol. i. p. 461.

³ *Anno ab Incarnatione Domini.*] The date is omitted in the MS.

⁴ *Althredus.*] So the MS.

⁵ *Walkelini.*] See vol. i. p. 493.

⁶ *Ethelelmus.*] See vol. i. 494.

⁷ *Tademertun.*] See vol. ii. pp. 7, 12.

Ernicote,¹ et pratum juxta Oxoniam, et Witchurche, et multa alia, quibus usque hodie caret ecclesia. Ad tantam etiam devolutus est ut prohiberet ne aliqua memoria neque memoratio fieret de sancto Athelwoldo, neque de sancto Edwardo; dixit enim esse Anglicos rusticos, nec etiam debere ecclesias quas ipsi fundaverunt.

Contulit tamen hæc bona ecclesiæ Abbendonix. Emit enim a rege Cestertunam² Hulle, et Newenham.³ Quadam⁴ die dum sederet ad mensam cum parentibus et notis suis, subridendo detraxit sancto Athelwoldo et operibus suis, dicens non debere stare ec[clesiam] Anglorum rusticorum, sed destrui. Post prandium vero [sur]gens a mensa abiit ad necessaria, et miserabiliter ibidem clamabat; quo famuli accurrentes invenerunt eum mortuum.

Quo mortuo dedit rex Willelmus Bastard abbatiam cuidam monacho de Gemicis, nomine Reginaldus,⁵ ejus tempore obiit rex Willelmus, cui successit filius ejus, Willelmus Ruffus.

De Bonis quæ Robertus Doilli fecit Abendonix.

Rex Willelmus Ruffus dedit ecclesiam de Suttuna⁶ abbati Rainaldo.

In his diebus fecit Robertus Doilli⁷ pontem Oxoniæ. Iste Robertus dedit c. libras argenti ad reparandum monasterium Abbendonix, et non multum post obiit et in capitulo Abbendonix sepultus est.

In illis diebus non erat in tota tenura Abendonix

¹ *Sanford et Ernicote.*] See vol. II. p. 25.

² *Cestertunam.*] See vol. II. pp. 8, 20.

³ *Newenham.*] See vol. II. p. 9.

⁴ *Quadam.*] See vol. II. p. 11.

⁵ *Reginaldus.*] See vol. II. p. 15.

⁶ *Suttuna.*] See vol. II. p. 26.

⁷ *Robertus Doilli.*] See vol. II. pp. 12, 24.

qui daret decimam¹ qualibet hida xl. garbas. Hic abbas emit villam Scippene² de Hugone comite Cestriensi, pretio xxx. libris, et non multo post obiit.

Post quem prior Abendonïæ, Modbert³ nomine, suscepit curam abbatïæ. Hic prior cognatos suos et nepotes de rebus ecclesiæ ita donavit ut de quater xx. carrucis non remanerent nisi xviii., et de quinquaginta monachis non remanserunt nisi xxxii. In illo tempore obiit Willelmus rex Ruffus, cui successit frater ejus Henricus.

Eo tempore dirutum est monasterii Abendonïæ claustrum,⁴ capitulum, dormitorium, ita ut monachi in monasterio jacerent, et capitulum ibidem tenerent. Maneria etiam ita destructa ut vix haberent monachi quid manducarent.

Abbot Faricius succeeds.

Pro his miseriis decreverunt monachi ut jejuniis et orationibus insisterent, ut Deus et Domina nostra eis daret abbatem idoneum et ecclesiæ necessarium; quod et ita factum est. Quadam igitur nocte, cæteris dormientibus, vigilavit quidam puer, nomine Nicholas, ad altare sanctæ Trinitatis, flens et orans ut eis Dominus in tantis calamitatibus subveniret. Cui apparuit quædam mulier decora valde et speciosa, dicens, "Puer Nicholas,⁵ cur fles?" Et ille; "O domina, non habemus pastorem, nec aliquem qui nobis aliquid boni faciat, nec etiam avunculus meus Mothbertus. Nos enim in maxima miseria sumus." Cui illa; "Ne timeas. Dic priori et conventui ut accipiant capellanum meum, cellararium Malmesburïæ, nomine Faricius, et ipse vobis bene providebit. Ego enim ero cum eo." Mane autem facto, narravit puer priori et cæteris fratribus quæ viderat; quo audito,

¹ *decimam.*] See the parallel passage vol. II. p. 25.

² *Scippene.*] See vol. II. p. 19.

³ *Modbert.*] See vol. II. p. 43.

⁴ *claustrum.*] See vol. II. p. 23.

⁵ *Nicholas.*] So the MS.

laudaverunt Dominum et Dominam nostram universi. (Puer ille qui hæc viderat vixit usque ad tempus Ingulfi abbatis.) Tunc prior cum duobus fratribus abiit ad regem Henricum, ut concederet eis Faricium cellararium Malmesburie ut abbatiam Abendonie gubernaret. Quod audiens rex libenter annuit, qui valde eum dilexit. Tunc dedit rex Modredo abbatiam de Middeltune.

De Abbate Faritio,² et quæ Bona nobis contulit.

Anno ab Incarnatione Domini MC. et uno, venit abbas Faritius ad Abendoniam, et honorifice ab universis susceptus est. Cum autem venisset ad pontem de Okke, equo descendens, usque ad ecclesiam Sanctæ Mariæ discalceatus processit. Et quia archiepiscopus Anselmus exiliatus erat, statim post missam baculum pastorem super altare posuit, usque ad adventum archiepiscopi in Angliam. Mox cepit ædificare ecclesiam et officinas³ monachorum, quia omnia diruta⁴ et destructa erant. Omnia a fundamentis ædificavit, sicut hodie cernitur; scilicet, claustrum, capitulum, dormitorium, refectarium, lavatorium, cellarium, coquinam, duo locutoria, unum ad orientem⁵ juxta capitulum, aliud ad occidentem sub capella abbatis. Ecclesiam et fere totam construxit, et turrin usque ad fene[stras] [.]⁶ Legit in capitulo, "Obierunt fratres nostri," ut quot cruce inventæ fuerunt in martyrologio, tot panes recipiet eleemosynarius a cellarario. Instituit etiam ut missa pro defunctis singulis diebus poneretur in [cap]sa.⁷ Addidit etiam pani monachorum pondus dimidii.

¹ *Modredo.*] So the MS. See vol. II. p. 44.

² *Faritio.*] See vol. II. p. 44.

³ *officinas*] officina, MS.

⁴ *diruta*] duruta, MS. See vol. II. p. 150.

⁵ *orientem*] orrientem, MS.

⁶ [.] Three words are here illegible in the MS.

⁷ *[cap]sa.*] This word is very indistinct in the MS.

Insulam etiam Andreseie¹ cum omnibus ædificiis regalibus [quæ] in ea erant, regina interveniente, a rege Henrico [impetravit]. Ampliavit etiam numerum monachorum² a xxviii., quos invenit, usque ad quater xx. Pondus etiam casei³ quod fecit Athelwoldus xl. monachis iii. x. diebus instituit, quarum xx. monachis in v. diebus concessit.

Hæc sunt wikæ quæ invenerunt caseum in refectorio. Salingeford xxx. pondera, wika Roberti xvi. pondera, Lakingef' x. pondera, Thropa iiii. pondera. Duæ wike de Solie xxviii. pondera, wika de Cerneia xvi. pondera, Herboldus x. pondera: summa c. et xi.⁴ pondera.

Veniens quodam die abbas Faricius ante cibum in refectorium, invenit duos fratres accipere mixtum, qui aliquid inordinatum habentes, sub mappa absconderunt. Quod abbas intelligens [accessit] ad fenestram coquinae, et advocans cocum suum præcepit ut afferret ei optimum frustum carnis porcinae. Quod accipiens privatim tulit fratribus, illis præcipiens per obedientiam ut manducarent. Ab illo quoque die quotidie vocavit ad mensam suam x. monachos, vel xii.

Instituit etiam hæc festa in cappis; sancti Vincentii, sancti Adelwoldi, reliquarum. In xii. . . . sancti Apollinaris, Johannis Chrysostomi, Aldelmi, [Ce]dde, Mariæ Magdalenæ, Batillis.

Eo tempore obiit Anselmus⁵ archiepiscopus; tunc electus est Faricius ad archiepiscopatum, sed episcopus Lincolnensis et episcopus Salesburiensis obstiterunt, dicentes non debere archiepiscopum urinas mulierum inspicere.

¹ *Andreseie.*] See vol. II. p. 49.

² *numerus monachorum.*] See vol. II. p. 49.

³ *casei.*] See vol. II. p. 146.

⁴ *c. et xi.*] The scribe is wrong in his addition. See vol. II. p. 149.

⁵ *Anselmus.*] See vol. II. p. 48.

*Hæc sunt possessiones et prædia quas Abbas Faricius
adqui[sivit].*

Of the
property
removed
by him.

Tempore Danorum multæ possessiones et prædia sublata sunt a monasterio Abendonæ, sed ipse Faricius multas ex eis, tum prece tum pretio, a rege Henrico recuperavit,¹ scilicet, Spersolt, Lega, Hannai, Benham, duas silvas in foresta de Windelsora, Ibbefeld, Linford, Lakamstede, libertates hundredi de Hornimere, portionem de Culeham, Leukenora, c. allecia de navibus quæ transeunt per gardum, molendinum de Cudesduna, molendinum de Henora, molendinum de Longeford, quinque hidas in Wrtha, Wrokkeston, decimam venationis in foresta de Wyndelsora, ecclesiam de Newenham. In Warewik scire, Hulle; in Essexæ, ecclesiam de Colnas, in qua posuit vi. monachos, et postea ampliavit usque ad xii. In Suthfolk [eccl]esiam de Edwardestun, in qua posuit duos monachos quos abbas Walkelinus postea amovit et constituit eos ad Colnas. Tunc concessit Hubartus de Monte Chenesi² et confirmavit ecclesiæ de Colnas ecclesiam de Edwardestune, cum omnibus pertinentiis suis, ut sustentarentur duo monachi, qui pro salute sua et successorum suorum semper in[ter]cederent. In Middelsexe adquisivit ecclesiam de Kens[ing]tun.³ In Londoniis et in Wintonia hospitia sibi et successoribus suis. In Bedefordscira⁴

¹ *recuperavit.*] See II. 49, *seqq.*, where the details of several of them are given.

² *Hubartus de Monte Chenesi.*]

These words are very indistinct in the MS. ; but see vol. II. p. 59.

³ *Kens[ing]tun.*] See vol. II. p. 55.

⁴ *Bedefordscira.*] See vol. II. p. 100.

De Abbate Faricio, et quæ Bona nobis contulit.

Abbas Faricius instituit . . . scriptores præter claustrales, qui missalia, gradalia, antiphonaria, troparia, lectionaria, et cæteros libros eccles[iasticos sibi] scribebant. Scriptores qui hos libros scribebant: Austinum de Civitate Dei; Homelias Sancti Austini super Johannem, et multa alia volumina ipsius doctoris; Homelias sancti Gregorii; Homelias super Ezechielem; Expositiones super Psalterium, et multa alia volumina ipsius doctoris; Hieronymum super Vetus Testamentum; Hegesippum, et multa alia volumina ipsius doctoris; Ambrosium de Officiis, et multa alia volumina ipsius doctoris; Johannem Chrysostomum super Epistolas Pauli, de Reparatione Lapsi, et alia plurima volumina ejusdem doctoris; Homelias Bedæ, epistolas Cypriani, Cassianum super Psalterium; multos libros de physica. Providit et sacristæ, cellarario, lignario, et cæteris obedientiariis¹ omnia necessaria.

De Morte Abbatis Faricii.

Cum recepisset abbas Faricius domum Abendonæ ^{Of the death of} regendam invenit tantum xxviii. monachos, quos amp- ^{Abbot} liavit usque ad² quater xx. Cupiens quoque ampliare ^{Faritus.} eos usque ad centum, convenit inde regem Henricum, qui tunc pro quibusdam negotiis morabatur in Normannia, ut venderet sibi villam de Suthuna. (Rustici enim villæ illius magnam molestiam inferebant abbati et hominibus abbatiæ.) Sed distulit illud rex usque adventum suum in Angliam.

¹ *obedientiariis*] obendientiariis, | ² *ad*] a, MS.
MS.

Eo tempore erat Abendoniz cantor quidam, Wilhelmus nomine. Hic in die Purificationis [2 Feb.] quoddam pulmentum præparaverat, et abbati in refectorium recumbenti ad mensam obtulit. De quo cum gustasset, mox ægrotare cœpit. Surgens igitur a mensa mandavit [ad] episcopum Salesbiriensem, et abbatem Gloucestriæ, Serlonem nomine, et abbatem Malmesbiriæ, et abbatem Salepesbiriensem; indicavitque eis qua die et hora ex hac vita migraturus esset. Tunc fecit ponere super magnum altare xxx. libras auri ad deaurandum candelabrum vii. brachiorum, quod ipse emerat pretio xxx. librarum argenti. Omnem etiam pecuniam, quam ipse collegerat ad villam de Suttun emendam, pauperibus erogare præcepit. Cum vero propinquasset hora mortis suæ semper revolvit versum illum, "Domine,¹ dilexi decorem domus tuæ;" et in hæc verba expiravit hora vi., sicut exposuit, anno ab Incarnatione Domini MCXV. prælationis suæ anno xvi.

De Abbate Vincentio, et quæ Bona nobis contulit.

Of Abbot
Vincent.

Post mortem abbatis Faricii dedit rex Henricus abbatiam cuidam monacho de Gemicis, nomine Vincentio.² Hic, antequam monachi surgerent, implere solitus erat lavatorium aqua. Iste Chedelworthe, et dimidiam hidam de Lamora, et decimam de Winterburne³ adquisivit, et balnea monachorum instituit. Dedit et totam lanam suam unius anni pro magno dorsario de x. Virginibus. Omnes vero obedientiarii fecerunt dorsarium de Apocalypsi. Faricius autem fecit dorsarium de Nativitate, et aliud de Job.

¹ *Domine*] Ps. xxv., 8, Vulg.

² *Vincentio*.] See vol. II. p. 161.

³ *Winterburne*.] Uncertain in the MS.; but see vol. II. p. 169.

*De Abbate Ingulfo*¹ [et quæ Bona] nobis contulit
Ingulfus.

Post mortem Vincentii suscepit prior Wintoniæ, Ingulfus nomine, abbatiam Abendonæ. Iste dedit coquinae monachorum Wissele, et Winekefelde, et Scipene, et molendinum de Okke, et molendinum de Wachenesfeld. Nunquam camerario vel coquinario molestus fuit. Numquam de camera plus quam claustrales habere voluit, præter² unam pelliciam, cum Pascha. Ecclesiam sancti Aldadi dedit sacristæ, et in Draituna xx. solidos. Super altare obtulit calicem aureum, appreciatum xxv. marcis. Emit et magnum tintinnabulum, quod³ vocatur Hildelhubel, pro lvii. marcis; et quidam sacrista, Robertus nomine, fecit parem suum. Fecit et cameram abbatis super cellarium, et capellam sancti Suithuni, et infirmaria[m], capellam sancti Adeluuoldi, et cameram prioris, et capellam sancti Michaelis. Dedit et infirmario decimam de gramine, et molendinum de Bensentun.

In illis diebus expoliata capsâ sancti Vincentii, quam rex Cnuth fecerat, et pretium ejus datum est pauperibus, quia maxima fames erat illis diebus. Aurum et argentum illius capsæ appensum est lx. libris argenti.

His diebus obiit rex Henricus, cui successit nepos suus Stephanus. In illis diebus dedit rex Stephanus cuidam monacho Abendonæ, nomine Willelmo de Sancta Elena, abbatiam de Certeseia, qui honorifice a monachis illius loci susceptus est; sed quia noluit facere obedientiam episcopo Wintoniæ, in cujus diocesi

¹ *Ingulfo.*] See vol II. p. 173.

² *Præter.*] pt. MS.

³ *quod*] qui MS.

erat locus ille, excommunicavit eum episcopus. Tandem necessitate compulsus Romam petiit et a papa¹ ab excommunicatione et abbatia absolutus est; tunc ad Abendoniam cum rubore et confusione reversus est. Quod audiens rex Stephanus misit ad abbatem Ingulfum mandans ut mitteret ei ccc. libras, quas monachus suus pro abbatia de Certesia ei promiserat. Tunc confregit abbas capsulas ecclesiæ, et cepit ex eis aurum et argentum, et collegit, et pecuniam jam dictam regi transmisit.

In illis diebus proposuit abbas Ingulfus iterum cooperire capsulam sancti Vincentii, sicut prius fuerat. Collegit quoque maximam pecuniam auri et argenti, et posuit in quadam archa in thesaurario. Posuit etiam alias pecunias infinitas, quæ propter guerram ei traditæ erant ad custodienda. Quæ omnia sacrista quidam, nomine Simon Crassus, regi indicavit. Quod audiens rex misit quendam militem, nomine Willelmum Dipre, ut ei pecuniam illam afferret. Veniens igitur ille Satanæ satelles Abendoniam, intravit in thesaurarium, simulans orationem; et cum securi quadam archam illam confregit (quod usque hodie apparet), et sustulit ex ea l. marcas auri et quingentas marcas argenti. Et non multo post dedit rex Stephanus prædicto sacristæ, hujus pecuniæ traditori, abbatiam de Alignia;² qui tertio anno post susceptionem abbatiae in manibus et pedibus vermibus corrosus obiit.

De Abbatibus post I[ngulfum].

Of Abbots
Walchel-
dine,

P[ost] obitum abbatis Ingulfi, interventu Alienoræ reginæ, dedit rex Henricus abbatiam Abendoniam cui-dam monacho Eveshammiæ, nomine Walchelino.

¹] The pope's name is omitted, with a lacuna left for its insertion.

² *Alignia.*] Doubtful in the MS.

Post cujus obitum dedit rex abbatiam episcopo de Godefrid, sancto Asaph, nomine Godefrido. Iste per insolentiam et incuriam parentum suorum incurrit odium monachorum, quapropter abstulit ab eo rex abbatiam.

Post cujus discessum dedit rex abbatiam priori de Roger, and Barmundeseia, nomine Rogero, viro valde ordinato, sed nimium suspicioso et crudeli.

Post cujus obitum dedit rex abbatiam priori Ro- Alfred. fensi, nomine Aluredo, viro valde modesto et faceto, honorabilique admodum, sed avaro et tenaci. In cujus tempore fames valida per totam Angliam ita invaluit ut multa millia hominum fame morirentur. Et cum ditissimus erat, et multa millia modiorum in horreis suis haberet, non tamen miseria movebatur super fame morientibus.

De Abbate Hugone, et quæ Bona nobis contulit.

Post obitum abbatis Aluredi dedit rex Ricardus Of Abbot abbatiam cuidam monacho Abendonæ, nomine Hugo. Hugh. Iste in principio valde modestus et liberalissimus et benignissimus erat, et quanto plus vivebat tanto benignius erga universos, tam monachos quam cæteros, se habebat. Nunquam etiam ab honesta et religiosa conversatione se subtrahebat.¹ Multa bona ecclesiæ suæ contulit. Novum opus ipse incepit. Eleemosynæ decimam de Culeham, at plura alia dedit infirmariæ. Pitanceriæ, et cæteris omnibus obedientiariis, decimam et redditus contulit. Siliginem, unde cervisa monachonem fiebat, ipse deposuit, et in loco siliginis frumentum apposuit. Pro vinis, quæ conventui invenire debuit, villam Cudesduna concessit et in perpetuum confirmavit.

¹ *subtrahebat.*] Two lines occur here which have been most carefully erased.

De Priore de Colum.

Of the
Prior of
Colne.

Tempore abbatis Hugonis erat prior quidam apud Colum, nomine Willelmus, et hæc¹ bona quæ fecit in domo de Colum. Ecclesiam de Edwardestun, ecclesiam de Waldingefeld, ecclesiam de Mecinges, in ipsos usus adquisivit, decimam de Laneham, decimam de Wadeho, adquisivit. Conductum et lavatorium ipse fecit, et postea confractum iterum reparavit. Generali monachorum unum allec et unum ovum adjecit. Pitanciam ad consistorium duplicavit. Cantarii² redditum xxxi. d. dedit. Infirmariæ redditum iiii. sol. et viii. d. concessit. In Wings centum sol. terræ adquisivit. Totam terram, quæ nimis pessima et infructifera erat, tam citra aquam quam ultra, compositione terræ quæ vulgo "Marla" dicitur, ipse optimam et fructiferam fecit. Muro totam curiam circumdedit. Ecclesiam scindula cooperuit. Cameram monachorum instituit. Decimam decimæ de Mescinges eleemosynario concessit. [ta]meti speciosissimam, et uni[versis] cameris Essexiæ pulchriorem, a fundamentis ipse ædifi[cavit], quæ postea per incuriam et negligentiam quorundam de Colum funditus combusta erat. Organa quoque, quæ con[fr]acta fuerunt et derelicta, sæpissime renovavit [Et]iam turrin, sicut hodie cernitur, ipse construxit. Instituit etiam festum sancti Gregorii in Quadragesima, principale, quod prius erat in albis; et eadem die dabit sacrista optimum ferculum conventui, et vinum cuilibet.³ Dabit etiam sacrista vinum conventui in Annunciatione Sanctæ Mariæ, in Assumptione, in Nativitate, in festo Reliquiarum; camerarius vero dabit optimum ferculum conventui in

¹ hæc.] The word 'sunt' is apparently omitted.

² Cantarii.] So in the MS.; perhaps we should read "Cantario."

³ Cuilibet.] This word is uncertain.

festum sancti Michaelis, et vinum quare festum principale erit. Instituit etiam idem prior festum sancti Augustini, doctoris Anglorum, in cappis, quod prius erat in albis. Instituit etiam quod quicumque fuerit prior, vel in loco prioris, dabit vinum conventui in die Pasch[æ], in die Pentecostes, in die Natalis Domini.

Hæc omnia instituit prior Willelmus, et in pleno capitulo in perpetuum observari præcepit, annuente et consentiente toto capitulo; ita ut quicumque contra hæc instituta venire acceptaverit, vel aliquid minuere; sine totius capituli assensu, a Deo sit reprobatus et excommunicatus. Et responsum est a toto conventu, Amen.

APPENDIX III.

DE CONSUETUDINIBUS ABBENDONIÆ.

It has already been stated, at p. 237 of this volume, that towards the end of the narrative the variations between the two manuscripts become so important as to require for each a distinct publication. Accordingly, the narrative furnished by Claud. C. ix. is here printed, that derived from Claud. B. vi. having already been given in the text. Starting, like the other, from the death of abbot Roger, it traces the proceedings which then ensued, exposes the machinations of Thomas de Esseburn, which were defeated by the activity of the convent, and the opportune assistance of the king's chief justice, the celebrated Ralph de Glanville. The question at issue between the contending parties required that a reference should be made to the customs of the monastery as affecting the receipts and expenditure of its various officers; accordingly, we have here a return respecting them, as far, at least, as they concern the chamberlain, the keeper of the infirmary, the steward of the refectory, the woodward, the kitchenier, the almoner, the clerk of the works, and some few others of the principal office-bearers of the foundation. These collections are somewhat of a miscellaneous character, for interspersed with them occur some few entries of an extraneous nature; all, however, more or less illustrate the external or internal history of the monastery of Abingdon.

DEFUNCTO abbate Rogero, et magistro Thoma de Esseburne, clerico domini regis Henrici Secundi, ad custodiendam abbatiam istam ab ipso domino rege transmissa, propositum est nobis ab eodem Thoma quod justiciæ domini regis ei injunxerant ut tam obedientias nostras, quam possessiones ad cameram abbatis pertinentes, in manu domini regis seireset. Prior vero et conventus id graviter ferentes, et de futuro damno et periculo magis timentes, instantius postulabant ut seisinam illam differret donec super hoc cum justiciis loqui, et eis jus antiquitatis, quod a tempore regis Edwardi, in obedientiis nostris libere et quiete per manum nostram tractandis, ostendere possent.

De communi itaque consilio misimus domnum Nicholaum, priorem nostrum, cum quibusdam fratribus, ad Rannulfum de Glanvilla, qui justiciariam potestatem sub rege in toto regno agebat, ut ei consuetudines nostras diligenter viva voce exponerent, et ne occasione regiæ custodiæ mutarentur, aut turbarentur, attentius supplicarent.

Cum vero ad Rannulfum de Glanvilla ad scaccarium apud Westmonasterium venissent, et ei libertates nostras et consuetudines plenius insinuassent, Rannulfus, habita super hoc deliberatione cum episcopis et aliis justiciis, qui ei ad scaccarium assidebant, decreto totius curiæ pronuntiavit nullum jus, nullas consuetudines, quas in obedientiis nostris ab antiquo habuimus, aliquo obtentu debere innovari, sive ecclesia vacans sit, sive pastore ordinata fuerit. Præcepit etiam prædicto Thomæ, qui præsens erat, ut quoniam rationes nostræ, sicut per nos coram eo sufficienter probatum erat, separatæ sunt a rationibus abbatis, de his tantum quæ ad cameram abbatis spectant, curam haberet. Ad ea vero quæ ad nos spectant manum non apponeret, sed plenum jus et potestatem, tam in tenementis nostris quam in tenentibus, nos habere permetteret. Dicebat enim tota curia quod periculo nostro fieret, si quid a

Proceed-
ings upon
the death
of Abbot
Roger.

Reference
to Ralph de
Glanville.

His deci-
sion.

custodibus regis temptaretur, quod abbatibus licere non debet.

The plans
of Thomas
detected,

Fecerat autem prædictus Thomas omnes possessiones et consuetudines nostras separatim conscribi, ex ore regis et justitiæ loquens, ne ullam¹ in his quæ facere properabat sustineret repulsam. Istud scriptum secum ad scaccarium, priorem et fratres præveniens, detulit, et omnibus justiciis ostendit, credens se posse obtinere quod possessiones nostræ in manus ejus traderentur, ut victum et vestitum tenuiter nobis inde ministraret, et omnia quæ superesse possent, fisco inferret. Nam et modis omnibus fidem justiciis facere nitebatur pertinentias nostras non tantum æquari pertinentiis abbatis, sed etiam his deductis, quæ per manum abbatis in terminis certis recipere consuevimus, portionem ejus respectu portionis nostræ minimam esse. Cujus instantia multum nobis nocuisset, nisi (ut prædiximus,) prior et fratres illum e vestigio secuti, de singulis consuetudinibus et possessionibus justiciam plenius instruxissent, et eas sæpius nobis non sufficere docuissent.

and de-
feated.

In tantum denique prævaluit gratia Dei quod Rannulfus de Glanvilla, justiciarum primus, ad alias justicias se convertens dixit, consuetudines nostras rationabiliter et discrete institutas fuisse, nec aliquid superfluum in eis deprehendi posse, nec dominum regem velle, nec se audere, contra consuetudines tam antiquas et justas aliquatenus venire, aut circa eas aliquid immutare. Rannulfo vero de Glanvilla pro nobis ita sententiente, ut scilicet de cætero tam possessiones nostras cum plena libertate, quam antiquas consuetudines cum omni integritate, sicut inferius subscriptæ, et coram justiciis lectæ fuerunt, haberemus, omnibus etiam justiciis quæ circumsedebant in hoc ei

¹ *ullam*] *ulliam*, MS.

faventibus et suffragium suum ferentibus, prior et fratres, qui cum ipso transmissi erant, cum pace et gaudio reversi sunt.

CAMERARIUS habet in manu sua villam de Weliford et villam de Chivele, cum villulis appendiciis. Alia præterea habet tenementa et tenentes, de quibus potest et debet libere et juste disponere. Ad camerarium enim pertinet omnes causas et negotia hominum suorum audire et terminare, et delinquentes pro qualitate delicti pœna pecuniaria condemnare; quam pœnam non poterit abbas a camerario, vel sine camerario, a condemnatis exigere, nec eam contra voluntatem camerarii aut minuire aut remittere.

The customs of the abbey.
The chamberlain.

Si tamen camerarius excesserit et homines suos ad indebita præstanda sæpius compulerit, debet eum abbas secretius, vel in audientia fratrum, corripere, et ab illicitis exactionibus cohibere. De jure vero suo non debet ei aliquid detrahere, quod ita plene in omnibus habet et habere debet sicut abbas in suis tenementis habere dinoscitur, præter homagia et relevamenta, quæ solius abbatis sunt. Sed etsi homo liber de tenemento camerarii litteras regis abbati pro justitia detulerit, istam causam deducet abbas in curia sua, et proventus qui inde evenerint habebit.

Præter villas vero de Weliford et Chivele, recipit camerarius de abbate istas consuetudines.

Imprimis lii. solidos et iii. denarios, medietatem ad Sanctum Johannem baptistam [24 Jun.] et medietatem ad Sanctum Andream [30 Nov.], qui expenduntur pro lineo panno, et pro corveis¹ ad sotulares monachorum, duabus vicibus.

Item xl. solidos ad mandatum in Cœna Domini, qui proveniunt de decima de dominio de Tademertuna.

¹corveis] So the MS.; coriis (?)

Quando camerarius egreditur foras ad negotia sua habebit præbendam ad duos equos, et quando revertitur ad quotquot ducit. Mercenarii, qui ducunt pannos ad opus camerarii, habebunt conredia sua in aula, et præbendam ad equos suos prima nocte.

Cum camerarius conficit pelles, vel agnorum vel cattorum, habebit bladum de granario, et sal de coquina monachorum, et cretam de Lachinges.

Item, camerarius habebit unguentum de nutritura porcorum curiæ ad unguendos sotulares monachorum, ter in anno.

Item, camerarius habebit vi. solidos in Middeltuna, de terra quam tenet Willielmus sacerdotis filius, ad emenda ligna ad balnea monachorum.

Item, si camerarius vadit ad nundinas de Winchelcumba, abbas inveniet ei et suis hospitium in Dumbeltuna, et equos de eadem villa ad pannos quos emerit huc usque transportandos.

Item, camerarius habebit conredium unius hominis qui servat equum suum, per totum annum, et similiter præbendam et fœnum ad unum equum.

Item, camerarius habet unam acram prati in Culeham, quam falcant homines ipsius villæ, et levant, inde¹ parantur lecta monachorum.

Habet etiam pratellum de Stocgrave, unde invenit fœnum sub pedibus monachorum quando balneant.

De iii^{or}. hidis de Chedeleswrtha iii. libras. De Bedeford xxv. solidos. De Fenchote ii. solidos. De dimidia hida in Dumbeltona i. marcam. De molen-dino de Langeford xxii. solidos. Daniel de Colebroc v. solidos. Ipse invenit camerario in eundo Lundeniam, et redeundo, fœnum ad equos, ligna, et sal, et stramen ad lectum. De terra Simonis in Abbendoniam iii^{or}. solidos. De terra quam tenuit Willielmus Bor,

¹ inde] unde (?)

ii. solidos. De decima de Batintuna x. solidos. De decima de Hordwella x. solidos.¹

Weliford est in dominio, nec respondet regi. In dominio cameræ sunt iii. carrucatæ terræ.

Hi sunt redditus denariorum in eadem villa. Baldewinus de Ovenham xx. denarios, Æilwine viii. denarios, Gaufridus de la Blacesole xxxiii. denarios, Aluredus de Brueria xxvii. denarios, et servitium in Augusto ad fœnum levandum et bladum tassa[n]dum. De virgata quam Blacheman tenuit x. solidos. Aldredus de Lassauz xxxi. denarios. Ricardus Quinchald xvi. denarios. Aluredus Achatur xii. denarios. Sutor x. denarios. Radulfus molendinarius xiiii. denarios. De la Pette viii. denarios. De Gavelland x. solidos et vii. denarios.

In eadem villa sunt xxiii. cotsetlandes. Duo sunt ad franc gablum. Unum tenet Gaufridus pro v. solidis, alterum tenet Radulfus Beestune pro v. solidis et vi. denariis. Aliæ xxii. cotsetlandes sunt ad opera, (scilicet bubulci, porcarii, bedelli), pastores, claudentes sepes, et curantes negotia camerarii, qui omnes defendunt domos et terram suam per tale servitium. De molendino villæ xi. solidos. Summa de cherset, viii. denarios, et quater viginti gallinæ, et xii.

Qui habent porcos pannagiabunt de porco unius anni, i. denarium, de minori obolum. Similiter ad faldrove, de superannato animali, scilicet bove vel vacca, i. denarium, de minori obolum. De x. ovibus i. denarium. De ix. nisi obolum. Quotquot sunt, comodabunt hominem unum ad bederipas cameræ, in Augusto, et similiter carrucas suas ad prééras,² et extra ad cibum domini. Similiter facient in Boxhole, in Benham, in Eastune, in Westune, de pannagio

¹ *solidos.*] A considerable space here occurs in the MS.

² *prééras.*] A comparatively modern hand here adds, 'i. e. *procarius.*'

porcorum, de faldrove animalium, et de commodandis hominibus ad bederipes et carrucis ad prééras.¹

In Boxole sunt x. hidæ. De his in dominio est i. hida, et i. virgata, et i. cotsetl'.

Gaufredus de Sunegeville habet ii. hidas, quas defendit per servitium militare.

Ailwardus tenet dimidiam hidam pro v. solidis, et arabit acram, et seminabit semine suo.

Bernerius et filius suus, tenet unam cotsetland,² unde reddunt cellario monachorum vi. sextaria mellis, et cameræ xxxi. denarios.

De netis, Robertus tenet dimidiam hidam, unde reddit v. solidos et iii. denarios, et arabit acram et seminabit semine suo, et trahet fœnum et bladum.

Ædeva vidua, pro dimidia hida vii. solidos, et arabit dimidiam acram, et seminabit suo semine, et trahet fœnum et bladum.

Herewardus xxviii. denarios pro virgata, et arabit acram, et seminabit suo semine, et trahet fœnum et bladum.

Willielmus de Benmers dimidiam hidam pro v. solidis, et x. denariis, et arabit acram, et seminabit suo semine, et trahet fœnum et bladum.

Helias dimidiam hidam pro ii. solidis, non arat nec seminat.

Ricardus clericus pro virgata terræ v. solidos, et arabit acram et seminabit suo semine, et trahet fœnum et bladum.

Aluredus dimidiam hidam pro vii. solidis, arabit et seminabit acram suo semine, trahet fœnum et bladum.

Warinus pro dimidia hida v. solidos, pro dimidia

¹ prééras.] Another space here occurs.

² cotsetland.] Or "gotsetland."

hida,¹ et vi. denarios pro prato, arat acram et seminat suo semine, et trahit fœnum et bladum.

Gudred dimidiam hidam pro v. solidis et iii. denariis, non arat, nec seminat, nec cariat. Hoc de netis.

In eodem hamel sunt xv. cotsetl' ad opus, et ad gablum l. pro voluntate domini. Si sint ad gablum, reddant ii^{cs}. solidos, si ad opus, vi. denarios, de lignagio, et i. cotsetl'. quod nunquam fuit ad opus, quod Suiardus tenet, qui reddit ii. solidos. Sevarus tenet molendinum, et i. cotsetlande pro xx. solidis, pro alio molendino quod Petrus tenet, et dimidio cotsetlande, xi. solidos.

Hi extracti sunt a dominio, scilicet, Ædulfus Scortrod, qui reddit xxxii. denarios. Æva vidua, x. denarios.

Alwi i. denarium.

Albreda vidua, xvi. denarios, et opus Augusti.

Willielmus Blund ii. solidos, et opus Augusti.

Milesent xxxi. denarios, et obolum, et opus Augusti.

Slote xii. denarios.

Aluredus xx. denarios.

Gudredus de Porta iiii. denarios.

Leufredus Longus xvii. denarios.

Johannes filius Alfrici xvi. denarios.

Aldredus vii. denarios de uno curtilagio.

Ædieva vidua de Colmeresbere xii. solidos.

Matildis vidua xviii. denarios.

Radulfus pelliparius xii. denarios.

Willielmus filius Sawale xxxii. denarios.

Hervius ii. solidos.

Ricardus xvi. denarios, et opus Augusti.

Alveva vidua iiii. denarios, et opus Augusti.

¹ *pro dimidia hida.*] So in the MS.

Savare molendinarius xiii. denarios.

Robertus Mansel viii. denarios et obolum.

Ricardus Mansel totidem.

Nicholaus de Cropete v. denarios.

Terra Biscop xii. denarios, et opus Augusti.

Willielmus de Curce ii. denarios.

Hugo iii. obolos.

De universo cherset xxix. denarios.

Stor, carucata boum.

De Breche ii°. anno vi. denarios.

Quinque acras prati ad secandum et levandum, et inducendum, de quinque hominibus ejusdem villæ.

In Benham sunt x. hidæ. Duæ hidæ sunt de feudo Humfredi de Buhun, quæ solebant facere servitium dimidii militis abbatiae, et modo non faciunt. In dominio cameræ sunt iii. hidæ, uno cotsethel minus. Octo boves in stauramento.

Hi sunt neti de villa. Aldredus de Brueria v. solidos pro dimidia hida, et arat et varectat, et seminat acram suo semine, et trahit fœnum et bladum.

Ernive vidua pro virgata iii. solidos et trahit fœnum et bladum.

Ricardus filius sacerdotis pro dimidia hida v. solidos, et varectat, et arat, et seminat acram suo semine, et trahit fœnum et bladum.

Willielmus Lug xxx. denarios pro virgata, et varectat, et arat, et seminat dimidiam acram suo semine, et trahit bladum.

Sawinus dimidiam hidam pro iii. solidis, et varectat et arat, et seminat acram suo semine, et trahit bladum et fœnum.

Willielmus Blund v. solidos pro dimidia hida, et varectat, et arat, et seminat dimidiam acram suo semine, et trahit bladum et fœnum.

Gaufridus vicecomes xxx. denarios pro virgata terræ,

et arat, et varectat, et seminat dimidiam acram suo semine, et trahit bladum.

In eodem hamel sunt xi. cotsetles. Tres sunt famuli camerarii, qui defendunt terram suam per servitium suum. Alii viii. ad gablum vel ad opus, sicut camerarius vult. Si gablant, reddunt ii. solidos. Si operantur, vi. denarios, de lignagio.

Theodoricus pro curtilagio vi. denarios.

Emma vidua vi. denarios.

Baldewinus pro crofta¹ vi. denarios.

De gavelland: Willielmus Blund ii. denarios. Petrus ii. denarios. Leuine ii. denarios. Cotsethel qui habet faldam, arat ii. acras. Qui faldam non habet, de iiiii.^{or} animalibus i. acram.

Summa de cherset xlv. gallinæ.²

In Westuna sunt x. hidæ.

Quatuor sunt Roberti Pundelarche, quas tenet de abbate pro servitio dimidii militis, et i. hida quæ pertinet ad ecclesiam villæ, et dimidia hida quam Johannes de Sancta Helena tenet. De his non recipit camerarius aliquod servitium.

Aliæ iiiii.^{or} hidæ et dimidia spectant ad camerarium.

In dominio dimidia hida. Willielmus et Robertus i. hidam pro vi. solidis. Goldieve et Esmund i. hidam pro vi. solidis. Leufredus dimidiam hidam pro iii. solidis. Robertus dimidiam hidam pro ii. solidis. Leouredus et Hawisa dimidiam hidam pro xxx. denariis. Gaufridus i. virgatam de franco feudo pro x. solidis.

Ricardus i. cotland, ad opus. Eadredus de i. cotland xiiii. denarios, et opus Augusti. Ailwine xii. denarios de terra Willielmi Cusin, xii. denarios de terra. Al-

¹ *crofta*.] In MS. *crofta*.

[² *gallinæ*.] A small space here occurs.

dredus Niger iii. denarios. Molendinum de villa xi. solidos. Aruram duarum acrarum ad punnage.

Duæ istarum hidarum et dimidia sunt ad opus, vel ad gablum, pro voluntate camerarii.

Summa de cherset xx. gallinæ et obolum.

In Eastuna sunt x. hidæ. In dominio nihil. De una dimidia hida, quæ franca est, quam Gaufridus tenet, iii. solidos, qui non arat, nec operatur, et alia dimidia hida ii. solidos, et facit aliarum consuetudines sine caretta. Aliæ xx.¹

The kitchen.

Coquinarius tenet villam de Abbendonia, cum omni-moda libertate; et quæcunque inde evenerint, sive de placitis, sive de cæteris eventionibus, coquinarii erunt.

Et si captus fuerit latro et convictus fuerit criminis, quicquid de ejus substantia ad dominum pertinet coquinarii erit, vel præpositi qui de eo tenet.

Si præpositus dat gersum pro tenenda villa, coquinarii erit.

Coquinarius tenet domum quæ fuit Azonis coci, quæ reddit ii. solidos, et nulli respondet nisi coquinario.

Coquinarius tenet molendinum de Occha, quod reddit xxx. et vi. solidos, et iii. denarios. Forisfactum molendinarii coquinarii erit. Quî etiam si displicuerit, vel si moritur, coquinarius per se libere ponet alium.

Coquinarius tenet libere et quiete molendina juxta curiam pro vii. libris.

Coquinarius tenet Sepene pro x. libris, et Wisseleiam et Winechefeld pro x. libris. Habet et alia tenementa, et alios tenentes, in quibus utitur suo jure, sicut camerarius in suis tenementis et tenentibus.

Coquinarius recipit de abbate, vel ab eo qui loco abbatis fuerit, xx. et vi. libras, et decem et vii. solidos,

¹ Aliæ xx.] A blank space of the length of an entire column is here left in the MS.

ad quatuor terminos; scilicet ad Assumptionem Sanctæ Mariæ [15 Aug.] vi. libras et xiii. solidos et iii. denarios, ad festum Sancti Andreæ [30 Nov.] totidem, ad Purificationem Sanctæ Mariæ [2 Feb.] totidem, ad Hocchedei¹ totidem.

Item, coquinarius recipit ter in anno de Bertuna tria summagia ad summonitionem suam, pro portandis piscibus ad coquinam, undecumque voluerit. Similiter habet et de Cumenora, de Mercheham,² de Cerneia, de Offentuna, de Middeltuna, de Salengeford, de Laking, de Witteham, et Appelford, qui faciunt unum mensem de firma. De Cudesduna vero, qui dimidium mensem de firma facit, recipit iiii. et dimidium per annum.

Homines qui inveniunt averagia invenient sibi et equis suis expensas in exeundo et redeundo, et moram faciendo, et quando redeunt, quisque eorum habebit unum panem de aula. Qui vero ire non possunt, finient denariis cum coquinario, sicut melius poterunt.

Item, de Bertuna reddentur coquinario ad Nativitatem Sanctæ Mariæ [8 Sept.] d. ova, ad Natale Domini [25 Dec.] d., ad Purificationem [2 Feb.] ccc. Dominicam ante Cineres ccc., ad Pascham d., ad Rogationes d., ad Pentecosten d. Similiter eodem numero et iisdem terminis de Cumenora, et aliis supradictis maneriis. De Codesduna vero ad medietatem cujuslibet mensis de firma.

Item, de Bertuna reddent ad misericordiam, quæ fit circa festum Sancti Martini, [11 Nov.] x. et viii. gallinas. Et ad aliam misericordiam, quæ fit, post Natale Domini, [25 Dec.] x. et viii.

Similiter eodem modo et eisdem terminis, reddent de Cumenora et aliis prædictis maneriis. De Cudesduna vero ad medietatem cujuslibet mensis de firma.

¹ *Hocchedei.*] See Glossary.

[² *Mercheham.*] The MS. reads
Meccheham.

Si quæ de gallinis aut crassa non est, aut moritur dum portatur, respuenda est.

Coquinarius habet unaquaque hebdomada unam ambram fabarum vel pisarum. Abbas invenit de lardario i. caseum trium denariorum propter sal ad wihe, et unam summam frumenti de Dumbeltuna, et avaragia ejusdem villæ ad portandum sal usque ad coquinam. Item, de Bertuna feria. iiii. ante Parasceve, redduntur c. allecia, quæ sequenti v. feria dabuntur pauperibus ad mandatum receptis. Similiter de Cumenora, et aliis supradictis maneriis. De Cudesduna vero l.

In capite jejunii piscatores, qui portant anguillas ad coquinam, habebunt de aula ii. panes, et istæ sunt piscariæ quæ reddunt anguillas. De Witteleia xxiiii. stichas, de Culeham xx. de Sunford xvi. Piscaria Symonis de Grava xii. De Herwaldindune viii. Blundel viii. Brietuhut de Tropa septem, de Wisseleia xvi. stichas quæ dantur ad cœnam.

Ante anniversarium diem Walchelini abbatis coquinarius debet piscari in vivario de Leuechenora. Quando flathones, vel oblatae, vel russoles fiunt ad opus monachorum, coquinarius habebit i. minam frumenti ad russoles, et ad olbatas, et pistor aliam minam ad flathones, de eodem frumento unde fit panis monachorum.

Coquinarius habet x. panes quotidie de cellario, quales ipsi habent in refectorio, et cervisiam ad salsamentum faciendum de pipere aut cimino.

In Adventu vero Domini quoties fratres non comedunt sagimen, xiii. panes debet habere. Tres videlicet ad pulmentum. Similiter a Septuagesima usque ad Pascha. Et si voluerit, accipiat farinam in pistrino pro panibus suis. Serviens coquinarii comedit in aula. Et coquinarius habebit præbendam ad unum equum, et fœnum, sive foris fuit, sive domi.

Ab omni nave oneraria quæ transit per Tamisiam, a capite Quadragesimæ usque ad Pascha, nisi regis

sit, si allec portat, habebit coquinarius c. allecia, quæ deferret in coquina famulus navis, et recipiet a coquinario v. allecia, et i. panem, et justam cervisiæ.

Vaccarius sub dominio est coquinarii de vaccaria sua, et forisfactum quod inde evenerit, et pasnagium, et decimam de pastura quæ fracta est et seminatur, reddet coquinario. Si aliud tenet tenementum de abbate, respondebit ei inde ut domino.

Coquinarius tenet libere piscariam de Wittham, quæ reddit ei xii. solidos his terminis; in capite jejunii vi. solidos, et in medio Quadragesimæ vi. solidos. Et qui eam tenet, reddit forisfactum, et heriet, et cheriset, iiii. scilicet gallinas, et relevamentum, coquinario; et nulli alii respondet.

Simon de Grave reddet iiii. gallinas de cherset.

Piscaria de Viwichtam cum terra adjacente reddit coquinario xvii. solidos, his terminis: die primo Quadragesimæ vi. solidos, ad Vincula sancti Petri [1 Aug.] vi. solidos, ad Assumptionem Sanctæ Mariæ [15 Aug.] vi. solidos. Et qui eam tenent, reddunt heriet et cherset, scilicet xii. gallinas, coquinario.

Terra de Ebbefeld, quæ est de feudo Droconis de Andeli, reddit lx. solidos coquinario, et pro decima sua x. solidos, pro omni servitio, his terminis; ad Purificationem Sanctæ Mariæ.

Adam filius Duruinæ x. solidos, Osmundus similiter x. solidos.

De Hidis pertinentibus ad Abbendoniam in Barroreschire.

Hundred de Cumtona, Farenbeorge, iv. hidas et dimid.

Hundred de Suttona, Witteham, Abbatis, v. hidas:
Appelford, ejusdem, v. hidas:

Hundred de Suttona, Middelton, ejusdem, vi. hidas
cum Suttona.

Draitone, ejusdem, xx. —

Hundred de Rugheberge, Weliford, xxvii. hidas
cum membris et dim.
Chiveleie, vii. hidas
cum membris.

Hundred de Hildeslope, Uffintone, x. hidas.

Wachenefeld, x. hidas.

Hundred de Gamenefeld, Schalingeford, ii. hidas
et i. virgata i.

Wrthe, viii. hidas.

Cerneie, i. hidam et i.
virgata i.

Hundred de Wanetig, Lakinges, viii. hidas et
dimid.

Hundred de Hokkeforde, Goseie, v. hidas.

Hanneie, x. hidas.

Bareford, vi. hidas.

Draicote et Mora, x. hi-
das.

Frileford, cum Terra Mili-
tum, x. hidas.

Mericham, x. —

Hundred de Hornemere, Bertona, xl. hidas cum
membris.

Cumenore, xxx. hidas
cum membris.

Hundred de Cheorledona, Wisschellie, vii. hidas.

Winekefel, iii. hidas et
dimid.

Summa cc. et xlvi.

Nomina Militum tenentium¹ de Abbendonia.

In Schalingeford, Willelmus Salmon	
In Pusia, Ricardus ²	- - - ii. hidas.
In Boeland	- - - v. hidas.
In Fageflor	- - - x. hidas.
In Hordewelle	- - - iii. hidas.
In Suthcote, Radulphus de Aura	- vi. hidas.
In Hanneia, Thomas Filius Rogeri	- iii. hidas.
In eadem, Johannes Filius Roberti	- i. hidam.
In Bareford, Willelmus Buffi et	
Warinus Buistard	- - - ii. hidas.
In Frileford, de feudo Johannis de	
Sancta Helena	- - - iii. hidas.
In eadem, Henricus de Tubbeneie	- iii. hidas.
In Tubbenie, Henricus	- - - iii. hidas.
In Dreitune, quæ fuit Henrici filii	
Pagani	- - - ii. hidas.
In eadem, Joannes de Sancta Helena	iii. hidas.
In Abbendonia, Henricus filius Pagani	iiii. hidas.
In eadem, Johannes filii Roberti	- ii. hidas.
In Wihtham, Robertus	- - - v. hidas.
In Seovecwurde, Robertus	- - - —
In Baiwurde, Alanus	- - - vi. hidas.
Item, in Baiwurde, Ricardus de	
Sanford	- - - iii. hidas.
In eadem, Henricus de Sunningewell	ii. hidas.
In Chieffeswelle, Ricardus	- - - —
In Lega, Felice	- - - ii. hidas.
In Keintone, Henricus de Sunninge	iii. hidas.
In eadem, Johannes de Bakepuz	- i. hidam.
In Sanford, Henricus de Bagenore	- i. hidam.
Ibidem, Johannes, Frankelannus	- i. hidam.

¹ *tenentium*] *tenenentium*, MS. | ² *Ricardus*.] Abbreviated "Ric."

In Sunningewell, Walterus et Matill-

[dis]	- - - - -	- - - - -	dimid. hidam.
In Suggewrthe, Moyses	-	-	iii. hidas.
In Wictham, Beatriz Kalemund	-	iii. ¹	dim. hidas.
In Lowartune	-	-	vi. hidas.
In Chadelwrthe	-	-	iiii. hidas.
In Lekamstede, P. filius Huberti	-	x.	hidas.
In Beda, W. de Ripariis	-	-	xi. hidas.
In Bradeleie, Gilebertus Giffard	-	iii.	hidas.

Summa, cxxii. hidæ et dimidium; præter feudum Roberti de Seovekwrth, et Willelmi Salmun et Henrici Sturmi, et Gileberti de Columb[ariis] in Offentona.

REFECTORARIUS recipit has consuetudines de abbate. Cophinum ad portandum panem. Item, caseum de lardario ad conventum, ad electionem suam. Pondus casei ad v. dies.

Recipit etiam vinum de abbate quantum opus fuerit toties in anno, in die Natalis Domini [25 Dec.], in die Sancti Johannis evangelistæ [27 Dec.], in die Epiphaniæ [6 Jan.], in die Sancti Vincentii [22 Jan.], in die Purificationis [2 Feb.], in die Annunciationis [25 Mar.], in die Cœnæ Domini bis, in die Parasceve ad collationem, sabbato Paschæ ad collationem, in die Paschæ, in die Inventionis Sanctæ Crucis [3 Mai.], in die Ascensionis Domini, in die Pentecoste, in die Apostolorum Petri et Pauli [29 Jun.], in die Sanctæ Mariæ Magdalænæ [22 Jul.], in Assumptione Sanctæ Mariæ [15 Aug.], et in Nativitate ejusdem [8 Sept.], in die Exaltationis Sanctæ Crucis [14 Sept.], in die Omnium Sanctorum [1 Nov.], in die Sancti Martini [11 Nov.], in die Sanctæ Katherinæ [25 Nov.] in die Sanctæ Andreæ Apostoli [30 Nov.] in die Sancti Nicholai [6 Dec.], et in O Sapientia [16 Dec.], ad collationem.

¹ iii dim.] This and the next number are very indistinct.

Habet etiam refectorarius de Bertuna ter in anno v. onera straminis ad ornandum refectorium; scilicet in vigilia Natalis Domini [24 Dec.], et vigilia Paschæ, et vigilia Omnium Sanctorum [31 Oct.] Et de Culeham totidem onera fœni eisdem vigiliis.

Adelwoldus.¹ Et si aliquis monachorum in viam dirigitur, homines sui habebunt necessaria de curia, et equi eorum præbendam, quando vadunt, et quando redeunt. Et si monachi diriguntur ad ordines, abbas inveniet eis necessaria in hominibus, et equis, et expensis.

In Nativitate Sanctæ Mariæ [8 Sept.] parentes monachorum supervenientes, habebunt necessaria sibi et hominibus suis, et equis, de curia, in vigilia et in die festivitatis. Similiter et multi milites et homines alii de provincia habebunt conredium in curia ex liberalitate² in eadem festivitate annuatim.

ALEXANDER,³ servus servorum Domini, dilectis filiis priori et fratribus monasterii de Abbendona, salutem et apostolicam benedictionem.

Bull of
Pope Alex-
ander III.
A.D. 1177.

Sacrosancta Romana ecclesia devotos et humiles filios ex assuetæ pietatis officio propensius diligere consuevit, et ne pravorum hominum molestiis agitentur, eos suæ protectionis munimine,⁴ tanquam pia mater, est solita confovere. Ea propter, dilecti in Domino filii, devotionem vestram, quam erga beatum Petrum et nos ipsos habere dinoscimini, attendentes, monas-

¹ *Adelwoldus.*] This word is added in a later hand. It is meant apparently, to intimate that the following extract is taken from the Rule of S. Ethelwold.

² *ex liberalitate.*] Written on an erasure, and by a different hand.

³ *Alexander*] Alexander III.

⁴ *munimine*] munimene, MS.

terium vestrum, in quo divino mancipati estis officio, sub beati Petri et nostra protectione suscipimus. Specialiter autem redditus sacristæ, cantoris, camerarii, eleemosynarii, et cæterorum officialium monasterii vestri, ad communem usum vestrum rationabiliter deputatos, devotioni vestræ, auctoritate Apostolica, confirmamus et præsentis scripturæ¹ patrocinio communitus. Statuentes, ut si vos in aliquo gravari persenseritis, libere vobis liceat sedem Apostolicam appellare.

Nulli ergo omnino hominum liceat hanc paginam nostræ protectionis, constitutionis et confirmationis, infringere, aut ei aliquatenus contraire. Si quis autem hoc attemptare præsumpserit, indignationem Omnipotentis Dei, et beatorum Petri et Pauli Apostolorum Ejus, se noverit incursurum.

Data Vestæ, II. Idus Februarii.²

Vina, quæ Obedientiarîi debent dare Conventui per annum.

Arrange-
ments re-
specting
the pro-
vision of
wine.

Nativitas Domini nostri Jesu Christi	-	Cudesdune.
Stephani	- - -	Magister Operis.
Sancti Johannis Evangelistæ	-	Cudesdune.
Sanctorum Innocentium	-	Sacrista.
Sancti Thomæ Martyris	-	Coquinarius In- firmariæ].
Die Circumcisionis	- - -	Camerarius In- firmariæ].
Die Epiphaniæ	- - -	} Cudesdune.
Octavis Epiphaniæ	- - -	
Die Sancti Vincentii	- - -	

¹ *scripturæ*] scriptura, MS.

² *ii. idus Februarii.*] It appears
from bulls cited by Jaffé, p. 770,

that this present instrument may be
referred to 12 Feb. A.D. 1177.

Die Conversionis Sancti Pauli	-	} Cudesdune.
Die Sancti Johannis Chrysostomi	-	
Octavis Sancti Vincentii	-	
Die Purificationis Beatæ Mariæ Virginis	- - - -	
Die obitus Lucae (Albis)	- - -	Elemosinarius.
Octavis Purificationis	- - -	Cudesdune.
In crastino Sanctæ Scolasticæ (Albis).		
Die obitus Faritii	- - -	Coquinarius.
Die Sancti Cedde	- - -	} Cudesdune.
Die Sancti Gregorii, Papæ	- - -	
Lætare Jerusalem	- - -	Coquinarius.
Sancti Edwardi Regis	- - -	Cudesdune.
In die Palmarum	- - -	Lignarius. ¹
Die Annunciationis Beatæ Mariæ	-	} Cudesdune.
Die Pasche	- - -	
Die obitus Vincentii Abbatis	- - -	Coquinarius.
Die obitus Rogeri Abbatis	- - -	Eleemosynarius.
Die obitus Walkelini Abbatis	- - -	Coquinarius.
Sancti Guthlaci Confessoris	- - -	Abbas.
Quasi modo geniti	- - -	Cudesdene.
In die Vigilæ Reliquiarum	- - -	} Sacrista.
In die Reliquiarum	- - -	
In die Sanctorum Philippi et Jacobi	-	} Cudesdune.
In die Inventionis Sanctæ Crucis	-	
In die Ascensionis	- - -	
In die Sancti Augustini, Episcopi et Confessoris	- - -	
In die Sancti Barnabæ Apostoli	- - -	Coquinarius.
In die Pentecostes ²	- - -	Cudesdune.
In die Sanctæ Trinitatis	- - -	Cudesdune.
Sancti Johannis Baptistæ	- - -	Pitantiarius.
In die Apostolorum Petri et Pauli	- - -	Cudesdene.

¹ *Lignarius*] Lingnarius MS.| ² *Pentecostes*] Pentekostes MS.

In die Sancti Suithuni, Episcopi et	}	Coquinarius.
Confessoris - - - - -		
In die Translationis Sancti Thomæ -	}	
In die obitus Edgari Regis - -		Abbas.
In die Translacionis Sancti Benedicti		Cellerarius et
		Refeclorarius.
In die obitus Abbatis Hugonis - -		Cantor.
In die Sanctarum Mariæ et Magdalenæ		Cudesdune.
In die Sancti Appollinaris - - -		Coquinarius.
In die Sancti Jacobi Apostoli - -		Cantor.
In die Sancti Atheluuoldi, Episcopi -		Coquinarius.
In die Sancti Laurencii, Martyris -	}	Cudesdune.
In die Assumptionis Sanctæ Mariæ -		
In die Octavorum Assumptionis -		Cantor.
In die Sancti Bartholomei Apostoli -		Eleemosynarius.
In die Decollationis Beati Johannis		
Baptistæ - - - - -		Sacrista.
In die Nativitatis Beatæ Mariæ -		Cudesdune.
In die obitus Abbatis Roberti - -		Abbas.
Octavis Nativitatis Beatæ Mariæ Vir-		
ginis - - - - -		Gardinarius.
In die Exaltationis Sanctæ Crucis -		Cudesdune.
In die obitus Ingulfi, Abbatis - -		Coquinarius.
In die Sancti Mathæi, Apostoli - -		Camerarius du-
		as partes et
		Lingnarius
		etiam partem.
In die Sancti Michaelis - - -		Pitancarius In-
		ff[irmariæ].
In die Sancti Dionisii - - -		Camerarius.
In die Sancti Lucæ Evangelistæ -		Eleemosynarius.
In die Dedicationis Ecclesiæ - -		Magister Operis.
In Octavis Dedicationis Ecclesiæ -		Magister Operis,
		Cellarius, et
		Refeclorarius.

In die Omnium Sanctorum ¹	-	-	-	} Cudesdune.
In die Sancti Martini	-	-	-	
In die Sancti Edmundi	-	-	-	Cantor.
In die Sanctæ Katerinæ	-	-	-	} Cudesdune.
In die Sancti Andreae, Apostoli	-	-	-	
In die Sancti Nicolai, Episcopi	-	-	-	
In die Conceptionis Beatæ Mariæ	-	-	-	Coquinarius.

IN die professionis novitiorum cum dixit abbas, Rules as to the admission of novices. "Loquimur de ordine nostro," tunc surgant qui petunt professionem, et eant ad analogium, et ibi capiant magnam veniam. Tunc dicet abbas, "Quid dicitis?" Tunc dicet prior eorum, "Petimus veniam Dei,² et Sanctæ Mariæ, et nostri magistri Sancti Benedicti, et omnium anctorum, et vestram, domine abbas, et totius conventus, ut vos concedatis nobis benedictionem monachatus." Tunc dicet abbas, "Surgite, accedite." Tunc accedant et genuflectent ante pedes abbatis. Tunc dicet abbas quæ dicenda sunt. Postquam per-dixerit, dicent³ ipsi qui petunt professionem, "Per gratiam Dei, et vestram eruditionem et conventus, faciemus bene." Tunc dicet abbas, "Deus per misericordiam suam," et cætera. Et respondebit conventus, "Amen." Tunc osculentur pedes et manus abbatis. Tunc ibunt ad analogium, et stabunt ubi prius steterunt. Tunc dicet abbas, "Ite." Tunc ibunt ad locum ubi prius sedebant in principio capituli, et faciant ibi ante et retro. Et exeant more solito et eant ad ecclesiam. Si conventus ea die fuerit in cappis, vel in albis, similiter et ipsi erunt. Si sequentia fuit ea die, ante quinque

¹ *Sanctorum.*] The word "Cudesdune" is here erroneously repeated.

² *Dei.*] Indistinct,

³ *dicent.*] A space here occurs but the sense appears to be complete.

ultimos versus vel vi. devestiant se extra chorum, et magister eorum cum eis eat in capella [m] sanctæ Katerinæ, et exuant cucullas suas, et induant froccos suos, et accipiant cucullas suas in brachio sinistro, et eant ad introitum chori, et stent cum suttoribus¹ ecclesiæ dum legitur Evangelium. Cum enim Evangelium fuerit perlectum, eant et ponant cucullas suas super tertium gradum; et postea redeant ad ultimum gradum, et capiant magnam veniam. Et abbas incipiat Psalmum; "Miserere mei, Domine." Quo perdicto surgant, et unus post alium eat ad altare, et legant professionem. Postquam perlegerint, ponant professionem suam super altare, et faciant crucem cum incausto super scedulam. Videat magister eorum ut habeat ibi incaustum et pennam.

Postquam fecerint crucem in scedula, tradant scedulas in manus abbatis, et osculentur manus ejus genibus flexis. Tunc tradet abbas scedulas sacristæ. Tunc eant et stent ante gradum ubi prius steterunt, et dicant simul omnes, "Suscipe me, Domine," et cætera. Postquam perdixerit versum, statim accipiant parvam veniam, et conventus eundem versum repetet, et statim surgant et stantes dicant, "Suscipe me, Domine;" et post accipiant parvam veniam, et statim surgant et tertio dicant, "Suscipe me," et statim post accipiant parvam veniam. Et dum conventus idem repe[terit et dix]erit² cum "Gloria Patri," et "Kyrie, eleyson," et cætera, statim surgant et faciant ante et retro. Et statim accipiant magnam veniam et faceant³ ibi dum cantantur Psalmi, "Domine, quis habitabit?" "Dominus regit me;" "Domini est terra." Post hæc dicat abbas preces et tres orationes, post quas incipiat cantor primum, "Veni Creator." Post hæc dicat abbas unam

¹ suttoribus.] So in the MS.—
"senioribus" (?)

² repe[terit et dix] The reading
is here uncertain.

³ faciant] faciant (?)

orationem. Post hæc surgant et stent ante gradum, dum abbas benedicit cucullas eorum. Post hæc exuat eos froccos cum ministris altaris coadjuvantibus, et dicat abbas, "Exuat te," et cætera. Post hæc induat eos cucullas et dicat, "Induat te," et cætera. Et statim accipiant magnam veniam eodem loco quo prius. Post S[equentiam] 'Lauda,' dicat abbas unam orationem; qua perdicta, surgant et osculentur abbatem, et abbas ponat caputia sua super capita eorum. Post hæc osculentur priorem et ministros altaris. Post hæc faciant oblationem. Postea sequantur eum qui fert turibulum et Textum ad eos qui tenent chorum, et osculentur eos. Post hæc dextrum chorum, post sinistrum. Post hoc eant sedere in choro ultimi.

Eadem die non accipiant pacem, sed secunda die, et tertia similiter. His tribus diebus communicent; nec oblationem faciant, nisi prima die tantum. Si eadem die, vel in crastino, Sabbatum fuerit, non lavabunt pedes in claustro nec in capitulo. Si in his tribus diebus fit processio sicut die Dominica, vel sicut in XL., vel ad suscipiendum corpus, vel aliquem personam, ad processionem non egredientur, nec in cappis neque in albis, si conventus fuerit, ante remotum caputium. Omnibus horis quibus debet conventus esse in claustro, sedeant in choro cantantes psalteria; et quando cubabunt, deponant froccos et crepitās tantum.

Ad prandium, ad coenam, ad potum post nonam,¹ ad collationem, cum conventu ibunt. Si contigerit ut infirmus inungatur, vel tabula pro mortuo percutiatur, non ibunt cum conventu, nec ad sepulturam, ante remotum caputium. Si in nocte percutiatur tabula, surgant et ad magnum altare cantent pro anima illius. Quando facient vigiliam monachi pro mortuo monacho, per eos cantetur psalterium in choro, non cum aliis.

¹ *nonam*] In MS. ix.

Tertia autem die erunt ad Missam abbatis in capella sua, vel in choro, vel ubi Missam cantaverit vel audierit. Et deponat caputia sua post Missam¹

Si tertia dies Sabbatum fuerit, lavabunt pedes in claustro et in capitulo. In crastino sedeant mane in claustro.

Cum autem venerint in capitulum et omnes sederint in ordine suo, quidam in superiori gradu, quidam in inferiori, surgant et eant ad analogium,² et accipiant magnam veniam. Tunc dicet abbas, "Surgite." Tunc surgent et stent ibi ubi veniam ceperunt, nisi abbas locaverit illos. Tunc dicet abbas illis, "Fratres, modo "uni ex nostris estis; et volumus vos scire quia in "capitulo, quod nobiscum modo habebitis, et audietis "et videbitis multas negligentias emendare, et sicut "confessionem debetis custodire; et hoc vobis præcipimus "custodire, sub periculo animæ vestræ. Et Deus, per "merita Genetricis suæ, vos adjuvet custodire et observare ordinem quod promisistis, ut possitis habere cum "sanctis suis vitam perpetuam." Conventus respondet, "Amen." Tunc accedent ad pedes abbatis, et osculabuntur pedes et manus ejus. Tunc eant stare ad analogium et inclinent. Tunc præcipiet abbas cantori ut ponat eos in tabula cantandi et legendi. Et eant sedere in ordine [suo] et loquantur de ordine; "Ego "frater N. acolitus, vel su[b]diaconus], vel diaconus, "vel sacerdos, promitto stabilita[tem] meam et conversionem morum meorum et obedientiam [meam], secundum regulam sancti Benedicti, coram Deo [et] Sanctis "Ejus, in hoc monasterio Abb[endon]iæ], quod constructum est in honore Sanctæ [Virginis] Mariæ, "in præsentia domni N. abbatis."

¹] An erasure written over with some directions by a

comparatively modern hand here occurs.

² *analogium*] analagium MS.

De Consuetudine lignandi.

Domnus abbas Faritius hanc instituit consuetudinem lignandi, prout melius sibi visum, tum ut facilius per officinas¹ curiæ ignis haberetur, tum ut rustici villarum id levius paterentur. Soliti enim fuerant iidem dare suas decimas per omnem abbatiam, ad opus ecclesiæ reædificandæ faciendum. Ad ligna quoque ecclesiæ ministranda, nummos inveniabant. Unde eis abbas compatiens, sic eorum gravamen temperavit, ut partim de decimis suis prædictis, partim de nummis quos antea dabant, lignorum consuetudinem inveniendorum constituerat, præter decimas de Cumenore et Bertune, quas operi ecclesiæ dimisit.

Various
other cus-
toms.

Itaque ita determinatum est :

De Cumenore xxx. sol.

De Bertune xxx. sol.

De Merceham xl. ex decima, et de consuetudine quam solebant pro lignis emendis reddere, xx. sol.

De Middeltuna, et Appelford, et Witteham xl. sol.

De Laking et Ferneberga xxv. sol. de decima, et de consuetudine lignandi xx. sol.

De Scaringeford et Weccenesfeld xv. solidos, de consuetudine lignandi.

De Cerni et Wrda xx. sol. de decima, et de consuetudine lignandi xx. sol.

De Offentuna xx.^{x2} sol. de decima et xx. de consuetudine lignandi.

De Culeham, inter decimam et consuetudinem lignandi, xxx. sol.

¹ *officinas*] officina, MS.

[² *xx.x*] So in the MS.

De Cudesduna xxx. sol. de decima, et de consuetudine lignandi xx. sol.

De Leuechenore l. sol. de consuetudine lignandi.

Summa xxii. libræ.

De Coquina Monachorum.

De Abbendona xvi. lib. Ad festum sancti Michaelis [29 Sept.] iii. lib., ad Purificationem [2 Feb.] iii. lib., ad Hochedei iii. lib., et ad Vincula Sancti Petri [1 Aug.], iii. lib. Super hæc Willielmus cocus, ii. sol.

De Sipene ix. lib. et iii. sol. de curia.

De molendinis in curia iii. lib.

De molendino super Eocha xxxvi. sol.

De molendino Johannis de Sancta Helena x. sol.

De Wicele et Winekefeld x. lib. et c. scutellas in Natali Domini, et c. in Pascha, et c. in Nativitate Sanctæ Mariæ [8 Sept.]. Ad sagimen istæ x. libræ.

[De . . . mere. lxx. lib. scilicet,]¹ de Rehenere xx. sol. de gablo, et v. sol. pro decima sua.

De Berwine xx. sol. de gablo, et xxx. denarios pro decima sua.

De Osmundo xx. sol. et xxx. d. pro decima sua.

De hida in Appelford xx. sol.

De piscaria ejusdem villæ x. sol.

De Cudesduna c. sol. ad cœnam.

De decima rusticorum de Sanford, xx. sol., ad diversa condimenta.

De piscaria de Culeham iii. sol.

De Niweham Wlfwine Porman xii. sol.

De piscaria de Witteham xvii. sol.

De Civele xxxi. sol.

¹ *De . . . mere. lxx. lib. scilicet.* These words are nearly erased,

De molendino de Weccenesfeld xxv.

De Oxeneford iii. lib. et x. sol.

De Hugone de Sunnigewelle xx.ⁱⁱⁱⁱ denarios.

De Bertona xlv. sol. et xi. d. et tria milia ova, et centum et xxxvi. gallinas, et vi. ambras leguminis. Similiter de Cumenora, Merceham, Cernei, Offentuna, Middeltuna, Scarengaford, Laking, Witteham. De Cudesduna medietatem, videlicet xxii. sol. et x. d. et obolum. Et sic cæterarum rerum, quas supra nominavimus, medietatem.

De supradictis vero maneriis debet habere coquinarius summagias ter in anno, ad voluntatem suam; scilicet tres homines cum equis eorum de unoquoque¹ manerio, qui pergant de suo proprio sumptu longe aut prope, ubi illis præceptum fuerit. Si autem coquinaria² placuerit magis accipere nummos, dent ei prout gratiam potuerint invenire.

In capite jejunii redduntur istæ anguillæ.

Alfricus de Witelea xxx. sticas.

Alfricus de Herewaldinduna viii.

Turkillus de Culeham xx.

Arnulfus xii.

Leofricus Cuceafoc x.

Adelwinus Quire de Cumenora xvi. et abbati viii.

De Tropo vii.

De Wisselea xvi.

Ad coquinam abbatis. De Swinford Saricus xiiii. Haskillus vi. Godricus de Eockaford iiiii.

Summa³ denariorum ad coquinam monachorum pertinentium, quater viginti libræ, et l. sol.

Summa ovorum viginti novem milia, et cccc. et l.

Summa gallinarum ccexliii.

¹ unoquoque] unoquodque, MS.

² coquinaria.] So the MS.

³ Summa.] The passage which

here begins, and ends with the words "xxxii stichæ," is written in red ink.

Summa pisarum vel fabarum, lvii. ambræ.

Summa de summagiis quater xx. et v. et dimidium. Si denarios pro summagiis acceperit, summa illorum denariorum est.

Summa anguillarum ad coquinam monachorum, centum xix. stichæ.

Summa ad coquinam abbatis xxxii. stichæ.

Coquinarius etiam monachorum habere debet de cellario x. panes quotidie, quales ipsi habent in refectorio, et cervisiam ad salsamentum faciendum, de pipere aut cimino. Quando vero molas escas voluerit facere, de cervisia monachorum¹ sufficienter debet habere.

In Adventu vero Domini quoties fratres non comedunt sagimen, xiii. panes debet habere, tres videlicet ad pulmentum. Similiter a Septuagesima usque ad Pascha, et omni tempore feriæ vi. et quatuor temporum, et si voluerit, accipiat farinam in pistrino pro panibus suis.²

Refeclorarius habet xx. solidos in Middeltuna, de quibus invenit napas, et justas, et scyphos, et coclearia, et salaria. Cæteras consuetudines refectorii recipit de abbate.

De Redditu Altaris.

De ecclesia de Mercham v. lib.

De ecclesia de Offentuna xx. sol.

De ecclesia de Cumenora x. scl.

¹ *monachorum.*] This word is | ² *suis.*] Here occurs a blank of
written on an erasure. | nearly a column.

- De capellis de Tubbenei et Lega v. sol.
 De ecclesia sancti Martini de Oxeneford xxv. sol.
 De ecclesia sancti Aldadi xx. sol.
 De ecclesia de Niweham xxx. sol.
 De ecclesia de Witteham.¹
 De ecclesia de Wicham xl. lib. ceræ.
 De Redelea cereum.
 De decima de Hanneia xxii.²
 De decima Westlakinge xx. sol.
 De decima de Middeltuna xx. sol.
 De decima de Winterburna.
 De decima de Radulfi de Morles unum marcum.
 De decima Willielmi Grim iii. sol.
 De Wicha xxii. sol.
 De terra quam Radulfus Brito tenet in Oxeneford,
 xx. sol.
 De Mora dimidia hida viii. sol.
 De Boreshulla xii. sol.
 De terra Walman, unum marcum.
 De Kigestuna xxxii. denarios.
 De terra Rogeri Haliman, et Æilwini, in Walinga-
 ford ii. sol.
 De terra Roberti Vinet iii. sol.
 De terra Willielmi Pincun xii. denarios.
 De terra Ædivæ xii.³ d.
 De terra Piliard xi. d.
 De terra Alfrici iii. d.
 De terra Scalegrai.
 De terra Willielmi Blut vi. d.
 De quodam prato.
 De cellerario ceram de lii. sextariis mellis.
 De Cudesduna i. marc.
 De terra apud Wintoniam.

¹ Witteham.] The sum has not
 been filled in; there is no erasure.

² xxii.] So MS. xxii sol. (?)

³ xii.] So the MS., which ori-
 ginally read xx.

*De Redditu Cameræ.*¹

Rents due
to the
chamber-
lain.

De Weliford xxxvii. lib.

Coquinario xxix. sol.

De Civele xvi. lib. et ex his reddet camerarius.

De Chedeleswrda iiii. lib.

De Badeforde xxv. sol.

De Fencota xx. sol.

Terræ in Hensteseia xx^v. sol.

De molendino de Langeford cum una virgata.

De Colebroc v. sol.

De Abbendona iiii. sol. et iii. denarios.

De maneriis abbatiae, quæ² faciunt ix. menses et dimidium, lii. sol. et iii. denarios.

In Middeltuna dimidium marcum.

Decimam de Betrintuna.

Decimam de Hordwella. Et omnes unctos porcorum, scilicet illorum maneriorum quæ³ reddunt firmam monachorum, debet camerarius accipere ad sotulares monachorum unguendos. Et ad omnes pelles conficiendos, sive sint cattorum sive agnorum, accipiet camerarius bladum de Bertuna, et sal in coquina monachorum, et cretam⁴ de Lakinge.

Et debet habere etiam unam carretam fœni de Culeham ad lectulos monachorum faciendos per singulos annos.

Et fœnum unius insulæ ad usum balneorum, quando balneant monachi.

Et præbendam et fœnum duorum equorum, et conredium unius hominis in aula abbatis.

Et si camerarius vadit ad feiram de Winchelcumba,

¹ *Camera*] *cameneræ*, MS.

² *quæ*] *qui*, MS.

³ *quæ*] *qui* MS.

⁴ *cretam*] *chretam*, MS.

homines de Dumbeltuna debent adducere quicquid ibi mercatum fuerit.

Et si vadit ad feiram de Wintonia, tenuta de Weliford debet adducere quicquid ibi mercatum fuerit, licet manerium sit traditum ad firmam.

Francolanus etiam de Hanneia debet ire ad submonitionem camerarii cum eo ad negotia ecclesiæ facienda. Et si camerarius mercatus fuerit alicubi coria¹ boum tanneta, et sale opus habuerit, accipere debeat de coquina monachorum quantum opus fuerit.²

Hi sunt redditus eleemosynarii.

De Wrtha xlv. sol. de Rochestane xv. sol.³

Rents due
to the
almoner.

De capella Sancti Nicholai in Abbendonia, et de ecclesia de Wrtha [.]⁴

De terris in Oxeneforde vii. sol. et de his reddit ad fiscum regis iiii^{or}.

De Abbendonia viii. sol.

De molendino de Hanofere ii. marc.

Duas partes decimæ de dominio in Neweham.

Decimam Nicholai filii Turolde⁵ de dominio suo in Chiltuna.

Decimam terræ quam habent monachi de Caham in Henretha.

Decimam de dominio unius hidæ quam habet Gilbertus Basset in Wanetinge.

De abbate centum solidos, hoc modo, de decem maneriis quæ abbas tenet, de unoquoque manerio x. solidos.

Eleemosynarius habet herbam ad unum equum, quamdiu herba duraverit.

¹ coria] choria, MS.

² fuerit.] A considerable space here occurs in the MS.

³ xv. sol.] An erasure of a line and half here occurs.

⁴ Wrtha.] A blank space occasioned by an erasure here occurs:

⁵ Turolde] MS. Turolde.

Item, quando oportuerit eum ire propter necessitates ecclesiae, habebit praeendam et fenum.

Rents due
to the pre-
centor.

Hi sunt redditus cantor.

De una virgata terrae de Draituna vii. sol.

In Abbendoniam v. sol. et ii. d., et de his reddit prae-
posito viii. d. et obolum Londoniis, iii. sol.

Duas partes decimarum de xxx. virgatis terrae in
Dumbeltuna, et deciman de dominio de Sipene.

Redditus isti cantoribus sunt ad libros faciendos, et
organa conservanda.

Quando cantor facit incaustum, habebit cervisiam
de cellario. Quando lavare fecit pannos librorum de
choro, habebit unum panem de cellario, et i. justam
cervisiae, et i. generale de coquina.

Rents due
to the
keeper of
the infir-
mary.

Hi sunt redditus infirmariae. xx. sol. in Oxeneforde.
De his habet rex v. sol. et ii. d. et obolum, et be-
dello i. d.

De molendino de Bensintune iiiii. sol.

In Abbendoniam ii. sol.

De decima de Grave juxta Harpesford v. sol.

Redditus isti proprie assignati sunt ad ligna emenda,
et caetera domus infirmorum necessaria.

Redditus autem qui sequuntur ad sustentationem
et providentiam fratrum infirmorum specialiter depu-
tantur, scilicet, de ecclesia de Tademertuna xl. et viii.
sol. et iiiii. d.

De ecclesia de Sancta Helena iii. marcas.

De ecclesia de Chivele ii. marcas, quas recipit in-
firmarius per manum sacristae.

Infirmarius recipit iiiii. sol. de abbate duobus ser-
vientibus suis, uni scilicet iii. sol. et alteri xii. d.
Tertius habet sippingham suam cum aliis famulis.

Item, infirmarius recipit v. onera straminis contra
Natale, v. contra Pascha, v. ad festum Omnium Sancto-
rum [1 Nov.] Si necesse plus habebit.

Hi sunt redditus qui pertinent ad opera ecclesiæ, Rents due
for the
fabric.
et ad alia ædificia quæ sunt infra claustrum.

In tenuta de Bertune decimam hominum de Norchote, et de Radelege, et de la Trope, et decimam de Candene, et de Egrave.

Decimas de duabus Henesteseies.

In tenuta de Cumenore, decimam de la Dene, et de Cumenore, et de Wttuna, et de Swineforde.

Decimam de Wihtham, dimidiam partem vii. sol. pro decima dominæ de Eathune.

In Culeham, decimam Gilleberti, et Mainardi de wicha, pro xii. sol.

In Cerneie decimam Walterii, et Henrici, et Walterii de Goseie, pro xii. sol.

In Laking decimam duorum hominum de una hida, et de dimidia hida in Gainge pro v. sol.

Decimam Willielmi militis de Lege, v. sol. et de Cestretuna viii. sol.

Decimam Henrici de Columbers, de Flageflur, v. sol.

Unam marcam de Wicham.

Decimam Thomæ de Wicha de Oxeneforde v. sol.

De Sevechwrtha xii. d.

In Chenituna decimam unius hidæ.

Serviens magistri operum comedet¹ in aula, et habebit præbendam, et fœnum ad unum equum.

Hi sunt redditus quos habet hostilarius, ad ferra- Rents due
to the
hostillar.
menta equorum, ad usum monachorum, pauperum, peregrinorum, emenda.

De terra quam dedit Godefridus mercenarius² cum filio suo Roberto, quando suscepit habitum monachatus,³ x. et viii. denarios, quos reddit annuatim Petrus por-

¹ comedet] commedet, MS.

² mercenarius] merceanarius, MS.

³ monachatus] manachatus, MS.

carius; scilicet, in festo sancti Michaelis [29 Sept.], ix. denarios, et in Annunciatione Sanctæ Mariæ [25 Mar.], ix. denarios.

De presbytero de Mideltona vi. denarios, quos reddit annuatim ad festum Sancti Blasii [3 Feb.]

De Thoma filio Salomonis des Sartrin vi. denarios ad festum sancti Michaelis [29 Sept.], iii. denarios ad Annunciationem [25 Mar.], iii. Quos idem Salomon dedit et concessit in pleno capitulo, assignatos reddi de se et hæredibus suis, pro animabus prædecessorum suorum, de domo quam tenet in Wingerde de Bertona.

De Turstino le taillur iiii. denarios, quos dedit in capitulo, quando ipse et uxor ejus recepti fuerunt in fraternitatem domus nostræ. Quos idem Turstinus et hæredes sui persolvent annuatim, ad festum sancti Michaelis [29 Sept.], assignatos reddi de domo quam jure hæreditario possidet juxta arcum qui supereminet rivulo qui dicitur Stoerte.

De terra viii. quidam Walterus Bultard tenet iiii. sol. et vi. den., ad duos terminos; scilicet ad festum sanctæ Mariæ in Martio [25 Mar.] xxvii. den.; et ad festum sancti Michaelis [29 Sept.] xxvii. den.

Item, de eodem tenemento, Henricus Marcinus, xii. den. ad eosdem terminos. Item, de eodem tenemento, Andreas de Essexe vi. den., ad festum sancti Michaelis [29 Sept.] et i. den. ad Churtseth.

Ultra pontem de Brandenbrugge, de tenemento quod fuit Beroldi, unum messagium, quod Johannes Rufus tenet iii. sol. et vi. den., quos Agnes Virgo percepit in vita sua. Ultra primum pontem, de tenemento Leofwini Pilloe iii. messagia, duo tenet Eve, pro iiii. [sol.] et ii. den. Et de eodem tenemento Osbernus Sinens de eleemosyna, xii. den., et dimidiam libram cymini. Et de tenemento Roberto Aldret iiii. den. ad festum sancti Hilarii [13 Jan.].

Item, de eodem tenemento Leofwini Pilloe, scilicet,

Matthæus Hugonis Multard tenet pro xviii. den. ad duos terminos in Schurenie strete unum messagium quod fuit Amfridi Præpositi, quod Robertus Aurifaber tenet, et reddit annuatim xl. [sol.] ii. den. ad duos terminos prædictos.

In magno vico apud Wineerde, duo messagia de tenemento Johannis de Eleemosyna; unum tenet Martinus Bretham, reddendo inde annuatim iii. sol., et quatuor den. juxta prædictos terminos. Alterum messagium ejusdem Johannis tenet vidua Radulfi, reddendo annuatim xxviii. den.

Item, in Wineerde, de tenemento Roberti de Eleemosyna iiii. marcas Bordeaux, ex quibus iiii. solidos habet eleemosynarius per annum.

Item, de tenemento Matthæi Scur vi. den. in festo sancti Hilarii [13 Jan.] Habet etiam eleemosynarius de libero hundredo, ex donatione Hugonis abbatis, iiii. libras ad annum victum x. servientium qui primus fuerint ad corredium in eleemosynaria, quas etiam recepit eleemosynarius per manum senescalli, sive præconis, hundredi, in duobus anni terminis, scilicet ad festum sancti Michaelis [29 Sept.] xl. sol. et ad festum Sanctæ Mariæ in Martio [25 Mar.] xl. sol. Sunt isti servientes quibus prædictus redditus deputatur, scilicet iiii. de eleemosyna, iiii. de camera, i. de pomerio, i. serviens de lavendarie; unusquisque istorum recipit per annum vii. sol., et viii. den. Serviens vero de lavendria xv. sol. et iv. den.

De¹ Galfrido filio Galfridi sub muro xii. den. vi. ad festum sancti Michaelis vi. ad festum Sanctæ Mariæ in Martio.

De tenemento Hareng, quod Robertus hortulanus tenet, ad duos terminos reddendos xxxii. den., scilicet

¹ De.] This paragraph occurs at the bottom of the page, and is written in a smaller hand.

ad Hochday xvi. den., et ad Vincula sancti Petri [1 Aug.] xvi. de. Ex his præcipit hæres ipsius tenementi xxvi. den. et eleemosynarius iii. den.

Isti sunt redditus eleemosynarii in Oxonia. Supra pontem australem iii. messagia; duo quæ sunt de tenemento Ricardi Nigri tenet Benedictus Repeherm hæreditarie, et reddit inde annuatim eleemosynario iii. sol. et vi. den. Tertium autem, quod est de tenemento Swetmani, tenet vidua Willelmi Tinctoris, et reddit inde annuatim ii. sol., medietatem ad festum sancti Michaelis [29 Sept.] et aliam medietatem post Pascha Dominica, qua cantatur "*Cantate Domino.*"¹ Pro his vero redditibus reddet eleemosynarius annuatim ad scaccarium domini regis in Oxonia iii. denarios, Dominica qua cantatur "*Vocem jocunditatis.*"² Qui nisi redditus fuerint ante solis occasum, erit in forisfacto domini regis.

The customary payments, &c., due by the almoner.

Istæ sunt consuetudines quas debet eleemosynarius pro redditibus ejus in Abbendona.

Pro tenemento quod fuit Wi. reddet vi. den. coquinario in festo sancti Michaelis [29 Sept.], et i. den. ad Cuhrchet pro omni servitio. Pro tenemento trans primum pontem, quod fuit Leofwine Pilloe, reddet sacristæ xii. den. in festo sancti Michaelis [29 Sept.] pro omni servitio. Pro messagio juxta Brandesbrugge reddet hæredibus ipsius messagii ii. den. et coquinario v. den. pro omni servitio, in festo sancti Michaelis [29 Sept.]. Pro messagio quod fuit Amfridi præpositi reddet hæredibus ipsius messagii i. den., in festo sancti Michaelis [29 Sept.] pro omni servitio. Pro messagio de tenemento Johannis reddet hæredibus ipsius Johannis xv. den., medietatem ad festum sancti Michaelis

¹ "*Cantate Domino.*" The fourth Sunday after Easter.

² "*Vocem jocunditatis.*" The fifth Sunday after Easter.

[29 Sept.], et medietatem ad festum Sanctæ Mariæ in Martio [25 Mart.]. Quatuor domos quas tenet eleemosynarius de tenemento Roberti de Eleemosynaria possidet libere et quiete.

Istæ sunt decimæ quæ spectant ad eleemosynam; Of the tithes due to the almoner. scilicet duæ parcellæ garbarum et omnium quæ decimantur de dominio de Niweham. Tota decima de dominio Milonis filii Toroldi in Chilton. Tota decima de dominio abbatis de Chaai¹ in Hest Henrede, extra decimam x. acrarum, quæ spectant ad ecclesiam de Wanetig. Tota decima de dominio Gilleberti Basset in Wanetig; item de wica Theosi² quæ respicit ad ipsum dominium, id est pondera casei in festo sancti Michaelis [29 Sept.], et xii. agnos, et xii. vellera, quum tonduntur oves. Et si forte, morbo ingruente, minores fuerint agni et oves, supplebit wicarius duodenarium nummorum, tam vellerum quam agnorum, duabus aut tribus pellicibus mortuorum, sed non ultra. Si autem in die sancti Michaelis [29 Sept.] de caseo prætendit inopiam, satisfaciet prædictus wicarius in denariis eleemosynario, scilicet non minus quam v. solidis.

Istæ sunt consuetudines quas debet eleemosynarius Payments from these tithes, by the almoner. pro decimis suis. Firmario abbatis de Chaai in Hest Henrede et familiæ suæ, plenum corredium ad Nativitatem Beatæ Mariæ [8 Sept.]. Similiter procuratoribus, et custodibus, et wicariis, et cæteris servantibus in dominio tam Gilleberti Basset in Wanetig, et Hundred de Warenne in Niweham, et Milonis filii Tuoldi in Chiltona de quibus habet decimas. Dabit eleemosynarius de consuetudine vi. den. prædictis ho-

¹ *Chaii*] The reading is doubtful. | ² *Theosi*.] Here also the MS. is defaced and the reading uncertain.

minibus de Wanetig ad Nativitatem Sanctæ Mariæ [8 Sept.], et falcatoribus de Niweham, quando colligent prata, iiii. den.

Customs
of the
servants of
almoner.

Istæ sunt consuetudines servientium in eleemosyna. In principio autumnus recipiet unusquisque per manum eleemosynarii iiii. den. et obol. pro calceaturis et chirothecis. Et unusquisque, dum colligent decimas, habebit quotidie panem integrum, et duo frusta casei, et duas mensuras cervisiæ. In festo sancti Michaelis [29 Sept.] pro solutione annualis servitii recipient viii. sol., scilicet custos loquutorius ii. sol., Johannes de Eleemosynaria (et quicumque ejus officium habuerit,) ii. sol., tres reliqui iiii. sol., scilicet, unusquisque xvi. den. Item, ad Natale Domini recipiet unusquisque iii. obol. ad oblationem, et in Pascha unum denar. Habebit etiam unusquisque ad Natale Domini i. stake de blado mixto, quod recipient ad molendinum de Hennovere per veterem mensuram, non per novam. Custos loquutorii habet quotidie corredium appositum in eleemosyna de consuetudine; scilicet, ad minus dimidium panem monachi, et frustum casei integrum, si fuerit ibi, et tres dimidias mensuras. Similiter molendarius de Hennover c.

APPENDIX IV.

DE OBEDIENTIARIIS ABBATIÆ AB- BENDONENSIS.

THE following Appendix contains an account of the various privileges and duties incident to the principal ecclesiastical offices within the monastery of Abingdon. It treats, in minute detail, of what was required of the abbot, the prior, the subprior, the precentor, the secretary, the sacrist, the chamberlain, the cook, the cellarer, the refectiener, the almoner, the keeper of the infirmary, the hostillar, the chamberlain, and some other inferior officers. We here obtain minute and interesting information respecting the domestic arrangements of a large monastery, as it was conducted towards the end of the thirteenth century, and are thus enabled to trace the daily life of the monk in the church, the chapter-house, the refectory and the dormitory.

A few short extracts from this treatise have been printed by Fosbrooke in his "British Monastism." The entire document is now given from the unique copy contained in the Cottonian manuscript, Claud. B. vi. fol. 183.

Customs
upon the
admission
of an abbot.

In admissione abbatis Abbendonæ abbas calceamenta amovebit pro foribus ecclesiæ. Calceamentis amotis, cum devotione et gratiarum actione conventui obviam debet procedere. In admissione abbatis processio conventus debet esse sollemnis, devote fieri, magna dispositione cantoris ante abbatis adventum provideri, priore præeunte, conventu per priores subsequente. Sicque suum admissuri abbatem procedent ei obviam cum gravitate maturitatis, cum devotione mentis. Si autem duo episcopi, vel duo abbates, vel unus episcopus et unus abbas, interfuerint, baculos ferentes, prior textum deferet et referet. Si autem unus episcopus, vel unus abbas, vel archidiaconus noster, prior textum deferet, et una persona de conventu, assignatione prioris, textum referet, priorque ex una parte abbatem ducet. Excellentiores etiam personæ de conventu deferent crucem et thuribulum, candelabra et aquagium. His ita digestis, tandemque abbate et conventu convenientibus, episcopus sive abbas alienus, sive alia excellens persona, qui præsens fuerit, abbatem Abbendonæ thurificabit, aqua benedicta disperget, priorque textum ad deosculandum abbati prætendet. His consummatis, cantor incipiet responsorium, "Honor, virtus," cui consequenter respondebit conventus. Sicque cum hymnis et canticis introducent abbatem in ecclesiam, novitiis præcedentibus, abbate et aliis personis et prioribus in ordine ultimo subsequentibus.

Abbate itaque in ecclesiam introducto, ante crucem prosternet se in orationem super pallium tapeto superpositum. Responsorio "Honor, virtus," cantato, et abbate per præsentem personas de terra erecto, introducetur in chorum eo modo, eo ordine quo introduxerunt eum in monasterium; cantore incipiente responsorium, "Stirps Jesse," vel aliquam antiphonam in veneratione Beatæ Mariæ. Quo introducto ad summum gradum chori, incumbet orationi, pallio (ut prius,) tapeto superposito. Responsorio "Stirps Jesse" cantato,

vel aliqua antiphona in veneratione beatæ Mariæ decantata, si forte abbas alienus defuerit, prior dicet collectam pro excessibus abbatis, "Omnipotens sempiternus Deus, miserere famulo tuo," præmittendo preces, "Salvum fac servum tuum. Convertere Domine, usque quo." Postmodum abbate per præsentēs personas (ut prius) de terra erecto, ad altare accedet et oblationem faciet. Oblatione facta, abbas reducet in chorum ab episcopo (vel viceepiscopo,) et tactu¹ funium significanter assignabitur ei abbatiae dominium. Hoc facto et deinde abbate in sede sua collocato, episcopus (vel viceepiscopus,) incipiet hymnum, "Te Deum laudamus;" et tunc omnia signa monasterii debent pulsari. Quædum totus conventus solemniter cantat, in primis episcopus (vel viceepiscopus), deinde abbates (si unus vel duo vel plures fuerint præsentēs,) deinde prior Abben-doniae (nisi fuerit aliqua persona, cui prior voluerit deferre), postmodum omnes ex ordine, per priores etiam monachi extranei, osculum pacis et amoris porrigent abbati, primo manui, genibus flexis, priore præcedente, reliquis per ordinem subsequentibus; deinde se erigendo osculum porrigent ori. Sed episcopus (vel viceepiscopus) et abbates sine genuum inflexione tantum ori porrigent osculum. Et sciendum quia post oblationem factam episcopus (vel viceepiscopus) abbati baculum assignabit; abbasque, quousque omnes ei osculum porrexerint, baculum in manu sua tenebit. Sed in admissione abbatis, nec in introductione, abbas baculum portabit.

His consummatis, abbas chorum cum baculo egredietur, et in capella revestiarum calceamenta recalceaturus ducetur; deinde in capitulum cum præsentibus personis ordinatis, interim pulsatione tabulae, priore conventum

¹ So MS.; "tractu" (?)

suscitante.¹ Post depositionem in choro vestium sollemnium conventus mature maturabit ad capitulum; quo cum convenerint, episcopus (vel viceepiscopus) ad ædificationem de religione, de abbatis admissione, aliquid dicet compendiose. Postmodum omnes egressi,² abbas in suum revertetur thalamum, conventus (prout hora expetit,) in claustrum vel in monasterium. Nec prætereundum quia ante abbatis adventum in villam, homines sacristarii, ob signum vocationis et gaudii, continue pulsabunt duo majora signa donec abbas admittatur in ecclesia.

Item, abbas Abbendonæ, si transmarinas partes fuerit aditurus, vel curiam Romanam, vel regiam, vel aliam, in capitulo accipiet licentiam. Post regressum conventus de capitulo, abbas cum monachis secum ituris, in introitu capituli stabit primus, singulique ut capitulum egrediuntur singillatim, abbati et monachis secum ituris porrigent osculum. Post regressum abbatis de transmarinis partibus, pro voto suo, cum processione, cum benedictione, admittetur³ eo modo, eo ordine, quo primum admissus fuit cum abbatiæ dominium suscepit, excepto quod calceamenta non amovebit, "Te Deum laudamus" non cantabitur, in statione non ponetur. Omnes etiam personæ, quotquot fuerint in Abbendonæ admittendæ, eo modo, eo ordine, admittentur quo abbas Abbendonæ; excepto quod calceamenta non amovebunt, "Te Deum laudamus" non cantabunt, in statione non ponentur. Et in reditu abbatis de transmarinis partibus omnes monachi singillatim porrigent osculum abbati in claustrali colloquio, vel in loquitorio.

Sciendum præterea quod una sola est admissio regum et reginarum, quæ est post unctionem eorum. In ad-

¹ So MS. but perhaps "suscitante,"
or "subsequente."

² omnes egressi] omnibus egressis (?)

³ admittetur] Admittet MS.

missione eorum, et omnium abbatum, et omnium laicorum personarum, in introitu ecclesiæ cantabitur, "Honor, virtus," vel "Deum time." Una sola est admissio metropolitani, una sola dioecesani, quæ est post consecrationem eorum, nisi de curia Romana venerint. Sed in reditu eorum de curia Romana, pro voto suo, cum processione admittentur. In admissione eorum, et omnium archiepiscoporum, episcoporum, legatorum, cardinalium, in introitu monasterii cantabitur responsorium "Sint lumbi."

Primo die admissionis abbatis Abbendonæ debet in refectorio discumbere; conventui necessariae in cibis et potibus honorifice invenire; scilicet, onophorium,¹ id est galonem vini, unicuique placentam integram, tria fercula piscium honorabilia, exceptis ferculis de consistorio per tabulas in invicem succedentibus. His consummatis, consummatur admissio abbatis.

Postero die admissionis abbatis, abbas tenebit capitulum; omnesque obedientarii, quotquot fuerint clavigerarii, in præsentia abbatis accipient veniam de suis obedientiis petaturi veniam; verbi gratia, cantor, sacrista, camerarius, coquinarius, eleemosynarius, cellerarius, refectorarius, lignarius, operarius, infirmarius; omnesque obedientarii villici. Sed nullus obedientarius consolatorius ab illo die et deinceps pro voto suo ingredietur et regredietur ut pater.² Consilio conventus obedientarios amovebit, et promovebit ut dominus.

Abbas in camera sua noctibus recumbet, cum capellanis suis, quos de conventu eliget. Nullius auctoritate vel reverentia cubiculum abbatis transferetur de camera sua, nisi pro persona regia vel metropolitana. Capellani abbatis debent hebdomadarii esse, et omni servitio conventus cum expediti fuerint interesse; abbate absente,

His proceedings in chapter on the next day.

¹ *onophorium*] enoforium, MS.

² *ut pater.*] These words seem to belong to the next sentence.

When and
how the
abbot shall
celebrate
mass and
other
offices.

in dormitorio jacere. Similiter ex consuetudine unus capellanorum debet semper cum abbate esse.

In omnibus festis quæ celebrantur in cappis, abbas ex consuetudine missam debet celebrare, in refectorio discumbere. Prior hebdomadarius missæ, si defuerit excellentior persona, abbatem ad magnum altare debet¹ introducere. Si prior defuerit, capellanus abbatis vice prioris ministrabit omnibus diebus quibus abbas missam celebraverit in conventu, vel celebrare debuerit. Homines sacristarii duos panes et amphoram cervisiæ de promptuarii monachorum debent habere.

A vigilia Natalis Domini [24 Dec.] usque ad octavas Pentecostes, in omnibus festis quæ celebrantur in cappis, abbas revestietur ante vespervas; deinde in minoribus festis post capitulum vesperarum; sed in omnibus præcipuis sollemnitatibus ante vespervas.

Abbas, si missam pro defunctis celebraverit, baculum non portabit. Ad matutinas in processu ad altare, nec in pronuntiacione Evangelii, baculum habebit. Evangelio autem perlecto, collecta terminata, laudibus inceptis, abbas chorum egredietur, casulam exuet, cappamque (stola et manipulo depositis) induet; ibique capellanium, baculo in manu ei assignato, cum ceroferariis eum præcedentibus, ea parte qua ad "Te Deum laudamus" egressus est in chorum, regredietur. Ceroferarii autem ad supremum gradum chori cereos portabunt, ibique totis laudibus ardentes stabunt. Postmodum ceroferarii, chorum egressi, vigilanter provideant ut, abbate collectam incipiente, cum cereis de gradu relatis sibi assistant. Ad vespervas identidem abbati cum cereis ministrabunt. Collecta finita, commemoratione etiam (si qua fuerit facienda) facta, omnibusque consummatis, abbas cum ceroferariis eum præcedentibus in revestiarium redibit, cappam et albam ibi repositurus, deinde cum capellanis

¹ *debet*] "debent" MS.

suis in cameram suam reversurus. Quoties abbas missam in conventu celebraverit, vel chorum tenuerit, vel revestitus fuerit, baculum et chirothecas habebit, nisi in celebratione missæ pro defunctis.

In festis quæ celebrantur in albis, si processio fuerit, abbas cappa revestietur; et quando tertiam cantabit, cappa revestietur.

Abbas, si in choro fuerit, sacerdoti post Evangelium, sine baculo, de oblatione ministrabit, vel ille cui abbas aliquis signo significaverit.

Abbas, si in choro "Gloriam in excelsis," vel aliud quid cantaverit, juvenis quidam, præcepto cantoris, abbati cum libro ministrabit, et cum baculo cantabit.

Quoties abbas pacem a sacerdote acceperit in festis duodecim lectionum, unus revestitorum super ferias, unus priorum abbati occurret et pacis osculum ab abbate accipiet, et ille frater textum accipiens pacis osculum populo porriget. Sed prior et omnes alii pacem a sacerdote acceptam sine ministro porrigent populo.

In præcipuis sollemnitatibus abbas in celebratione magnæ missæ, "Cum uno sanctorum brachio adjutorium non," dicturus, super conventum benedictionem debet facere.

Abbas, si conventus in albis vel in cappis fuerit, ipse¹ magnam missam non celebrante, chorum cum baculo ingreditur, cum cantoribus pro voto suo chorum tenebit, et officium incipiet quoties chorum tenuerit.

Ante pronunciationem Evangelii diaconus cum acerris,² conversus cum thuribulo, abbate præsentem, ad sedem abbatis ibunt. Abbas thuribulo thus imponet, et diaconus benedictionem ad evangelizandum ab abbate accipiet. In festis ad "Kirieleyson," et post

¹ ipse] "ipso" (?)

| ² Inserted in another hand.

Evangelium, diaconus abbatem thurificabit, conversus conventum; sed si abbas chorum tenuerit, diaconus ob reverentiam abbatis concantores thurificabit.

In ministracione oblationis post Evangelium, abbas baculum non habebit.

In festis quæ celebrantur in cappis, duo sacerdotes hebdomadarii cum acerris, et duo conversi cum thuribulis, abbate præsentem, ad sedem abbatis ibunt. Abbas vero de una uni de alia alii thuribulo thus imponet, uterque sacerdos in porrectione acerræ manui abbatis osculum porriget. Si abbas extraneus (sive duo vel plures fuerint præsentem,) excellentiori eorum (si alicui eorum abbas Abbendonæ deferre voluerit,) per unum sacerdotum signo innuet ut ille abbas thuribulo thus imponat. Sed si abbas alienus missam in conventu celebraverit, unus sacerdotum ex una parte, sine inuitione alicujus signi abbatis Abbendonæ, ad abbatem extraneum cum una acerra ibit; alius, ex alia parte, cum alia acerra ad abbatem Abbendonæ; unus de una uni, alius de alia acerra alii thuribulo thus imponet. Deinde uterque cum baculo ad altare procedet; veruntamen sacerdotes usque ad altare de thuribulis ministrabunt. Ante altare abbates de manibus sacerdotum thuribula accipient, læva tenentes baculum et dextra thuribulum; sicque sacerdotum administratione thurificabunt magnum altare, postmodum duo altaria, dextra et læva. Postmodum sacerdotes de manibus abbatum cum osculo manuum thuribula accipient, cætera altaria circumquaque thurificaturi. Abbates vero eo ordine quo ad altare processerunt ad sedem suam redibunt. Cantores vero hebdomadarii in ingressu et regressu abbatum seorsum declinabunt, et abbatibus per medium eorum transeuntibus, donec pertranseant, inclinabunt. Si tantum unus abbas præsens fuerit, cantores chorum tenentes seorsum declinabunt, et abbati, donec pertranseat, inclinabunt. Cantores etiam in sedium depositione et repositione

abbatibus ministrabunt. Certis diebus in festis duodecim lectionum, vel super ferias, abbate Abbendonæ in choro præsentem, unus puerorum vel juvenum identidem ministrabit. In reditu sacerdotum in choro cum thuribulis abbas alienus, accepto thuribulo de hebdomadario missæ matutinalis, cum hebdomadario magnæ missæ thurificabit abbatem Abbendonæ. Deinde abbas Abbendonæ, accepto thuribulo de hebdomadario qui eum thurificaverat, abbatem alienum cum alio hebdomadario identidem thurificabit.

In vigilia præcipuæ sollemnitatis, monitu secretarii, prior ministrabit ad vespertas vice hebdomadarii missæ matutinalis. Sed in die ipsius sollemnitatis ipse hebdomadarius ministrabit, et non prior, vel alius vice ipsius. In vigilia etiam ipse hebdomadarius ad vespertas ministrabit, si prior absens vel præoccupatus fuerit. Omnibus itaque circa altaria per duos hebdomadarios, vel per priorem et hebdomadarium magnæ missæ completis, reposito thure thuribulis, cum thuribulis de manibus conversorum acceptis, in chorum redibunt; abbasque extraneus, accepto thuribulo de hebdomadario, cum priore thurificabit abbatem Abbendonæ, deinceps abbas Abbendonæ abbatem extraneum cum priore. Sed notandum, si duo vel plures abbates fuerint præsentem, thurificabunt abbatem Abbendonæ duo eorum excellentiores, identidem abbas Abbendonæ eos, postmodum prior et hebdomadarius cantores, deinde cantores eos ad sedem reversos. Quibus inclinatis, totus conventus se inclinabit, sed non identidem abbatibus. Sciendum præterea quia hebdomadarii chorum egredientur post "Gloria Patri" responsorii. Quibus revestitis, cum "Magnificat" incipitur, in chorum regredientur magnum altare thurificaturi; sed abbate præsentem, acerras cum thure adsunt abbatem laturos. Omnibusque (ut prædictum est) in choro et citra chorum expletis, imposito thure thuribulis, statim cum

thuribulis chorum intrabunt, ordinemque prædictum in omnibus complebunt.

In celebri processione abbas et prior, si excellentior persona defuerit, tantum magnum altare thurificabunt.

Nec prætereundum quia vice capellani hebdomadarius missæ in choro ministrabit abbati. Ante capitulum vesperarum ad stationem abbatis ibit, significatione digiti capitulum præmonstrabit. In pronuntiatione capituli, stante cum collectario, abbati ministrabit, deinde ad stationem suam redibit, et post "Gloria Patri" responsorii ingressu de choro et regressu ordinem prædictum servabit.

In omnibus itaque festis duodecim lectionum in regressu sacerdotis in chorum, abbate in chorum præsentem, hebdomadarius ad sedem abbatis ibit cum acerra et thure, conversus vero cum thuribulo; abbasque more prædicto thuribulo thus imponet, et post impositionem thuris hebdomadarius ordine prædicto magnum altare, deinde duo altaria, dextra et læva, thurificabit, et in reditu ipsius thurificabit abbatem, et non priorem. Si hebdomadarius ex choro abbatis fuerit, proximus abbati in statione stabit; si de choro prioris, prior cedit ei. Quo inclinato, abbas et totus conventus se inclinabunt. Eodem modo, eodem ordine, quo hebdomadarius ad vespervas ministrat abbati, ad capitulum, ad preces (si preces fuerint dicendæ), ad collectas (si una, vel duæ, vel plures fuerint,) ad matutinas, et ad tertiam, identidem ministrabit.

In festis quæ celebrantur in cappis, unus hebdomadiorum chorum tenentium qui proximior fuerit innuet monacho ad gradum venienti ut sessorium suum adeat; identidem fiet ad vespervas, abbate absente. Juvenis autem aliis horis, significatione alicujus signi per priorem facta, identidem faciet.

In monachorum professione et quavis causa in conventu, missæ celebratione cantor hebdomadarius chorum

tenebit, et gradale et altera, vel tractum, prout tempus expetit, revestiti cantabunt. Quoties abbas in conventu missam celebraverit, capellanus ipsius revestitus sibi ministrabit.

In abbatis est dispositione in professione monachorum missam celebrare; si autem missam celebrare noluerit, in pronuntiatione Evangelii, alba et cappa revestitus, sine manipulo et stola, cum baculo chorum intrabit, et super monachos professuros benedictionem faciet. Hebdomadarius autem missæ missam cantabit. Tercio die in capella sua, vel in choro, ubiubi missam celebraverit, vel audierit, capitulum deponet; abbate absente, prior amovebit; priore absente, hebdomadarius magnæ missæ.

Abbas diebus Dominicis, quoties expeditus fuerit, ad processionem debet esse, et in introitu ecclesiæ antiphonam incipere; sed si aliquo incommodo corporis præoccupatus fuerit, cantor debet incipere. In processibus cum conventu chorum intrabit, sed per medium chorum baculum minime portabit; sed capellanus suus in introitu chori baculum de abbate accipiet, et ad locum solitum referet. Quoties abbas in festis, vel in feriis, in choro præsens fuerit, si quis pro infirmitate, vel missæ celebratione, vel aliqua necessitate, sine spe reditus chorum egredi voluerit, tum licentia ipsius egredietur. In festis quæ celebrantur in cappis, vel in albis, abbate absente et priore præsentem, si quis sine spe reditus¹ chorum [egredi²] voluerit, licentiam negotiandi petet a priore, deinde vestimenta amovendi licentiam repetet a cantore. Postmodum ad stationem suam reversus, ante et retro faciet, et sic chorum egredietur. Sed abbate vel priore chorum tenente, ab illis licentiam egrediendi petet, et non a cantore; sed illis absentibus, ab illo qui in ordine

¹ *reditus*] In MS. "rediens."

| ² Supplied to complete the sense,

fuerit licentiam negotiandi petet, a cantore licentiam vestimenta amovendi. In festis duodecim lectionum, quotquot revestiti fuerint, si sine spe reditus egredi voluerint, licentiam debent petere ab hebdomadario chorum tenente.

Abbas post tres orationes mane factas infirmos visitabit; et cum de longinquo itinere venerit, identidem post orationes pro excessibus in via subripientibus, fratres infirmos visitabit cum de ecclesia redierit.

Abbas tribus diebus ante Pascha de statione sua motus, anticipabit processionem conventus ad capitulum. Similiter vigilia Natalis Domini [24 Dec.]. Reliquis diebus intrabit ad "Kirieleison." In tribus sollemnitatibus (id est, Natalis, Paschæ, Pentecostes,) abbas debet hebdomadarius esse coquinæ, et benedictionem ingredientium cum servitoribus accipere, et in die sollemnitatis de legumine¹ tantum in refectorio ministrare.

Abbas, si fallatur in oratorio in pronuntiatione antiphonæ, vel Psalmi, vel alio modo, accipiet veniam. Abbas cum antiphonam, vel "Te Deum laudamus" inceperit, conventui se inclinabit, et cum ad legendum lectionem perrexerit, proximiores utrimque ei assurgent. Non reversurus in chorum nisi ad "Gloria Patri" responsorii.

Abbati licitum est monachum reprehendere, eundem clamare, quod nec priori nec alii licet. In quolibet clamore abbas sententiam poterit relaxare, nisi in silentii transgressione, hoc etiam erit in sua dispositione. Quislibet sacerdotum abbatis præcepto disciplinam faciet in capitulo, excepto priore, vel eo qui loco prioris fuerit, et clamante. Cuilibet monachorum licet quemlibet confessorum ad confessionem vocare, etiam præsentem absente.² Sed dum pueri cum abbate

¹ *legumine*] *lugumine*, MS. | ² *absente*.] 'abbate' (?)

vel cum priore loquuntur in confessione, nulli licet aliquem confessorum ad confessionem vocare.

Si quis monachorum post capitulum cum abbate loquitur in confessione, magister puerorum non tenebit capitulum illo die.

In pronuntiatione antiphonæ, responsorii, lectionis, abbatis,¹ abbas (si præsens fuerit), eo inclinato, totus inclinabit.

Quoties legitur regula de abbatis ordinatione, abbas debet conventui invenire placentas, vinum, et unum ferculum piscium honorabile. Identidem in die anniversario susceptionis suæ.

Si aliqua ecclesia juris Abbendonæ post decessum personæ vacaverit, abbas communi consilio capituli de illa disponet.

Abbas promovebit, cum consilio prioris et maturiorum fratrum, cantorem, secretarium, camerarium, coquinarium, eleemosynarium, cellerarium, operarium, lignarium. De suffraganeis per consilium majorum obedientiariorum disponet. Quicumque monachorum in clauastro, in monasterio, vel ubiubi abbati obviam fuerit, se inclinabit, uti in dormitorio. Pueri etiam, si abbati obviam fuerint, seorsum declinabunt et abbati donec pertranseat inclinabunt. Abbati, ubiubi in clauastro vel alibi, venientes et pertranseuntes, inclinabunt. In omni claustriloquio, abbate præsente, solus prior sedebit ei collateralis, nullusque alius sine præcepto abbatis. Senes et maturæ personæ ex opposito super tabulatum claustri sedebunt; juniores pedibus abbatis se humiliabunt. Illa parte claustri qua abbas sederit, non sedebunt in invicem bini vel terni ad consultum, vel ad aliquod colloquium; sed omnes assistant ei.

Abbate ad collocationem² capitulum intrante, omnes uno gradu descendentes cum inclinatione ei assurgent,

¹ So in MS.

² *collocationem*] So in the MS.; perhaps we should read "collationem."

eodemque gradu stabunt donec abbas in consistorium reclinetur; et cum sederit, omnes sedebunt. Collatione terminata, antequam ante et retro fecerit, nullus faciet.

Abbate in claustro præsente, nec priori nec alii licet sine licentia abbatis cum aliquo loqui in loquutorio, vel alibi, pro aliquo negotio, nec bibere in refectorio.

Abbas quando et ubi voluerit, scrutinium faciet.

Quoties abbas, vel prior, vel aliquis fratrum, transierit per medium conventum, amovebit caputium, nisi fecerit scrutinium. Eodem modo quisque debet facere in omni claustrali processione, nisi post completorium; sed minutis et infirmis non est ista lex posita.

Ante cibi perceptionem pro ablutione manuum abbas non ibit ad lavatorium, sed capellani sui et reliqui fratres præsentes cum pelvibus et manutergio sibi ministrabunt; identidem fiet cuilibet abbati.

Abbas, cum mane vel aliis horis manus abluerit, ad lavatorium ibit, et ad manutergium, quod seorsum pendet, manus terget, ubi nullus nisi abbas et hebdomadarius missæ, semel ante missam ad manus terendas accedet.

Abbas qui ad mensæ consistorium sederit, unde unde fuerit, placentam cum pane communi habebit.

Si quis pro levi culpa tantum, alicujus cibi abstinentia præcepta, prioris sententiæ subditur, si abbas in refectorio discubuerit, absolvetur.

Qui ministraverit abbati in refectorio ad prandium, ministrabit in capitulo ad mandatum.

Abbas, post refectionem cibi, nequaquam conventum debet sequi, sed cum capellanis suis pro beneficiorum largitate gratiarum actionem Domino solvere.

Omnis qui ad mensæ consistorium, sive abbas, sive prior, sive alius, discubuerit, multimodis fercula debet pro facultate coquinarii visitare, sed nunquam minus tribus; et si coquina consuetudinaliter tantum tribus ferculis ad consistorium sedentem visitaverit, debet moleste reprehendi.

Abbate et quolibet alio ad consistorium sedente, ^{Of his assistants.} debent omnes ferculis de consistorio relatis visitari ex ordine, et non amore, vel aliqua familiaritate.

Si hospites in conventu discubuerint, in abbatis pendet dispositione post prandium ad gratiarum actiones eos de conventu velle evocare, et pro voto suo ut remaneant innuet hostilario.

Abbas quemcunque de conventu ad mensæ convivium vocare voluerit, vocabit; pueri autem et adolescentes sine custodia nec ad refectionem abbatis, nec alibi, aliquando debent esse, vel incedere.

Si abbas aliquem vocaverit ad mensæ convivium, capellanus abbatis indicabit refectorario, refectorarius referet priori, qui ad mensæ consistorium sederit.

Si abbas maneria sua visitaverit, sine benedictione ibit; si autem curiam regiam, vel concilium, sine spe reditus tridui adierit, vel longius ierit, cum benedictione ibit. Quocumque abbas cum benedictione ierit, monachum curiarium et officiales suos mandabit, illisque injunget ut in hospitum admissione, interioribus et exterioribus dispensationibus, præcepto prioris ut suo dispensatione in omnibus obediant.

Quando abbas cum benedictione quoquam iter direxerit, in reditu suo (post benedictionem pro excessibus datam,) quotquot eum thalamo suo, vel ubicumque, ad salutandum occurrerint, flexis genibus osculum porrigent primo manui, deinde ori, si abbas se obtulerit. Omnes etiam domestici et alieni de longinquo venientes identidem facient.

Quoties alicui monachorum per manus abbatis aliquid datur, vel traditur, vel de manu in manum aliquid ei assignatur, abbate sedente, flexis genibus manus ejus osculabitur; abbate stante, ejus manus osculabitur, sine genuum inflexione.

Abbas, si sanguine minui voluerit, priori vel ei qui loco prioris fuerit, per capellanum mandabit.

Fratribus in via pro aliquo negotio domus dirigendis,

abbas inveniet vecturas et expensas; camerarius autem cappam et sellam et alia quæ expediunt itineri, sed non abbati nec capellanis suis. Si qui pro suo negotio in via diriguntur, prima nocte qua postero die ituri sunt, abbas inveniet victum hominibus, præbendam equis, et monachis in expensis gratiam pro gratia. Identidem in eorum regressu, sicut in regressu. Libertini vero, qui vecturis suis terram suam hereditarie possident et defendunt, claustralibus in via dirigendis, cum vecturis suis in egressu et regressu, ut dominis, ministrabunt.

Quoties parentes monachorum eos visitare venerint, omnia necessaria eis et vecturis sunt decernenda, maxime in Nativitate Sanctæ Mariæ [8 Sept.] ubicumque comederint in villa vel in curia; et debent recipi honorifice in Vigilia.

Ad mandatum Sabbatorum fratres ex sinistro choro ministrantes abbati sedenti ministrabunt cum manu-tergio et pelvibus; lotis pedibus, aqua referetur et ejicietur, quia nullius, nisi solius abbatis, eadem aqua pedes abluerunt.

Abbati in chorum ingredienti prior, si sederit, omnes qui proximiores alterutrius chori consedentes assurgent et inclinabunt. Identidem ad lectionem legendum eunti et redeunti.

Abbati per medium chorum transeunti debent inclinare singuli ei.

Abbate ad matutinas in choro præsentem, lucubrum ostendetur priori, si obdormierit. Hoc debet fieri ex consuetudine, sed consideranda est auctoritas personæ.

Si capellani abbatis cum abbate, accepta benedictione, post quintam proficiscantur, si obiter in ordine suo de officio hebdomadario fuerint in conventu transgressi, in reditu suo de illo officio erunt absoluti.

Licet abbati ubicumque viderit expedire loqui, licet etiam suis capellanis, et cuilibet alii, exigente necessitate loqui cum abbate.

Ex veterum institutione et modernorum observatione, dispositione abbatis et consilio capituli, duo monachi de professione Abbendonensis ecclesiæ debent instrui; unus procurator totius abbatiæ, alius totius curiæ, custos. Qui ideo instituuntur ut vice administratoria in exteriori administratione abbati succedant, pondus diei et æstus pro abbate in exterioribus sustineant; sicque abbas a turbinibus et pressuris sæculi liber libere poterit cantare et dicere, "In pace factus est locus meus, et habitatio mea in Sion."¹ Instituuntur etiam propter pacis caritatisque vinculum inter abbatem et conventum, pro utilitate et unitate ecclesiæ.

Procurator in camera abbatis recumbet; administratio exteriorum ad eum respiciet. Redditus abbatiæ restituet dispositione et consilio abbatis. Per manus procuratoris expensarum fient distributiones. Dapifer abbatis et procurator causas exteriores et negotia domus consilio et testimonio alternatim pertractabunt.

Curiario incumbit ut curam totius curiæ agat, hospites admittat, eisque secundum personarum differentias necessaria disponat. Curiarius claves lardarii et granarii habebit, et in iis officinis præcipue post procuratorem præsidebit. Licet pro voto abbatis clericus vel laicus ei associetur, nihilominus per eum expensæ dispensabuntur, illo tamen conscio qui ei ad supplementum deputabitur.

In adventu hospitis janitor indicabit curiario, si præsens fuerit, non clerico vel laico, et curiarius (prout viderit opus caritatis expedire,) hospitem jubebit admittere. Hospite admisso, prout dignitas personalis exigerit, debet procurare.

Parentibus monachorum aliunde venientibus summa cura a curiario inpendetur, et parentum adventus per monachos ei, et non alteri, indicabitur.

¹ *Sion*] Ps. lxxv. 3. Vulg.

Quicquid de lardario vel granario emittitur, curiarii nutu et manu emittetur. Identidem, quicquid apponitur vel in curia expenditur. Bladum de maneriis allatum, nisi pro voto suo responderit, usque tertio refutabit. Deinceps per monitum curiarii, si latores melius non attulerint, equos firmariorum pro puro et optimo blado invadiabit. Similiter de brasio. Per maneria iter diriget, et omnia quæ expediunt conventui in præparatione et revolutione brasii vigilanter provideat. Summam expensarum curiarius procuratori, prout tempus exegerit, numerare sataget, et procurator abbati identidem faciet. Si bladum per maneria procuratori pro voto non responderit, venundabitur, et pro eo melius ad usum conventus comparabitur.

Curarius, quoties expeditus fuerit, in conventu erit, maxime in festis quæ celebrantur in cappis, vel in albis, quando nec ipsius nec alterius ab officio, si expediti fuerint, erit aliqua excusatio. Curarius nunquam erit ad completorium, quia illa hora distribuitur præbenda.

Si quis infirmorum pro confessione, vel aliqua necessitate, abbatem voluerit convenire, petitionem¹ infirmi infirmarius referet abbati. Quando infirmus laborat in extremis, infirmarius mature abbati indicabit, abbasque (omni negotio posthabito,) ad infirmum festinabit. Si infirmus ante adventum abbatis decesserit, officio defuncti incepto, vel semidicto, vel perdicto, abbas officium (conventu respondente,) iterabit, abbasque vigiliam pro defuncto cum conventu in choro cantabit.

Omnibus circa corpus consummatis, cantor abbati innuet ut se revestiat. Abbas revestitus cum ceroferrariis, cum latoribus thuribuli, aquæ benedictæ, crucis, in superiori introitu chori chorum intrabit, "Miserere mei Deus," et alios Psalmos institutos, usque ad

¹ *Petitionem*] *Petitione* MS.

corpus defuncti, quod ad ostium capituli referetur, cum conventu cantabit. Hoc ordine, cruce præcedente et abbate cum revestitis subsequente, conventus corpori obviam ibit, abbasque (aqua benedicta super corpus aspersa,) corpus thurificabit, collectasque institutas super corpus in medium pronuntiabit. Deinde corpus in ecclesiam referetur, collectaque instituta ibidem dicetur. Abbas ubi voluerit psalterium pro defuncto cantabit.

Postero die depositionis defuncti, vel eodem die quo obierit, si sepeliatur, brevi depositionis ejus in capitulo perlecto, ab abbate (si præsens fuerit,) anima absolvetur. Abbate absente, cum in capitulo venerit, identidem debet facere.

Si missam pro defuncto abbas (si expeditus fuerit,) celebrabit, missa celebrata, chorum egredietur, casulam deponet, et manipulo amoto, super stolam cappam induet. Postmodum in chorum regredietur, "Miserere mei, Deus," incepturus et ad caput defuncti officium factururus, et post quamlibet trium collectarum magnum altare thurificaturus.

His ita consummatis, abbas cereum, in quem prius obsequio¹ defuncti tenuerat, ferens, cum ceroferariis, et latoribus aquæ benedictæ, thuribuli, et crucis, præcedet, deinde ex ordine priores subsequuntur, candelas in manibus ferentes. Corpore sepulto, omnibusque circa corpus consummatis, in reditu abbas septem Psalmos incipiet; conventus eo ordine quo a choro egressus est, in chorum regredietur, abbate præcedente, et prioribus subsequentibus ex ordine. In choro septem Psalmos cantabunt prostrati, abbas vero super formam et illi qui fuerint revestiti.

In depositione alicujus monachi, ad celebrationem primæ missæ abbas ponetur in tabula pro tricesima.

¹ in . . . obsequio] We should apparently read "quem prius in obsequio."

In tribus noctibus ante Pascha (quæ Noctes Tenebrarum sunt vocatæ, quia in Passione Domini usunt tenebræ factæ,) ad tres collectas quindecim Psalmorum ante matutinas, abbas in choro (si præsens fuerit,) tres sonos super formam, vel ubicumque voluerit, faciet, eo ut surgente omnes surgant, et cum viderint eum sedere omnes sedeant. Laudibus terminatis, luminaribus extinctis, precibus percantatis, collecta perdicta, omnibus istis consummatis, abbas sonum faciet; quo sono audito, unus secretariorum præstolans extra chorum, itidem ante altare, aliis¹ secretariorum lumen proferet in medium. Abbate absente, prior qui fuerit in ordine, itidem faciet. Abbas ex consuetudine bis vel ter in hebdomada senos, vel septenos denos, vel duodenos, ad mensæ convivium alternatim vocabit.

Abbate in capitulo in sede sua collocato, prior osculum ipsius manui porriget. Itidem alius, alia parte proximior abbati, quisquis fuerit, Si forte priores defuerint, vel venerint antequam in sede sua collocentur, semper proximior abbati porriget osculum ipsius manui.

Quoties abbas de officio vesperarum, vel matutinarum, ministraverit, terminata principali collecta, collectam pro excessibus hospitem, et alias, si aliæ fuerint pronuntiandæ, pro voto suo pronuntiabit. Si non pronuntiavit, hebdomadarius vicem ipsius exequetur. Sed si fuerit commemoratio processionalis ad aliquod altare, abbas totum officium pro voto suo exequi curabit, et altare thurificabit, vel hebdomadario innuet ut vice sua thurificet.

Ad mandatum Dominicæ Cœnæ, abbas in capitulo læva, prior parte dextra, cum pelvibus et manutergiis in ablutione et extersione ministrabit.

Abbas fratres quos fide, religione, honestate, bonitate, sapientia, prudentia, præcipuos esse noverit, obedi-

¹ *Aliis*] So the MS.; but we should probably read *alius*.

tiarios villicos constituet, qui de sua villicatione sibi et procuratori sunt responsuri.

In abbatis depositione corpus in choro feretur, tapetum feretro subdetur; ante triduum, si excellens persona defuerit, non sepelietur. Sed postero die depositionis ipsius, exhibita præsencia alicujus excellentis personæ, tumulto recondetur, pallium competens, pallio aliorum defunctorum corporibus posito, proponetur. In mausoleo competenti per ipsum adempto,¹ vel per officiales suos præconsiderato, secundum meritorum exigentiam in capitulo, in claustro, vel in monasterio, tumulabitur, cum omnibus ad sacramentum altaris pertinentibus; sed cum infula, cum alba, cum manipulo et stola, cum baculo, cum calice, oblata patenæ superposita, aqua, vino, præinfula, et cum aliis monasticæ religioni addictis. Quæ omnia sacrista inveniet.

Abbas "O Sapientia" ad vespervas incipiet, et ad potum collationis in refectorio vinum reperiet, debentque ceroferarii cum cereis ardentibus abbatem præcedere, conventu procedente, eo modo, eo ordine, quo disponitur processio ad collationem post mandatum Sabbatorum. Abbate absente, cantori incumbit incipere, vel aliquis incipiet cantoris innuitione; sed quocumque incipiente, vinum ad potum collationis dabitur abbatis cura et dispositione.

Dispositione abbatis omnia æque ventilantis, omnia unicuique secundum personarum prærogativam distribuentis, ab honorem et pacem utriusque, licitum est priori equos habere. Sed abbas eosdem equos in negotiis suis agendis poterit accipere.

Quod veterum auctoritate est subnixum et confirmatum, a junioribus non est inficiandum, vel infirmandum. Raro enim nova veteribus consimilia. Veterum Of the prior, his privileges and duties. itaque constitutione, communi consilio capituli pro

¹ *adempto*] *idempto* MS.

electione prioris xii. personæ debent eligi, in quibus habitet timor Dei, "pacem et virtutem," sicut scriptum, "diligentes, a via veritatis non amore nec odio "declinantes." Istæ duodecim personæ capitulum egressæ eligent duas personas quæ scient¹ ædificare² et plantare, evellere et dissipare. Alteram istarum, quam abbas melior esse noverit, pro voto suo accipiet. Postmodum illa persona electa accipiet veniam, indulgentiam petet, tanta prælatione minime idoneum, tali administratione se indignum, prædicabit. Hoc autem faciet ut formam humilitatis cunctis exhibeat. Abbas humilitati ejus condescendens, in vi obedientiæ hanc obedientiam sibi imponet, eumque sibi collateralem constituet. Capitulo terminato, conventus in monasterium redibit ob reverentiam prioris, quocumque die in feriis vel in festis fuerit, absque [mora] priorem in sedes ua collocabit.

Prior erit sedens post abbatem in ordine, in consiliis, in causis, et in omni interiori et exteriori administratione. Si prior aliquam exordinationem in choro viderit, licet ei de sede sua amovere, et fratrem exordinantem reprehendere. Prior debet esse humilis, misericors, norma religionis, præclarus omnibus, omnibus conformis. Prior debet cum primis primus, cum ultimis ultimus esse. Soli priori licet in schola puerorum sedere, per scholam transire, lectionem audire, capitulum tenere, et eos cedere, excepta magistrorum admissione.

Si prior matutinis deesse voluerit, vel pro morbo interesse non poterit, ad lectionarium hospitum cantabit. Si hospites defuerint, hostilium vel quemcunque de conventu evocare voluerit, evocabit. Omnia tamen moderate, ne quid nimis.

Quatuor diebus trium sollemnitatum, Natalis, Paschæ, Pentecostes, abbate absente, vel ministrandi impotente, prior in tabula positus ministrabit. Tres

¹ *Scient*] So written originally, | ² *ædificare*] See Jerem. i. 10.
but altered to *sciant*. | Vulg.

collectas quindecim Psalmorum ante matutinas, et omnes horas canonicas, cantabit; sed in sua est dispositione alium rogare pro eo ministrare. Aliis diebus monitu cantoris hebdomadarius ministrabit, et sequente hebdomada ab officio magnæ missæ absolutus erit. Prior in suo ordine, ut unus aliorum, erit hebdomadarius missæ.

Quoties prior fuerit hebdomadarius missæ licet ei alium rogare, si conventus in cappis vel in albis fuerit, de exorcismo aquæ ministrare, ipso tunc missam celebrante. In festis quæ celebrantur in cappis, si prior tertiam cantaverit, post tertiam cantatam, stola amota, si processio fuerit, cappam induet et in ordine suo incedet. Hoc soli priori licet. Hebdomadarius autem cum stola incedet post textum, sine cappa; sed in Dominicis diebus qui non celebrantur in cappis, vel in albis, prior de exorcismo aquæ et de aliis, vice hebdomadarii ministrabit.

Sacerdos de exorcismo aquæ pro priore ministrans post aspersionem aquæ per officinas, post regressum ejus in choro, ac si cantaret missam, primus omnium stabit, dicetque collectam, "Via sanctorum," si conventus in albis fuerit. Sed si conventus in cappis fuerit, aqua per officinas aspersa, sacerdos, secunda hora expedita,¹ in ordine suo revertetur. Postmodum stolam amovebit; at priori tertiam incipienti secretarius aliam stolam assignabit.

In omnibus festis quæ celebrantur in cappis, si prior chorum tenuerit, sacerdoti de oblatione ministrabit. Priore chorum non tenente, cantor ministrabit. Licet etiam prior chorum tenuerit, si expeditus non fuerit, innuet cantori et in vice sua ministret.

In tribus tantum sollemnitatibus, scilicet, Natalis, Paschæ, Pentecostes, prior ponetur in tabula cum can-

¹ *expedita*] expetita, MS.

tore pro administratione officii missæ; et tantum quatuor diebus istarum sollemnitatum prior incipiet officium, aliis festis cantor.

Prior, si expeditus fuerit, monitu cantoris ad gradum cantabit.

Prior, quoties hebdomadarius fuerit, post completorium (si completorium cantaverit,) de aspersione aquæ benedictæ ministrare rogabit alium. Si missam cantaverit, benedictionem prandii in refectorio, preces in capitulo. Sed quoties vice abbatis ministraverit hebdomadarius, sine prece vel monitu prioris, vice-hebdomadarius identidem ministrabit.

Licet priori ad matutinas, si in choro fuerit, alium rogare de officio suo vice sua ministrare. Sed quoties absens fuerit, subpriori incumbit lectionem vice prioris legere, benedictiones dare, responsorium cantare. Qui sicut vice-dominus, vicem domini gerit, sic subprior sub priore ministrabit. Ubiubi prior venerit in loquutorio, vel promptuario, vel ubiubi licitum fuerit monacho loqui, omnes assurgent ei, etiam collaterales abbati.

Licet priori omnibus horis canonicis sedere.

Priore in choro præsentem, nulli licet inter eum et formam transire. Sed in festis duorum lectionum, ob reverentiam hebdomadarii, revestiti inter priorem et formam transibunt, tantum revestiti; deferendum est enim ei qui vicem gerit Domini.

Quisquis priorum tenuerit capitulum, ad suscitandum conventum ad capitulum, in choro pulsabit signum, vel rogabit alium. Quando prior requieverit in dormitorium faciet sonitum.

Quoties prior præcesserit conventum ad capitulum, nec in gressu, antequam ante et retro fecerit, nullus faciet; priusquam sederit, nullus sedebit.

Ad collationem omnes per ordinem, cum venerint in suo ordine, facient ante et retro, non considerantes vel præstolantes ante et retro prioris.

Priore in capitulum intrante, omnes in supremo gradu stantes sine inclinatione ei assurgent; priusquam sederit, nullus sedebit. In regressu terminatæ collationis, priusquam ante et retro fecerit, nullus faciet. Identidem in refectorio post prandium, ad potum post collationem, ad potum post nonam, et post potum, priusquam ante et retro fecerit, nullus faciet.

Prior ideo constituitur et dicitur, ut exemplar beati Job exhibeat, formam pietatis David præbeat, normam religionis sanctorum patrum subditis ostendat; ut qui prior erit nomine, prior sit patientia, pietate, et religione.

Si aliquod commissum sententia excommunicationis fuerit puniendum, prior poterit promulgare; sed si abbas in patria fuerit, sine ipsius licentia non poterit excommunicare.

Si aliqua litis contestatio fuerit exorta in capitulo, vel si aliquis fratrum in iram et indignationem exarserit, et impropere priori, vel alii, prior pro voto suo clamorem in præsentia abbatis differet; sed interventu conventus prior poterit relatare, et commissum secundum modum culpæ per se emendare.

Priori licet monachum sententiæ subdere, scilicet, ad cibi potusque, abstinentiam, lanternarum custodiam, ultimamque positionem, ignorante abbate; sed sententiæ carceris, vel gravioris culpæ, nullum poterit subijcere, abbate domi præsidente. Sed res referetur ad abbatem, et pro voto suo frater ille sententiæ subdetur.

Si abbas in transmarinis, vel in nimium remotis partibus fuerit, prior secundum modum culpæ extendet disciplinam in carcere, vel in gravioribus culpis; excepta ecclesiæ suæ quantulumque abalienatione et caputii abscissione.

Quando ecclesia pastore vacaverit, licet priori aliquem monachari, unanimi consilio conventus; et abbatis vice exordinationes extirpare, omnia negotia domus dispensative pertractare.

Omnes possunt de horis et orationibus clamari, sed hic defertur priori.

Abbate præsente, prior potest competenter clamari, omnesque alii, non superflua aut exosa curiositate, sed spirituali dilectione.

Abbate peregre profecto, vel ubiubi morante, non licet priori, nisi ad succurrendum, aliquem in monachatum admittere, nisi pro magno commodo ecclesiæ.

Licet priori cuilibet maturo moribus licentiam dare uno die ire eodemque redire, et instantia necessitatis transigere spatium unius noctis.

Si abbas in remotis partibus, vel ubiubi, iter direxerit, licet priori licentiam proficiscendi pro aliquo negotio monacho dare; sed ille frater solerter provideat ne tempus statutum rediendi pertranseat. Sed si aliquo inopinatæ rei eventu ante adventum abbatis non redierit, ei sit clipeus qui licentiam dedit.

Si quis fuerit rebellis, subdetur sententiæ tenentis capitulum iudicio.

Si quis fratrum, culpa exigente, sententiæ levioris culpæ subditur, sententia abbati per capitulum revelata, prior sine ipsius licentia non poterit reum absolvere.

Si subprior conventum introduxerit in capitulum, prius non nisi mandatus, vel aliqua ingruente necessitate, vel abbate educente, capitulum præsumet intrare.

Sed si tamen abbate [absente] vel aliqua necessitate antequam a subpriori præ dispositione ordinis dicatur "Benedicite," prior capitulum intraverit, subprior in suo ordine redibit. Sed si aliqua mentio de ordine facta fuerit, subprior præ priore a sede sua non amovebit.

Prior nusquam proficiscetur sine uno vel duobus monachis. Quoties prior pro instante negotio domus in viam dirigitur, abbas inveniet vecturas competentes, expensas sustinens.¹

¹ *sustinens*] sustinentes MS.

Si prior pro suo negotio quoquam ierit, abbas ad honorem sui et prioris vecturas et expensas providebit.

Priori licentiam proficiscendi consideranter petenti, non debet licentia negari.

Collatione capituli definita, prior, abbate absente, incipiet, "Verba mea." Si fuerit claustriloquium, in tabula quinquies pulsum faciet, ter post prandium.

Priore præsentē, nec subpriori nec alii sine ipsius licentia licet in loquitorio loqui.

Priore præsentē, licentia loquendi, vel in refectorio bibendi, non a subpriorē vel ab alio, sed ab ipso, debet peti.

Priore in loquitorio vel alibi scrutinium faciente, omnes loquentes assurgent ei, dicentque se ipsius licentia loqui; hoc faciet subprior, omnesque alii. Idem tunc fiet subpriori, et tertio priori, et exploratori; excepto quod soli priori se licenter loqui verbo indicabunt, subpriori, et tertio priori, et exploratori, si monachi invicem loquuntur, se licenter loqui verbo indicabunt. Si cum laicis loquuntur, signo significabunt.

Priori, subpriori, tertio priori, exploratori, ob reverentiam ordinis, si scrutinium fecerint, deferendum est signo vel verbo eis; "Quia [qui] defert ministerio, "defert Domino."

Nonnulli, nulla licentia data, licentia se loqui perhibent; ideo sapientum consilio dispositum est ut si quis consuetudinarie aliquo signo se licenter loqui innotuerit, competenter clamari poterit. Quia multi mentiuntur mendaciis ut liberentur a pœnis.

Quisquis ad mensæ consistorium sederit, ferculis de coquina præcedentibus, hebdomadarium magnæ missæ, hospites infirmos, visitabit; postmodum ex consuetudine debent mitti in ordine.

Qui primo ad prandium ministraverit, sollicite provideat ubi anteriori die administratio ferculorum defecerit.

Quisquis priorum ad mensæ consistorium sederit, si

pueri nimium signaverint, vel excusse riserint, vel aliter offenderint, ad se pueros vocabit, et ex transverso manus acutum manubrii cultelli sui ad vindictam deducet.

Si pueri consuetudinaliter ad prandium sonum fecerint, vel potum fuderint, veniam accipient, et pro voto prioris morose ad tædium eorum jacebunt prostrati. Sed si prior hoc fecerit alii, debet reprehendi.

Licet priori, qui ad mensæ consistorium sederit, obbam cervisia¹ plenam eleemosynæ dare, vel alibi mittere. Licet priori, ad consistorium sedenti, cellerario semel vel bis scyphum pro impletionem mittere, nec cellerarius renuere debet. Si prior ad prandium aliquo morbo præoccupatus fuerit, subprior et tertio priore absentibus, licet priori alicui maturæ personæ innuere ad consistorium vice sua discumbere.

In refectorio, priore in ordine suo discumbente, si fuerit refectio prandii et cœnæ, habebit panem communem, duplum generale, et unum ferculum piscium de coquina honorabile; ad cœnam unum libum et unum ferculum.

Si prior in ordine suo discubuerit, unus puerorum sibi ministrabit. Si pueri defuerint, unus ministrantum per tabulas transeuntium de ferculis prioris ministrabit.

Puer priori ministrans in ordine sedenti fercula sua per tabulas de una parte in aliam non portabit.

Non priori, nec alii alicui in ordine suo sedenti, licet scyphum cum operculo ante se habere in refectorio, excepto consistorio. Quicumque priorum sederit ad mensæ consistorium post prandium, sequetur conventum: sed si clerici vel laici in refectorio discubuerint, ob consolationem eorum prior remanebit; plerosque enim magis reficit verborum consolatio quam corporis refectio. Prior post conventum cum clericis vel laicis

¹ This word is repeated by mistake apparently.

manens, quos de conventu (unum, vel duos, vel tres,) evocare voluerit, evocabit.

Prior in ordine suo sedens, si sonum fecerit, vel potum fuderit ad prandium, puer ei ministrans, ne aliquid malum impunitum videretur, pro illa offensa ante consistorium veniam accipiet. Si pueri defuerint, unus servitorum identidem faciet.

Si prior cum servitoribus discubuerit in ordine suo, cum illo quem secum discumbere voluerit discumbet, nec licentiam discumbendi a sedente ad consistorium accipiet, sed ante gradum ordinis sui cum fratre secum discumbente cantabit versum; post refectionem prior cum servitoribus non sequetur processionem. Hoc priori est licitum, subpriori autem et cuilibet alii illicitum.

Quoties aliquis abbas ad prandium sederit ad consistorium, si dies jejunii fuerit, post vesperas ad potum prior, si præsens fuerit in refectorio, pulsabit signum.

Si prior quoquam ierit, et iter suum morosum fuerit, subprior, vel ille qui ordinem custodieret, ab omni officio hebdomadario, nisi ab officio magnæ missæ, in ordine suo ob iter absolutus erit, et in reditu prioris ab illo officio liber erit.

Si fuerit refectio prandii et cœnæ, qui ad consistorium ad prandium sederit, ad cœnam sedebit. Si prior expeditus non fuerit, subprior ad cœnam sedebit.

Si subprior ad prandium discubuerit ad consistorium, prior, si de itinere venerit, vel si ad prandium esse non potuit, ad cœnam non sedebit. Item si tertius prior ad mensæ consistorium discubuerit, subprior ad cœnam non sedebit.

Prior post prandium, gratiarum actione in choro dicta, de monasterio in dormitorium sequetur conventum, ante lectum suum sedebit donec eos ordinate recumbere viderit.

Prior pro voto suo ante lectum suum morabitur postmodum de dormitorio egredietur, quo egresso,

donec¹ servitores discubuerint, quo voluntas eum direxerit, ibit.

Post servitorum refectionem prior faciet explorationem, et ostia loquutoriorum obserabit. Postmodum minuti, qui tum gratia et licentia prioris de meridiana remanebunt, cum priore ipsi et omnes alii ad meridianam ibunt.

Si hospites cum servitoribus discubuerint, gratia prioris post refectionem sine excessu (et minuti etiam,) permanebunt.

Prior, si expeditus fuerit, ad completorium erit, sed pro hospitibus et pro aliquo negotio deerit. Non semper debet adesse, nec semper deesse.

Prior, si ad completorium fuerit, completorio completo, ter tacto signo, tres orationes faciet; post tres orationes completorii per priorem terminatas prior precedet conventum usque in dormitorium.

Prior ad ostium claustrī apponet caputium capiti; identidem omnes alii; sicque prior et omnes alii, a processione non declinaturi, procedent usque ad dormitorium, quo secessum naturæ sunt petitura.

In reditu suo prior ante lectum suum morose sedebit, donec major pars conventus recubuerit.

Prior post completorium scrutinium faciet cum lucis appositione, et in æstate et in hyeme lucubrum feret. Item, quoties fuerit necesse lucubrum feret cum lucis appositione.

Prior primo scrutinium ad locutorium hospitem, si hospites defuerint, nisi gratiam monachis quos ibi inveniet conferre voluerit, ostia obserabit. Si hospites præsentibus fuerint, cum clavibus pertransibit² ad monasterium, et in choro, et in circuitu chori, et si ostia hac vel illac reserata fuerint, ut videat quid agatur, faciet scrutinium. Postmodum ad locutorium, deinde ad

¹ *Donec*] repeated by mistake.

² *pertransibit.*] In the MS, the reading is *pertransibunt*.

promptuarium et ad refectarium ; postmodum ad infirmitorium ; postmodum explorabit ubi noverit esse præsentiam hospitem. Si nec subprior nec tertius prior in præsens fuerit, hostilario claves assignabit ; sed priori, si quis præsens fuerit, non hostilario, identidem faciet.

Si nullus priorum, nec aliquis hospes, præsens fuerit, si minuti vel aliqui alii gratia et licentia ipsius ibi loquuntur, maturiori eorum claves assignabit.

Eodem modo, eodem ordine, quo facit scrutinium prior, faciet subprior, vel qui in ordine fuerit prior ; excepto quod subprior et tertius prior non explorabunt quo noverint esse præsentiam prioris ; quia, sicut prior præfertur aliis nomine, debet præesse honore et dignitate.

Quisquis priorum scrutinium fecerit, vel quisquis ostia obseraverit, claves reponet ad lectum prioris ; priore absente, ad lectum prioris qui fuerit in ordine.

Post reditum prioris in dormitorium, in circuitu domitorii faciet scrutinium. Hoc tantum licet prioribus post completorium ; identidem ad meridianam.

Si prior morbo laboraverit, in infirmitorio recumbet et discumbet ex consuetudine ; sed alibi gratia. Intuitu enim auctoritatis ipsius ipsi est condescendendum et ab omnibus referendum.

Si prior infirmatur, aliquis minister notus et in ecclesia educatus pro voto suo, præter ministros infirmatorii, priori ministrabit. Omnia enim respicientia ad ordinem debent referri ad priorem et disponi, qui¹ fuerit in ordine.

Si prior sanguine voluerit minui, indicabit vel mandabit (si præsens fuerit,) abbati ; deinde subpriori, ut ordinem servanti.

Si prior post completorium fecerit scrutinium, si

¹ *qui.*] Doubtful in the MS.

abbas in locutorio, vel in promptuario, vel ubicumque fuerit, prior non explorabit. Eodem modo ubi prior fuerit post completorium, subprior non faciet scrutiny ubi noverit esse præsentiam prioris. Hoc tantum de abbate et priore constituimus.

Of the
sub-prior.

Veterum deliberatione et modernorum traditione didicimus quia quod caret alterna requie durable non est. Ideo, ne prior plus æquo oneratus deficiat in via, sapientium consilio, est constitutio facta ut sub priore subprior substituatur in ordine. Debet itaque subprior consilio abbatis, et dispositione prioris et maturiorum de conventu, eligi et institui. Subprior debet esse sanctitate insignis, copiosæ caritatis misericordia affluens, in vitiorum extirpatione sollicitus, in ordine sedulus, afflictis compatiens, Domini exemplum omnibus insinuans.

Subprior institutus, si fuerit in ordine imus, secundum vitæ merita et scientiæ et sapientiæ rudimenta, constituetur superius.

Si subprior deponatur, vel ad aliam obedientiam transferatur, ad suum ordinem revertetur. Eadem est constitutio si fuerit prioris transmutatio et depositio.

Quatuor diebus Natalis, Paschæ, Pentecostes, abbate vel priore absentibus vel ministrandi impotentibus, subprior vicem prioris exequetur. Item monitu cantoris eo modo, eo ordine, indifferenter quo hebdomadarius in conventu officium faciet, ad processionem in primis post textum cum stola et manipulo, cappa non revestitus, procedet.

Subpriore absente, vel ministrandi impotente, cantori incumbit aliquem personam de conventu providere quæ sciat et possit tali die tale officium adimplere. Hebdomadarius autem vice subprioris preces dicet in capitulo, et benedictionem faciet in refectorio.

Quisquis priorum ad mensæ consistorium sederit, si sonum fecerit, vel potum fuderit, ministrans ei veniam

accipiet. Si alius hoc fecerit accipietur venia, quisquis fuerit, nisi secularis aliquis interfuerit.

Tribus orationibus ante matutinas terminatis, subprior in dormitorio ut dormientes evigilet explorationem faciet. Sed si hebdomadarius missæ fuerit, tertio priori, vel exploratori, innuet ut in exploratione vicem suam gerat.

Subprior ante capitulum obserabit ostia loquutoriorum, at alia ostia quæ sunt obseranda. Si subprior tenuerit capitulum, tertius prior; si tertius prior.

Ad mandatum in Sabbatis et ad quemlibet potum collationis abbas, si præsens fuerit, prior cymbam pulsabit; si prior capitulum tenuerit, subprior; si subprior, tertius prior; si tertius prior, aliquis maturiorum, cui tertius prior signo significaverit, cymbam vice sua pulsabit.

Ad potum post vespas, cum prior viderit conventum competenter hausisse, semel cum manu percutiet tintinnabulum, et post illum ictum nullus præsumet intrare ad potum. Postmodum prior sollicitè circumspiciat ut videat conventum perbibisse et scyphos reposuisse; deinde trina percussione in tintinnabulo facta, de consistorio se eriget, et ante tertium ictum in tintinnabulo factum nullus de tabula surget; sed post tertium ictum omnes. Identidem fiet ad potum post collationem, et ad potum post nonam; sed ad potum post nonam, benedictione dicta, antequam aliquis præsumat bibere, semel debet tintinnabulum tangere, et postmodum omnes licentur potum haurire.

Si quis fratrum abbatis præcepto sententiæ cibi vel potus subditur per bidium, vel triduum, vel per majus spatium, prior, si ad consistorium discubuerit, illum fratrem illo die pro voto suo a sententia relaxabit, postero die frater ille sententiam reiterabit, et a sententia non relaxabitur donec in capitulo absolvatur, ut sententia compleatur. Eadem est sententia in ca-

pitulo de disciplina. Identidem si prior aliquem sententiæ subdiderit, prior, qui ad mensæ consistorium discubuerit, illo die sententiam pro voto suo relaxabit. Sicut in refectorio de potu et cibo sic de sententia disciplinæ in capitulo.

Exploratori incumbit explorationem facere quoties viderit expedire. Ante primam, nisi summo mane pulsetur; si aurora illucescente, pulsatur ante tertiam, post evangelium missæ matutinalis et magnæ missæ, post prandium, in intervallo inter nonam et vesperas, si fuerit refectio prandii et cœnæ. Si fuerit dies illa jejunii, identidem; post prandium horis in competentibus. Et quoties expedit, explorabit ante priores, post priores, in circuitu chori, in loquutorio, in infirmatorio, in refectorio, in promptuario.

Licet exploratori ostia reserare ut circumspiciat an aliqui fratres ibi loquantur; sed non licet limen ostii egredi, nisi forte noverit frequentiam monachorum exterius morari.

Abbate vel priore in claustro præsentē, si subprior vel tertius in loquutorio loquuntur, nisi ipsi exploratori verbis indicaverint, vel signo indicaverint, se licenter loqui, clamabuntur.

Si prior in loquutorio loquatur, explorator, eo viso, pertransibit; sic subprior et tertius prior; nec illi qui cum illo sunt clamabuntur.

Exploratori explorationem facienti licet signa facere, sed nusquam, si aliquis priorum præsens fuerit, sine licentia loqui.

Prior qui in ordine erit, si in loquutorio loquatur, licet exploratori signum non fecerit, non clamabitur.

Si aliqui de claustriloquio egrediuntur, ut in loquutorio loquantur, magna est ordinis transgressio, nisi aliquo ingruente negotio. Si claustriloquio defuerint quamplurimi, licet exploratori eos prosequi.

Dispositione abbatis, et consilio prioris et subprioris ^{Of the} et maturiorum de conventu, cantor debet eligi; sed in ^{precentor,} capitulo, et assensu capituli, debet institui. Cantor debet esse sacerdos, maturus moribus, sapientia et scientia eruditus, consuetudinibus ecclesiasticis apprime instructus.

Cantor debet illius conditionis esse ut possit et sciat officium in conventu honorifice implere, mendosa emendare; ut possit et debeat irreprehensibiliter adesse et abesse; quem præferat vocis modulatio et vociferatio; quem commendet vitæ puritas et innocentia.

Officium cantoris est officio cantandi et legendi omnes examussim docere et instruere; primo abbatem, deinde priorem, postmodum omnes alios, priusquam cantent ut legant peraudite.

Si quis de accentu, vel pronuntiatione, vel alio modo hæsitaverit, cantor illud dubium certificabit.

In omnibus festis qui in cappis celebrantur, abbas ad octavum responsorium et ad duodecimam lectionem in tabula ponetur. Vigilia ipsius solemnitatis cantor lectionarium, ut lectionem audiat, feret in cameram abbatis. Si abbas illa hora expeditus non fuerit ut audiatur pro voto suo, a cantore audietur dum invitatorium canitur.

Si abbas morbo præoccupatus matutinis interesse non possit, per capellanum suum cantori mandabit, et cantor postmodum officium abbatis procurabit. In pronuntiatione octavæ lectionis, abbate præsentem, cantor principium octavi responsorii, deinde totum versum, recordando abbati, flexis genibus cantabit.

Abbate absente, prior monitu cantoris de responsorio et lectione abbatis ministrabit, cantorque lectionem prioris procurabit.

Si prior expeditus non fuerit de officio abbatis ministrare, cantor debet procurare.

In processionibus in monasterio abbas nihil incipiet nisi cantor præsignaverit, nisi "Te Deum laudamus," antiphonam præterea ad mandatum.

Cantor a nullo officio hebdomadario liber erit.

Cantor super ferias non ponetur in tabula ad lectionem vel responsorium.

Cantor in festis non ponetur in tabula ad gradale vel altera, nec ad lectionem vel antiphonam.

In festis omnibus cantor antiphonas debet incipere ad "Magnificat" et ad "Benedictus," abbate absente. Si abbas præsens fuerit, monitu cantoris incipiet, et si abbas expeditus non fuerit, et in festis quoties abbas non inceperit, cantor succedet.

Cantor non erit hebdomadarius cantor.

Cantor in omnibus festis Psalmos debet intonare et antiphonas incipere.

Cantor omnem cantum, prout expedit conventui, poterit emittere et submittere. Si quis submisce inciperit, pro voto suo emittet. Et si quis altius æquo cantum promiserit, cantor submittet.

Cantor, pro transgressione mendacii et negligentia in choro officii, puerorum aures eriget, capillos distraheth, manu cædet.

Cantor negligentes in choro corripiet.

Quando alicui innuit ut cantet, frater ille illi inclinare debet.

In festis quæ celebrantur in cappis, præcentor et succentor cappas per chorum distribuent.

Cantori licet sine reprehensione horis canonicis et ad missas in libros inspicere, exceptis libris ad officium missæ assignatis.

Quoties cantor chorum tenuerit, quoddam ferculum, excepto communi, de coquina habebit.

In festis quæ celebrantur in cappis, aliquis fratrum monitu cantoris baculos festivos in chorum deferet, et cantor concantoribus distribuet.

De redditibus cantori assignatis cantor inveniet par-

camenam, incaustum, et omnia quæ ad preparationem librorum conventus sunt necessaria.

Cantor almaria puerorum, juvenum, et alia in quibus libri conventus reponentur, innovabit, fracta præparabit,¹ pannos librorum bibliothecæ reperiet, fracturas librorum reficiet.

Si fuerit scriptor exterius dispositione abbatis et cantor ad commodum ecclesiæ scribens, abbas inveniet victum corporis, cantor mercedem laboris.

Cantor inveniet tabulas quæ debent legi in capitulo; sacrista vero annuatim duas libras cere pro tabularum reparatione.

In præcipuis sollemnitatibus cantor debet tabulas scribere, vel alius rogatus pro eo debet ministrare.

Cantore antiphonam ad "Magnificat" et ad "Benedictus" incipiente, ante et retro facto, pueri debent inclinare.

In omnibus festis, exceptis sollemnitatibus præcipuis, scribet tabulam lector martyrologii in capitulo.

Quisquis tabulam scripserit, cantor ante capitulum providebit; quod non licet alicui alteri nisi succentori. Si quis inspexerit, clamabitur.

In diebus fratrum anniversariis lector martyrologii monitu cantoris, prout cantor disposuerit, dispositionem in capitulo pronuntiabit.

In præcipuis anniversariis triduo ante pronunciationem cantor cellerario et coquinario intimabit. Idem in pronunciatione annua abbatis abbati, et die anniversario susceptionis suæ. In prolatione sententiæ coquinarium cantor coquinario et cellerario indicabit eodem modo.

Cellerarius inveniet hydromelum in conventu et panem festivum; coquinarium autem unum ferculum piscium honorabile.

In omnibus præcipuis anniversariis præcentor cum

¹ Præparabit] repaiaabit (?)

succentore, vel cum pluribus, secundum exigentiam anniversariam et dispositionem cantoris nonum responsorium cantabit.

In præcipuis sollemnitatibus cantor providebit aliquem qui sciat et possit de officio Evangelii ministrare. Identidem de lectione epistolæ, si illi qui in tabula ponuntur minime fuerint ad ministrandum idonei.

In festis quæ celebrantur in cappis et in albis, quisquis missam in conventu celebraverit, cantor "Gloria in Excelsis" sacerdoti pronuntiabit; gradale et altera, prout dies expetit, præsignabit.

Quoties iiii. cantores ad vespervas fuerint revestendi, monitu et prudentia cantoris revestientur. Aliis festis cantores hebdomadarii sine monitu cantoris. Si quis ad missam sederit, monitu cantoris surgens inclinabit.

In depositione alicujus fratris nomen ipsius in martyrologio providentia cantoris debet inscribi; parcamenum pro preparatione brevium pro defuncto a cantore inveniri.

Si quis negligenter scripserit, cantor clamare et reprehendere poterit.

Brevia cantori debent assignari, per cantorem eleemosynario tradi.

Quoties brevia depositionis ad nos fuerint relata, et inter nos fuerit conventio facta, nomina defunctorum in martyrologio debent inscribi cantoris prudentia.

De omni etiam conventionem in capitulo formata et concessa cantor officium depositionis, quando viderit expedire, providebit.

In omnibus festis, in quibus processio fuerit, cantor processionem ordinabit, et ad ostium chori socium socio parificabit, pro ordinatione processionis monachos de choro in chorum transponet.

Si quis ad processionem morose vel rapide,¹ præpostere vel oblique, incesserit, cantor ordinabit.

¹ *rapide*] 'repide,' in the original.

Succentori non licet, cantore præsentē, processionem ordinare; licet autem cantore absente.

Quæ ad processionem sunt ferenda, monitu cantoris ferentur.

Ad processionem contra defunctum monitu cantoris omnes procedent; si quis non processerit, clamabitur.

Cantoris dispositione annuæ disponentur rasturæ. Ex consuetudine itaque a Pascha usque ad festum Omnium Sanctorum [1 Nov.] debent continue eæ rasturæ circulo quindecim dierum, a festo Omnium Sanctorum usque ad Pascha circulo trium hebdomadarum.

Si quis morbo præoccupatus, licentia capituli, infirmitorium adierit, de quocumque hebdomadarius fuerit, cantor procurabit. Idem procurabit si quis quocumque cum benedictione ierit. Si quis pro suo negotio quocumque ierit, et obiter officium hebdomadarium solvere debuerit, tribus hebdomadis non evolutis, in reditu suo ut ad idem officium solvendum in tabula ponatur cantor provideat; de minoribus autem absolvetur.

Si quis infirmitate morose infirmitorio laboraverit, non ponetur in tabula ad illum officium quo interim transgressus est, cum in conventu redierit. Eadem est constitutio de monachis pro aliquo negotio domus directis vel dirigendis; et de capellanis abbatis cum abbate et cum benedictione directis vel dirigendis.

Dispositione præcentoris et petitione succentor constituetur. Super ferias antiphonas incipiet, et, cantore absente, cantori in choro succedet.

Succentor non ponetur in tabula cum præcentore ad duodecimum responsorium. Succentor enim chorum reget, discordantes concordabit, cum cantantibus cantabit, cantantes exhilarabit.

Succentor incipiet responsorium regressum, et post "Gloria Patri" ipsum responsorium.

Bibliotheca erit sub cantoris custodia. Omnes ecclesiæ cartæ cantori erunt assignatæ.

Cantore in viam directo, vel dirigendo, succentor, si tanti fuerit, claves bibliothecæ servabit. Sed si inconstans et levis fuerit, priori vel subpriori cantor claves assignabit.

Si alicujus iter morosum fuerit, libros bibliothecæ quos habuerit ante ejus profectionem cantori assignabit.

Cantor non potest libros vendere, dare, vel impignorare.

Cantor non potest libros accommodare nisi pignore, quod tanti vel majoris fuerit reposito. Tutius est pignori incumbere quam in personam agere. Hoc autem licet facere tantum vicinis ecclesiis, vel excellentibus personis.

Sicut dissolvitur conventus privatione priorum, sic labitur chorus absentia cantorum. Nunquam ergo debet conventus esse sine uno priore, nec chorus sine uno cantore.

Claves armariorum, in quibus libri annuales et libri cantus recluduntur, custodiæ succentoris assignabuntur.

Si cantor, post capituli determinationem, tabulæ aliquam disposuerit remotionem, fratribus in tabula positis vel depositis ante vespervas persignificabit, post vespervas nullum in tabula ponet vel deponet.

Of the
sacrist.

Eodem modo, eodem ordine, eodem dispositione qua cantor eligitur et instituitur, secretarius debet eligi et institui.

Secretarius debet esse maturis moribus, in opere gravis, in commisso fidelis, in discipulorum revocatione sedulus, in congregatorum custodia sollicitus.

Quoties secretarius expeditus fuerit in ordine erit, et a nullo officio hebdomadario absolutus erit.

Omnia ornamenta ecclesiæ, cappas, albas, pallia, et omnia alia, debet custodire; vetusta renovabit, nova ad honorem ecclesiæ decorabit.

Omnia vasa ecclesiæ vinaria et aquaria, et omnia alia in reparatione, in observatione, et omnia monasterii signa, et omnia ad signorum pulsum pertinentia,

in renovatione, in restauratione, curabit vigilanti custodia, ne aliqua veniat negligentia.

Reliquias, et vestimenta altaris, et omnia mensæ adjacentia, ut sint perpulchra, peridonea et irreprehensibilia, curabit super omnia.

Tales debent esse homines sacristarii quibus possint ornamenta ecclesiæ committi.

In præcipuis sollemnitatibus sacrista curabit ut ecclesia idonee ornetur et deornetur, vestimenta ecclesiæ illæse tractentur, et signa monasterii honorifice pulsentur.

Homines super hoc ministrantes tales debent esse, tot esse, ut possint vestimenta viriliter ponere et deponere, signa etiam optime pulsare.

Ornamenta ecclesiæ, nec aliqua sibi assignata, sacrista poterit dare, vendere, nec impignorare; poterit autem aliquid modicum per modicum tempus sociis accommodare.

In dedicationibus altarium sacrista providebit cereum, tapetum, pallium; cantor officium.

Cereum ante magnum altare, nocte et die ardentem, debet invenire.

Ante altare Sanctæ Trinitatis dum matutinæ canuntur a sacrista, a sacrista luminare competens invenietur. Item, singulis noctibus dum canuntur matutinæ ante crucem, inveniet luminare. Identidem, ad vespervas et ad magnæ missæ celebrationem.

In omnibus festis quæ celebrantur in cappis et in albis, si fuerit festum Apostolorum, sacrista inveniet cereum, tapetum, pallium ad vespervas, ad matutinas, ad magnam missam, ante altare Apostolorum. Identidem, martyrum, confessorum, virginum, et aliorum.

In præcipuis sollemnitatibus, cum cœperint signa monasterii pulsari, septem cerei ante magnum altare debent accendi. Identidem, ad magnam missam. Item, unus cereus ante quodlibet altare circumcunque chori. Ad cantica ad minus duo cerei super magnum

altare debent accendi, identidem ad vespervas debet fieri.

Omnibus noctibus anni, antequam pulsetur signum ad matutinas, luminaria consuetudinaria in monasterio, in claustro, in capitulo, debent accendi.

Quoties fuerit necesse horis competentibus, et aliis horis, ad ostium monasterii, dormitorii, refectorii, debent luminaria competentia et perlucida accendi.

A festo Omnium Sanctorum [1 Nov.] usque ad Pascha, sacrista inveniet in refectorio ad consistorium ad minus duos cereos competentes, et super unamquamque tabulam ad minus duos cereos. Hoc faciet ex consuetudine, et alio tempore quoties fuerit necesse.

Sub custodia refectorarii assignabuntur cerei. Residuum cereorum incensorum per refectorarium resignabitur secretario.

Quolibet Sabbato sacrista inveniet unam candelam refectorario, identidem subcamerario, identidem pueris juvenibus, binis et binis, unam ulnam candelæ. Identidem subditis sententiæ, quoties fuerit necesse. Inveniet etiam singulis noctibus in infirmitorio competens luminare; et quolibet Sabbato infirmario, matutinis canendis, septem ulnas candelæ, et præterea candelam ad celebrationem quotidianam missæ.

Quoties aliquis fratrum in extremis laboraverit, sacrista inveniet infirmario competens luminare, excepto luminari quod consuetudinarie infirmitorio debet invenire, et duos cereos, et thus et thuribulum.

In nocturna monachorum depositione secretarius inveniet ab ostio dormitorii usque ad infirmitorium, hac et illac, candelas sufficientes.

Ad misericordias, et quoties aliquis in infirmitorio discubuerit, secundum temporis exigentiam, inveniet lucernam.

In capella abbatis ad celebrationem missæ sacrista duos cereos curabit invenire.

Si abbas alicubi proficiscatur, cerei in capella relinquuntis¹ ubi prime ponebantur; et semper residuum cereorum incensorum sacristæ resignabitur.

In profectione abbatis ad concilium, sacrista inveniet duos cereos duarum librarum.

In adventu diocesani, et cujuslibet episcopi-monachi, et omnium excellentium abbatum, inveniet duos cereos usque ad eorum recubitus.

Ad collationem, quoties expetit hora, inveniet luminaria competentia et sufficientia.

Ad Purificationem Sanctæ Mariæ [2 Feb.] secretarius inveniet cuilibet monacho unum cereum, ad minus ponderis unius libræ; abbati autem unum cereum quinque librarum.

Si abbas de officio depositionis defuncto ministraverit, cereum ministrando habebit. Identidem prior, si vicem administrationis abbatis exequitur. Unusquisque monachorum cereum manu feret.

Sancto Sabbato Paschæ cereum honorificum debet invenire.

Hospitibus minutis candelam inveniet, et cuilibet alii ad lectionarium hospitem cantanti.

Exploratori etiam, post has orationes ante matutinas factas, explorationem in dormitorio facienti, lucubrum et candelam inveniet.

In hyeme, quoties fuerit necesse, inveniet prunas cum sartagine ad magnum altare ad celebrationem missæ. Identidem ad quodlibet altare sataget implere.

Ad festum reliquiarum sacrista providebit² cuilibet monacho placentam integram, anaphorum vini, id est, galonem. Vigilia autem, et in die ad collationem, hydromelum et alia providebit honorifice, sicut in præcipua sollemnitate, exceptis consuetudinibus coquinæ.

¹ *relinquentis*] relinquendi sunt. | ² *providebit.*] The reading of this word is somewhat doubtful.

Secretario providente, ante altaria circumcunq̃ue chori subjiçientur competentes mattæ, fœnum etiam quoties necesse.

Ex consuetudine vigilia Omnium Sanctorum [31 Oct.] et vigilia Natalis Domini [24 Dec.] jaciatur fœnum copiose in choro, et in circuitu chori.

Feria secunda post Dominicam in Ramis Palmarum ipsius providentia scopabitur ecclesia; eodemque die jaciatur fœnum in choro et in circuitu chori copiose.

Sabbato ante¹ Adventum Domini et primo die Quadragesimæ tantum in choro facietur. Secundo Sabbato Paschæ spargentur folia hederæ. Quatuor sollemnitatibus, scilicet, Pentecostes, Sancti Adelwoldi [1 Aug.], Assumptione Sanctæ Mariæ [15 Aug.], et Nativitatis [8 Sept.], in choro et in circuitu chori scirpus sufficienter spargetur. Item in quatuor sollemnitatibus, scilicet, Ascensionis, Sancti Johannis Baptistæ [24 Jun.], Sancti Benedicti [11 Jul.], Sancti Michaelis [29 Sept.], tantum in choro jaciatur.

Ad mandatum Sabbatorum sacrista accendet lanternam, et pulsandi signum accipiet licentiam. Subsecretarius lanternam accensam in refectorium portabit, et candelam refectorario assignabit; sed ante accubitus abbatis, vel prioris, ad consistorium, candelam non extinguet.

Sine licentia per sacristam a priore qui fuerit in ordine interrogata, non pulsabitur collatio vel prima; sed quando in diei aurora pulsatur prima, pulsabitur non petita licentia.

Secretarius inveniet scabella puerorum, defunctorum feretrum.

Nulli secularium accommodabitur monachorum feretrum.

In cœmeterio monachorum; nisi gratia et licentia conventus, nullus sepelietur secularium, exceptis corpo-

¹ ante] MS., autem.

| ² scirpus] MS. cipus.

ribus abbatiæ militum. Infra septa cœmeterii monachorum nullum constituetur stabulum.

Sacrista curabit ut urticæ et omnes herbæ eradicandæ a cœmeterio radiceantur, extirpentur, ne equus vel aliquid animal in cœmeterio frequentetur. Reprehensibile enim est pecorum frequentia ubi conduntur sanctorum corpora.

Præterea accurate providebit ne aliquod corpus sepe-liatur ubi processio conventus ex ordine dirigitur.

In relatione militum defunctorum abbas habebit arma, et dextrarium, et (si allatum fuerit,) aurum. Argentum autem, et palefridum, et cætera allata, habebit sacrista.

Testamentum altari vel alibi assignatum legatorio erit ratum.

Muros et portas cœmeterii monachorum faciet.

Quoties aliquod corpus defuncti recipitur, pallium (lodice supposita,) feretro superponetur. Illa lodix sacristæ assignabitur. Sacrista accurate provideat ne de lodice trahenda ante conventum aliqua fiat contentio. Si lodix pro paupere ad honorem defuncti mutuatur, parentibus defuncti restituetur.

Non licet secretario aliquando cum monacho, vel alio aliquo, loqui in monasterio.

Quoties aliquis in congregatione ministrantium, vel aliunde venientium, nisi reverenda fuerit persona, in conspectu conventus steterit vel sederit, sacrista eum amovebit, excepta Nativitate Sanctæ Mariæ [8 Sept.].

Homo sacristarii scirpum ad ornatum ecclesiæ, in dominio abbatis et militum et omnium aliorum accipiet, non illato damno pratorum vel segetum.

In octavis¹ Sanctæ Mariæ, et in omni ipsius trium lectionum commemoratione, ad missam et ad vesperas, tres cerei debent coram magno altari accendi, ad matu-

¹ *In octavis*]. Probably the octaves of the festival of the Assumption, namely, 22d August.

tinās usque ad laudes; duo ad laudes; tertio accendatur si fuerit Evangelium. Ad Evangelium cereos competentes et thus idoneum, quoties fuerit necesse, in conventu et in capella abbatis debet invenire.

Quoties matutinæ tam morose pulsantur ut collecta ad laudes possit sine appositione candelæ videri et pronuntiari, sacrista ad preces ante gradum veniam accipiet, et ibidem donec inchoetur collecta prostratus recumbet. Postmodum surgens ordinem suum adeat. Si hoc fecerit, nec ab abbate nec ab alio clamabitur. Sin alias, moleste in capitulo reprehendetur.

Nocte Natalis Domini [25 Dec.] ad duas primas missas inveniet in choro candelas sufficientes, et ante cantores chorum tenentes unum cereum. Ad primam missam, septem ad minus cereos coram magno altari, et duos ad minus super altare. Ad secundam missam, tres cereos coram altari, et nullum super altare. Omnia luminaria prævideat ut sint competentia.

Ante sonitum, nec ante primam diluculo pulsatam, reserabuntur ostia ecclesiæ. Conventu ad prandium pergente, usque ad vespas obserabuntur.

Si quis tyro per abbatem, vel per alium, intra postas curiæ gladio accingitur, super altare gladium offeret, et gladium prout poterit a sacrista redimet.

Ad processionem rogationum sacrista providebit iter ante capitulum, ne via cœnulenta vel aquosa, ut provide et religiose processio sit disposita. Sacrista locum itineris cantori denunciabit. Cantor locum in capitulo pronunciabit, postmodum in dispositione abbatis et prioris erit.

Si quis de conventu iter non possit aggredi, in capitulo accepta venia, veniam¹ petet remanendi.

Quotquot de conventu remanent cum processione usque ad ostium ecclesiæ procedent; deinde in chorum reversuri Psalmos, donec conventus redeat, ruminaturi.

¹ *veniam*.] This word is indistinct in the MS.

In reditus conventus quotquot remanserunt conventui obviam ad ostium exhibunt, sicut scriptum est, "Exite obviam Christo Domino."

Ubiubi missa exterius canitur, Evangelio perlecto, cellerarius et coquinarius licentia prioris repedabunt; quod nulli alii licet.

Secretarii providentia et dispositione vexilla et capsæ ante conventum ferentur honorifice, et sacrista sollicite provideat [ne] muliebris manus ista præsumat attrectare.

Sacrista habebit totam ceram totius hydromeli in promptuarium monachorum relati, exceptis viginti sextariis abbati assignatis. Hydromellarius in omni relatione ceræ duorum sextariorum a secretario accipiet denarium; identidem in relatione ceræ abbatis ab abbate. Ad purificationem Sanctæ Mariæ [2 Feb.] sacrista cellerario dabit unam libram ceræ, vel cereum unius libræ.

Ad sudarium defunctorum ceram sufficientem inveniet.

Ad mandatum Sabbatorum duas magnas pelves providebit.

Sacrista habebit de granario quotidie præbendam suo palefrido, et ad festum Sancti Martini [11 Nov.] quinque coria¹ de lardario. Homo sacristæ ministrans, et suos equos curans, cum ministris curiæ debet discumbere.

In compositione cereorum habebit frustum lardi de lardario.

Optio secretario datur ut subsecretarius sibi in adiutorium constituatur.

Secretario absente, subsecretarius vicem ipsius geret. Claves suas in protectione sua quantulacumque ipsi committet.

¹ *Coria*] MS. corios.

Cappas, et albas, et omnia ornamenta ecclesiae, sub ipso ipse procurabit.

Si quid viciose sutum, vel si quid dirutum vel disutum fuerit, revestitus ministrabit.

Triticum de granario, prout eliget, quoties viderit expedire, cum famulo suo ad compositionem oblatarum accipiet.

Subsecretarius consuetudinarie ad prandium de rectorio egredietur ante conventum, ut provide curet ne aliqua negligentia continget pulsandi signum.

Licet secretario cum subsecretario unum habere socium consolatorium.

Vestimenta in capella abbatis et in capella infirmarii inveniet, et in capella Sancti Vincentii.

In omnibus festis quæ celebrantur in cappis, septem cerei ad missam et ad vespervas debent accendi; ad matutinas, usque ad cantica, quatuor. Ad cantica tres accendentur, et deinde totis laudibus ardebunt. Idem ad missam et ad vespervas indesinenter cerei accensi, donec omnia compleantur, ardebunt. In albis ad missam et ad vespervas, ordine præsignificato, quinque cerei debent accendi; ad matutinas, usque ad cantica, tres. Et ad cantica duo accendentur, et ordine prætaxato totis laudibus ardebunt. In festis duodecim lectionum, ad missam et ad vespervas, tres cerei debent accendi; ad matutinas, usque ad cantica, duo; ad cantica tertius accendetur, et ordine quo supra consummabuntur omnia.

In præcipuis anniversariis ad missam, et tota vigilia, ardebunt tres cerei. In anniversariis Faricii, Vincentii, septem cerei ad missam et ad vigiliam. In anniversariis Walkelini et Ingulfi quinque cerei. Et in die anniversaria cujuslibet abbatis, qui dies suos in Abbandona clauserit, et infra claustra monasterii requieverit, in die depositionis, ad missam et ad vigiliam, quatuor cerei circa quadraturam mausolei debent

accendi, et in prætermissa,¹ ad missam, et ad vigiliam ardere.

In omnibus præcipuis solemnibus ad processionem debent accendi quatuor cerei, et sic ad processionem deferri.

In omnibus festis duodecim lectionum, qualis qualis fuerit solemnitas, ante sacerdotem ad missam ipsius solemnitatis tres cerei debent deferri; ad missam matutinalem, unus cereus. Si missa matutinalis die jejunii solemnitatis diei fuerit, duo cerei ante sacerdotem debent deferri; ad magnam missam unus cereus.

Super² ad missam matutinalem et ad magnam missam unus cereus consuetudinarie debet deferri, non extincto cereo coram magno altari, nocte et die ardente.

In anniversario depositionis die, si signa monasterii pulsantur, duo cerei coram magno altari accendantur; cereus consuetudinarie ardens non extinguetur.

In omnibus festis quæ celebrantur in cappis, ante magnum altare ardebunt tres cerei omnibus horis canonicis.

Licet secretario et subsecretario jacere in monasterio, quod non licet aliis, nisi præcepto vel licentia abbatis vel prioris.

Qualibet celebri vigilia post completorium obsecrarius³ accurate duos maturos fratres, qui secum thus et thuribulum deferant, prævideat; ipse vero aquagium feret, ubicunque in capitulum, in dormitorium, ubicunque dormitorii, affluenter thurificaturi. Identidem in infirmitorium, in refectorarium, promptuarium, in cameram abbatis.

Ablutricem ornamentorum ecclesiæ remuneratione viginti solidorum annua conducet.

¹ *prætermissa.*] Doubtful in the MS.

² *Super*] Here a hiatus occurs in original.

³ *obsecrarius*] subsecretarius (?)

Duos ministros sacristarius conducet, quinque solidorum recompensatione alterutrius. Illi duo habebunt victum plenarium in curia, aliorum ministrorum consimili providentia.

Tertius secretarius habebit duas acras de dominio abbatis in Uuachanesfeld, unum arietem vivum ad Natale Domini [25 Dec.], quinque ambras de granario, ut alii ministri curiales.

Quartus minister habebit victum in eleemosyna ministrorum sartorii consimili cura. Habebit etiam vetus pellicium sacristæ et vetustas crepidas. Quibus trium secretariorum cuilibet trium ministrorum pro nocturna et festiva signorum pulsatione vetustas crepidas dabit.

Minister focarius continue circulo quindecim dierum screationes subtus et prope formas mundabit, et fœnum competens copiose ibidem magistri distributione curabit jacere.

Of the
chamber-
lain.

Institutio camerarii est consimilis institutioni cantoris et secretarii; sapientia, doctrina, religione, maturitate, et omni morum honestate.

Camerarius ab omni officio hebdomadario ob curam interiorem absolutus erit.

In festis quæ celebrantur in cappis, et in albis, et Dominicis diebus, et quoties expeditus fuerit, in ordine erit.

Camerarius annuatim inveniet duodecim coopertoria, unumquodque appretiatum decem solidos, et viginti caputia. Quæ omnia in ordine sunt danda; primo abbati, deinde priori, postmodum secundum ordinem cuilibet alii in ordine sedenti.

Præterea annuatim inveniet cuilibet monacho pellicium ante festum Omnium Sanctorum [1 Nov.]; idemque de coopertoriis et caputiis indicium abbati annuatim duo pellicia, et cucullam, et tunicam.

Inveniet unicuique monacho annuatim crepidas, et duo paria pedulum, vigilia Omnium Sanctorum [31 Oct.]

Identidem ad Pascha unicuique sotulares corrigiatis et duo paria pedulum.

Camerarius proinde caveat ne sotularibus sumentum apponere permittat, et ne aliquid indumentum aliquando resarciri faciat. Sicut enim facies luto illata¹ hominem decolorat, sic vestis resarcita homini circumdata hominem deturpat.

Omnia indumenta corpori necessaria inveniet, prout exegerit temporis instantia.

Quoties dantur nomina,² camerario debent resignari vetusta.

Inveniet singulis noctibus in dormitorio quinque luminaria; unum in camera abbatis (si abbas præsens fuerit,) et cuilibet ordinatæ personæ, abbatibus, prioribus, episcopis (si monachi fuerint), monachis, canonicis regularibus, monachis etiam portionariis.

Ad mandatum Sabbatorum, ad rasturam, ad lavatorium, lavatorio congelato, pelves inveniet. Præterea ad mandatum manutergia, ad lavatorium tersoria, ad rasturam smigmata.

Quilibet cantus, scilicet antiphonariis et omnibus aliis in conventu assignatis, pannos inveniet.

Ter in anno (scilicet Pascha, ad Natale Domini [25 Dec.], ad Nativitatem Sanctæ Mariæ [8 Sept.],) ad recreationem corporum procurabit usus balnearum.

In admissione novitii vestes camerario debent assignari et sub ipsius custodia, sine distributione aliqua, donec professus fuerit, reponi.

In amissione cultelli, pectinis, novacularum,
. . . pitulo³ satisfactione camerario incumbit restituere. Ex consuetudine novitiis novaculas et manutergia debet invenire.

Nocte Natalis Domini [24 Dec.] prout tempus exege-

¹ *illata*] illita (?)

² *nomina*] nova (?)

³ The first part of this word has been carefully erased, as also a preceding word.

rit, aquam calidam, pelves, manutergia, pro ablutione manuum procurabit.

Ministri sartorii et ablutorii de igne faciendo ministrabunt. In promptuario lignarius ligna inveniet. Ministri super hoc ministerio ministrantes amphoram cervisiæ debent habere.

Omnis sicut otiositas est correptioni subieibilis, ita labor talione est remunerabilis.

In dormitorio inveniet cubilia, et cubili stramina, perticas, et funes et scabella.

Licet camerario lectos, ut fratrem indigentium¹ expellat, explorare in dormitorio.

Nulli licet de lecto in lectum vestimenta remove, camerario ignorante.

Ad priorem pertinet loci donatio, ad camerarium lecti remotio.

Ad calceamenta fratrum bis in anno, scilicet, ad Natale Domini [25 Dec.] et ad Nativitatem Sanctæ Mariæ [8 Sept.], inveniet unctum.

In unctione infirmorum pannos novos inveniet, et defunctis sudarium.

A festo Omnium Sanctorum [1 Nov.] usque ad Pascha pro ablutione manuum et pedum invenietur aqua calida camerarii providentia, et die Parasceue ante refectionem, expleto officio ecclesiæ.

Datum, vel dandum, in capitulo repositum et a nullo cognitum; camerario erit depositum.

Si forte aurum vel argentum invenietur, secretario deputabitur; lapidesque pretiosi inventi, et a nullo recogniti, secretario assignabuntur.

Si quis dispositione abbatis et assensu capituli monachatur, necessaria a camerario invenientur, si forte qui monachatur indigere videatur.

Eatribus in viam dirigendis camerarius cappam et sellam, et alia quæ expediunt itineri, inveniet, sed non identidem capellani abbatis, vel obedientiariis.

¹ *indigentium*] The reading is here obscure,

Die Cœnæ Domini ad mandatum pauperes cum elemosynario et janitore introducet; primo parentes monachorum egentes, deinde clericos et peregrinos, unicuique tres præbiturus denarios.

In sartorio ministrabunt quatuor principales magistri; magister pellicarius, magister sutorius, magister incisori, procurator sartorii, et quinque famuli secundarii, excepto magistro ablutorii. Unicuique, prout ministerium poposcerit, necessaria procurabit, acus, cultellos, forfices, tinpulos.¹

Pro voto camerarii fiet institutio subcamerarii. Subcamerarius debet missæ, matutinis, completorio et omnibus horis canonicis interesse, camerario præsentē. Of the under-chamberlain.

Subcamerarius procurabit ad mandatum Sabbatorum pelves, manutergia, tersoria, et alia; ne aliqua veniat negligentia.

Monitu² subcamerarii ad usum balnearum procedent monachi.

Minister ablutorii feret et referet vestimenta fratrum in dormitorium, comitante subcamerario. Minister numerabit vestimenta in præsentia subcamerarii cum feret, identidem cum referet. Nullus ministrorum sartorii præsumet ire in dormitorium nisi ductu subcamerarii.

Quoties cucullæ, tunicæ, sotulares, pedules, taria, calceamenta, saga, et alia consuetudinaria distribuuntur, manibus et providentia subcamerarii distribuentur; sotulares primo pueris, juvenibus, novitiis, ultimo prioribus dabuntur.

Si cucullæ, tunicæ, sotulares, inordinate cædantur vel suantur, subcamerarius clamabitur; sicut omnia ordinate disposita sunt commendabilia, sic omnia inordinate composita reprehensibilia.

¹ *tinpulos*.] The reading of this word is somewhat uncertain. | ² *Monitu*] MS. Sonitu.

Omnia vetusta vestimenta sub ipsius erunt custodia.

Subcamerario licet dare zonas, vaginas, institas, capitalia pectinaria, calceamenta.

In admissione novitiorum inveniet aquam calidam et manutergia et alia necessaria; vestimenta novitiorum recipiet, et ante professionem nusquam distribuet. Cubilia novitiorum prima die admissionis præparabit.

Camerario absente, licet subcamerario, licentia præventa a priore, usum balnearum concedere.

Luminaria in dormitorio crepusculo accendet et diluculo extinguet.

Ad festum Omnium Sanctorum [1 Nov.] habebit duo paria crepidarum, ad Pascha duo paria sotularium corrigiatarum. Inveniet etiam ceram ad filorum cerationem.

Camerarius inveniet pueris, juvenibus, sive subditis, lanternas.

In die depositionis monachi omnia vestimenta erunt camerarii, et quod melius et honestius fuerit, sive fulcrum, sive coopertorium, vel sagum, dabit ad usus hospitum. Hominibus autem infirmariis, secundum quod super infirmum laboraverint, pellicium vel aliquid aliud dabit, sicut scriptum est, "Laborem et dolorem" "consideras." [Ps. x. 14.]

Camerarius habebit bladum de granario, sal de coquinario, cervisiam de promptuario, ad confectum pellium, et ad salsuginem coriorum, et ad atramentum.

Camerarius habebit de granario præbendam palefrido, et de aula victum suo ministro.

Festa memoria post Natale Domini habebunt duos solidos distributione camerarii.

Si camerarius fuerit nundinas aditurus, omnibus equis secum ducendis præbendam et fœnum de curia est habiturus, victumque hominibus, sicut in egressu sic in regressu.

Libertini de Anneia, monitu prætorio¹ secum proficiscuntur. Si nundinas Wintoniæ, facient homines Wellefordiæ.

Ad mandatum abbatis die Cœnæ Domini, conventu discumbente, procurabit manutergia, tersoria, pelves, aquam calidam, per ministros sartorii in cameram abbatis delatam.

Camerarius, acceptis denariis de manibus cubicularii abbatis, hominibus ad mandatum recumbentibus distribuet.

Magister sutorius, acceptis sotularibus de manibus cubicularii abbatis, considerata persona uniuscujusque pauperis, parvis parvos, magnis magnos sotulares providebit, dein abbati, postmodum monachis cum abbate ministrantibus, eosdem sotulares assignabit.

Ad mandatum Dominicæ Cœnæ camerario quadraginta solidi de Tademertona sunt assignati. Ipse de suo, quantum fuerit necesse, curabit supra erogare. Residuum autem, si quando contigerit, suæ potestati et ditioni subjiçietur.

Camerarius et subcamerarius, unus una, alius alia parte claustrî, unicuique monacho singillatim tres denarios distribuet, deinde monachi pauperibus.

Monitu² camerarii præpositus de Lakinge cretam referet ad domum sartorii.

Camerarius triginta et unum solidum coquinario annuatim reddet; coquinarius recompensatorie de his denariis cellerario tria sextaria mellis et quadrantem annuatim reperiet.

Camerarius ponetur in tabula ad missam de Sancta Maria, pro defunctis, pro trigintali.

In usu fratrum balneario camerarius conducet quendam ministrum, qui procuret administrationem balneatoriam cum ministro ablutorii. Pro illa et in illa

¹ *p^ætorio.*

² *Monitu*] MS. Sonitu.

administratione ille minister habebit duos panes et cervisiam de aula, de lardario companagium.

Magister ablutorii annua administrationis recompensatione habebit duas acras frumentarias de decima Suttonæ, panemque monachorum quotidie cum cervisia, companagii distributione, et arietem ad Natale Dominicum [25 Dec.]. Consocius ejus eadem administratione habebit duas acras de eadem decima Suttonæ, et quinque ambras aliis ministris assignatas de granario, et arietem unum ad Natale Dominicum [25 Dec.].

Quilibet ministrorum sartorii annuatim habebit vetus pellicium et vetustas crepidas ad festum Omnium Sanctorum [1 Nov.], et ad Pascha sotulares corrigiatis distributione camerarii, et ad festum Sancti Michaelis [29 Sept.] duos solidos recompensatione laboris, duobus exceptis, scilicet magistro sutorio et magistro pelliciaro.

Magister sutorius habebit in Mercham de dominio quatuor acras, et de aula alimentum aliis ministris assignatum, scilicet, duos quotidianos panes cum cervisiæ et companagii distributione, et ad Natale Domini [25 Dec.] petasum recentem.

Magister pelliciarus habebit duas acras de dominio Bertonæ,¹ et in eleemosyna victum consimilibus ministris assignatum, scilicet, quotidie dimidium panem monachium, cum cervisiæ et companagii exhibitione, et arietem ad Natale Domini [25 Dec.].

Magister incisorius habebit duas acras de dominio Bertonæ, et duos solidos de camerario, et victum de aula, aliorum ministrorum consimili recompensatione.

Procurator sartorii annua recompensatione mercedis habebit tres solidos camerarii distributione, et qualibet Dominica pro companagio unius denarii recompensationem, et mensis exhibitione unum denarium pro

¹ *Bertonæ*] b'tone MS.

stupparum emptione, et quinque ambras de granario, et ad Natale Domini [25 Dec.] arietem unum, secundum aliorum distributionem, et tres obolos de abbate ad oblationis retributionem. Ad Pascha identidem.

Ille omnia luminaria per camerarium distributa procurabit, singulisque noctibus in sartorio jacebit. Omnibus ministris sartoris annua eorum.

Quarta constitutio hebdomadarii est constitutio co-^{Of the}quinarii; debet itaque eligi et instrui dispositione^{cook.} abbatis et assensu capituli. Coquinarius debet esse humilis corde, benignus animo, misericordia exuberans, parcus sibi, largus aliis, solamen tristium, infirmorum refugium, sobrius et timoratus, indigentium clipeus, omnium in congregatione pater et patronus, imitans¹ Dominum dicentem, "Qui mihi ministrat me sequatur" [Joh. xii. 26].

Coquinarius ab omni officio hebdomadario, excepta magnæ missæ celebratione, absolvetur. Ad missam de Sancta Maria et pro defunctis, et pro triginta, in tabula ponetur.

Dominicis diebus, et in omnibus festis quæ celebrantur in cappis et in albis, matutinis, vespers, processionibus, si expeditus fuerit, intererit. Capitulo nunquam, nisi præoccupatus fuerit, deerit, sicut scriptum est, "Senes cum junioribus laudent nomen Domini" [Ps. cxlviii. 12].

Ad matutinas, propter pondus et æstus diei, defertur ei de propositione.

Licet ei ante sonitum dormitorium egredi.

Tribus orationibus diluculo factis, missa celebrata, infirmos visitabit, quomodo se habeant, quod appetant, diligenter interrogabit. Verba consolatoria prætetendit, ut unicuique, prout infirmitas exigit et voluntas suppetit, necessaria procuret, sicut scriptum est,² "Distribuebatur unicuique prout opus erat."

¹ *imitans*] *intimans*, MS. | ² *Scriptum est*] See Act. iv. 35.

Coquinarius villam Abbendonæ ut dominus possidebit libere et quiete, omnesquæ alias villas coquinæ addictas, scilicet, Schupene, Wischelee, Winekefeld, et omnia alia ad coquinam pertinentia.

Omne emolumentum institutorium, vel destitutorium, quod de maneriis coquinæ assignatis progreditur, coquinario deputatur, exclusa abbatis divendicatione vel reclamatione. Si aliqua causa difficilis fuerit ventilanda, ad abbatem primo est referenda, et ejus consilio et auxilio est pertractanda. Per abbatem tractabitur causa ad coquinarium respici et emolumenti gratia;¹ quia ad quem respicit ad damnum, ad eundem respicit emolumentum.

Non licet abbati, coquinario ignorante et inconsulto conventu, aliquam conditionem super maneria coquinæ assignata contrahere.

In omnibus præcipuis sollemnitatibus coquinarius ministrabit in refectorio; et quocumque die sollemnitatis evenerit, tria fercula piscium honorabilia et artocreas inveniet, exceptis ferculis consuetudinariis.

Tribus sollemnitatibus, scilicet, Natalis, Paschæ, Pentecostes, abbas in tabula ad ministrandum in refectorio ponetur, identidem coquinarius, et post abbatem; nominabuntur postmodum omnes obedientiarii villici, excepto camerario, deinde servitores per ordinem. Priores, abbas, omnesque alii benedictionem ingrediendi accipient. Coquinarius omnesque alii benedictionem egrediendi debent accipere, abbas vero minime.

Eo modo, eo ordine quo prior discubuerit ad prandium dextrorsum consistorii, coquinarius discumbet sinistrorsum ad refectionem servitorum.

Benedictio legendi ab eo dabitur, licentia discumbendi et bibendi ab eo petetur. Post prandium, cujus-

¹ *gratia.*] This sentence appears to be defective, and the reading of one or two of the words is doubtful.

cumque ordinis fuerit, ordinem prioris postremo post servitores incedendo servabit.

Cum discubuerit ad consistorium servitorum aliquis, abbas superveniens discubuerit ad consistorium. Coquinarius in ordine suo discumbens non minus quemlibet servitorum uno ferculo visitabit; loci enim mutatio non est dignitatis alteratio.

Petitione et dispositione ejus subjicietur ei socius consolatorius. Semper unus eorum pro voti dispositione cum conventu debet discumbere, vel cum ministrantibus ministrare.

Licet coquinario ad prandium tabulas ambire, ut inopiam infirmorum et indigentium, ferculorum mutatione expellat. Si autem causa explorationis ambierit corripitur, sicut scriptum est, "Insta opportune, impor-
"tune" [ii. Tim. iv. 1].

Licet ei ante conventum discumbere, et quotidianum mixtum de promptuario, ut unus ministrantium, debet habere.

Vaccarius coquinario erit subditus; si male ministraverit de vacatione, coquinario incumbit emendare.

[Coquinarius¹ inveniet sal ad mensam abbatis,] sal infirmitorio, in refectorio, Dominicis diebus ad exorcismum salis in monasterio; [ad festum Sancti Martini [11 Nov.] ad salmuriam porcorum in curia alitorum, sal in lardario], ad panem monachorum sal in pistrino. [Hac ratione coquinarius] inveniet [sal ad mensam abbatis et salmuriæ porcis in curia alitis.] Abbas summatas de Dumbeltune mittet ad villam Wike, dabitque salitoribus summam frumenti et unum caseum pretii . . .

Homines de Dumbeltune ferent sal in coquinam monachorum, eodemque sale inveniet ad mensam abbatis, ad porcorum in curia alitorum salmuriam, sal in lardario, sal in refectorio.

¹ The pen is faintly run through this passage, as also the others which are enclosed within brackets.

In duobus anniversariis, scilicet, Faricii, Vincentii, inveniet in refectorio, unicuique monacho cœnophorum, id est, galonem vini, et his fercula piscium honorabilia, excepto generali et aliis ferculis consuetudinariis.

In aliis duobus anniversariis, scilicet, Ingulfi, Walke-
lini, unicuique monacho duo fercula honorabilia et caritatem vini. Digni enim sunt honore et commendatione quorum industria et deliberatione possessiones ecclesiæ sunt ampliatae.

In duobus prædictis anniversariis, scilicet, Faricii, Vincentii, refectorarius habebit obbam vino plenam, excepto communi; obba etiam plena implebitur priori.

In celebriori Sancti Petri [29 Jun.] sollemnitate coquinarius inveniet omnia præcipuæ sollemnitatis consuetudinaria, scilicet, tria ad prandium fercula honorabilia, exceptis ferculis consuetudinariis, et artocreas, et ad cœnam oblatas.

Ad festum Adelwoldi [1 Aug.] et Sancti Swithuni [15 Jul.] tria fercula piscium honorabilia, caritatemque vini, exceptis artocreis, et ad cœnam oblatas et aliis ferculis consuetudinariis.

Cuilibet monacho alieno, cuilibet monacho post infirmitatis incommodum, primo die in conventu revertenti, cuilibet monacho de longinquo itinere redeunti, erogabit unum ferculum, excepto communi.

In omnibus festis quæ celebrantur in albis, et in omnibus præcipuis anniversariis, unum ferculum præponet ferculis consuetudinariis.

Quæ sunt misericordiæ annuatim pro refectioe monachis indultæ, utraque quarum unusquisque triduo debet discumbere? Una est ante Adventum Domini, alia ante inclusionem Alleluia; coquinarius inveniet ad prandium quatuor fercula honorabilia, ad cœnam duo.

Quisquis loco prioris discubuerit, vel duobus, vel tribus, vel pluribus ferculis, excepto communi, quæ per tabulam transmitti possit, visitabitur.

Monachis in infirmitorio continue revenientibus, excepto communi, quotidie unum ferculum procurabit. Identidem pueris in refectorio.

Si quis ibi, intuitu religionis vel incommodo corporis, discumbere noluerit, tria fercula piscium triduo in refectorio habebit. Omnium enim est consideranda inopia, omnibus impendenda misericordia.

Omnibus diebus anni ad mandatum pauperum procurabit unum ferculum leguminis et aliud pulmenti mutuatio pauperibus rependetur; sicut scriptum est,¹ "Quæ vultis vobis fieri eadem aliis rependite."

Abbati decem et septem solidos recompenset pro sagimine ejus coquinæ assignato.

Minutis, primo die minutionis, quatuor ova sorbilia invenire incumbit coquinarius; die postero duo fercula honorabilia, excepto pulmento; identidem die tertio.

Omni die Quadragesimæ, et biduo ante impositionem cineris, quinque allecia cum legumine et pulmento procurabit ad mandatum pauperum.

Præbendam et fœnum equo victum consuetudine habebit ministro.

Omnia in coquina inventa successori suo restituet.

In omnibus festis quæ celebrantur in cappis, et in duobus anniversariis Sancti Faricii et Vincentii, duos denarios et unum ferculum exhibebit hominibus coquinariis.

Coquinarius in capitulo debet institui et destitui, claves accipere et restituere. Identidem omnes obedi-
entarii.

Dispositione abbatis et consilio prioris et maturiorum cellararius debet eligi, sed in capitulo institui. Of the
cellerar.

Cellararius debet esse in interrogatione providus, in responsione humilis, in exhibitione profluus, in affluentia sobrius, omni honestate et religione præditus; sicut

¹ See S. Matth. vii. 12. Vulg.

scriptum est, "Sobrie, pie et caste vivamus in hoc " sæculo " [Tit. ii. 12].

Cellarius a nullo officio hebdomadario liber erit; matutinis, vespers, primæ diluculo pulsatæ intererit; sed propter pondus et æstus diei de missis, de completorio, de aliis horis defertur ei.

In omnibus festis quæ celebrantur in cappis et in albis, magnæ missæ intererit quoad Evangelium legatur. Identidem omni die Quadragesimali, donec canatur versus offertorii. Sic et omnes alii.

Ad processionem, post prandium pro gratiarum exhibitione, processionaliter sequetur conventum; sic et omnes alii, excepta remissione subsecretarii.

Post completorium amphora cervisiæ per cellararium refectorio assignabitur quotidie. Hoc autem ideo faciet ut si quis de completorio licenter remanentium voluerit bibere, bibat. Residuum vero cervisiæ die postero resignabitur cellarario.

A festo Omnium Sanctorum [1 Nov.] quoties fuerit necesse, in promptuario inveniet luminare. Quoties hospites vel alii tarde discubuerint, coquus in coquina ministrantibus, ut videant honeste ministrare, inveniet luminare.

Omni die anni servitoribus, lectori, coquinaro, inveniet mixtum, panem et cervisiam; identidem quotidie, ad mandatum pauperum, tres panes et tres oblatas cervisiæ quam bibit conventus.

Minutis postero et tertio die minutionis obbas implebit, et ad prandium reimplebit. Si bis discubuerint minuti ad cœnam, medietas panis unicuique minuto erogabitur, si semel discubuerit conventus.

Cellarius* hostilario ad opus hospitum petenti panem et cervisiam ex consuetudine, non debet renuere; identidem in monachorum licentia profectione, nec alicui, ingruente necessitate, dispensative petenti debet renui. Si cellararius dare renuerit, clamabitur.

Portionariis, circulo quindecim dierum, quotidie dimidium panem et obbatam cervisiæ debet procurare.

Coquinario quotidie decem panes, omni vero die Quadragesimæ tredecim panes,, procurabit. Identidem in Adventu Domini, quando conventus sagimine non saginatur.

In promptuario libra et pondus continue reponentur, ut cellarius quotidie panem libret, ut sollicitè curet ut panis quinque marcas ponderet. Si minoris ponderis quinque marcarum fuerit, refutabitur.

Claves colatorii, quod ad cervisia colata¹ in promptuarium feratur, sub custodia erunt cellararii.

Ad condimenta quoties fuerit necesse in conventu cervisiam debet invenire.

Quolibet Sabbato lavatori lavatorii unum panem dabit.

Ante potum novæ obbæ cujuslibet monachi, cellarario dispensante, cervisia per ministros suos debet infundi.

Ad distemperamentum incausti de meliori cervisia præbebit cantori.

Mel ad mellitum, super pultes in Quadragesima infundendum, coquinario inveniet.

Nulli panem et cervisiam consideranter petenti debet renuere; sicut scriptum est "Date et dabitur vobis" [Luc. vi. 38].

Vasa cervisitoria, vasa caritatum, receptoria molimina, vasorum receptoria, in pistrino incolatorio a festo Omnium Sanctorum [1 Nov.] usque ad Purificationem Sanctæ Mariæ [2 Feb.] quoties fuerit necesse, inveniet luminaria.

Ad misericordias, ad prandium, post prandium, post completorium, cervisia copiose per cellararium propinabitur.

¹ *cervisia colata*] cervisiæ colaturam (?)

Cellararius vigilanter provideat ne ante recubitus abbatibus vel prioribus, aliquando recubet.

Utrem aquarium, et catenam utris, et catenam cymbæ, curabit reparare.

Ad pannos abluendos qui sunt super libros in choro, sive contra Natale, sive contra Pentecosten, sive contra festivitatem Sanctæ Mariæ [15 Aug.], si opus fuerit ut laventur, cellararius debet præbere præcentori unum panem et unam obbatam cervisiæ, et coquinarius debet invenire unum generale.

Of the refecti-
tioner.

Non similis est institutio refectorarii institutioni cellararii. Refectiarius debet esse corpore robustus, ordine rigidus, religione insignis, honore munificus, exordinationes extirpans, omnes æqua lance diligens. Matutinis non nisi licenter deerit nec primæ. Missæ matutinali et tertiæ, pro casei incisione et positione,¹ et quando primæ pro casei susceptione, deerit.

Magnæ missæ intererit quoad Evangelium, legatur; Evangelio lecto, egredietur. Sextæ deerit, itidem nonæ, cum contigerit servitores hora nonæ discumbere. Vesperis non deerit. Identidem de completorio non deerit, nisi pro præsentia hospitum vel minutorum.

Hora completorii hospitibus supervenientibus, refectorarius, si ad completorium fuerit, egredietur. Caputio capiti apposito, hospitibus silenter ministrabit.

A nullo officio hebdomadario absolvetur. Servitoribus minutis, hospitibus, qualicunque hora discubuerint, ministrabit.

Refectorarius procurabit ut panis, obbæ, salaria, et alia consuetudinaria, ante ingressum conventus in refectorio pro refectiione, sint parata et apposita; et Dominicis diebus ante processionem pro benedictione sacerdotis per officinas de officino hebdomadario ministrantis.

¹ These two words are repeated.

Cuilibet, si monacho, per tabulas panis apponatur; refectorarius panem et caseum manibus suis cuilibet monacho præponet.

Si abbas in conventu discubuerit, pelves, aquam, manutergium, ante prandium poni curabit ad lavatorium. Identidem in refectorio post prandium.

Refectorarius minutis hospitibus post completorium ubi prævenit potum bis pronuntiabit. Post trinam significationem, nisi in voto habuerit, non renunciabit.

De promptuario bis, vel ter, vel quater, minutis hospitibus potum propinabit.

Ad caritatem vini, hydromeli, vel aliusmodi potus, sono signi excitabit fratres ad administrationem caritatis, pulsabitque signum ad benedictionem. Identidem ad collationem.

Providentia refectorarii vinum in promptuario abbatis debet accipi, quoties in conventu vinum debet distribui, non mensurare,¹ sed quantum viderit necesse.

In restitutione et donatione caritatum super ferias, semel tacto signo, excitabit fratres ad ministrationem potus, sed benedictio non dabitur, nec ministrantes post administrationem facient ante et retro. Sed quoties chorus a cantore hebdomadario tenetur in restitutione et donatio caritatum, signo pulsato, benedictio dabitur. Identidem in anniversariis, si quoddam ferculum generali postponitur.

Scyphus prioris ad implendum proponetur scyphis aliorum. Sed in temporis exigentiam refectorarius de prandio surget ut scyphis caritatem non tenentibus potum infundat.

Vas his auritorium tale provideat quod sexties impletum sextarium contineat. Sextarium semper sex distribuet ex consuetudine; et ad quodlibet potum post collationem inter binos et binos caritas distri-

¹ *mensurare*] *mensurate* (?)

buetur. Hæc autem est mensura caritatis Abbendonensis ecclesiæ.

Refeclorarius præest aliis una caritate. Abbati, monachis abbatis, monachis infirmariis, monachis portionariis, inveniet caritatem. Abbati autem duas caritates, si in camera discubuerit.

Minister qui præest aliis in infirmitorio habebit caritatem hydromeli et non vini.

Quoties conventus cœnophorum, id est, galonem, habuerit, refeclorarius, excepto communi, obbatam vini habebit, obbaque prioris implebitur. Præterea minister refeclorii cibum habebit et galonem vini.

Nulli exteriori victum de promptuario habenti dabitur caritas hydromeli, vel vini, vel alicujus poculi, nisi in anniversariis Faricii et Vincentii.

Cuilibet monacho post prandium de itinere venienti, hospiti, vel alii, eadem caritas rependetur quæ in conventu distribuebatur.

Post cibariorum appositionem coclearii ad consistorium discumbentis præmonstrato¹ per ministrantem, refeclorarius surget, et cum vase cocleario coclearia colliget. Coclear abbatis manu elevate dextra feret, cætera autem cum cocleatorio læva colliget. Si autem fuerint duo vel plures abbates ad consistorium discumbentes, unus fratrum a refeclorario rogatus læva parte de coclearibus ministrans abbatum coclearia dextra manu feret, cætera autem² coclearia cum cocleatorio manu sinistra colliget.

Hospitibus minutis, cuilibet monacho de itinere venienti sine ministri administratione, refeclorarius administrabit.

Si refeclorarius expeditus non fuerit, licentia a priore petita, de appositione cibi et potus alius a refeclorario rogatus ministrabit.

¹ *præmonstrato*] An imperfect pas- | ² *autem.*] Incorrectly written
sage apparently. | 'ante' in the original.

In Quadragesima, quando vespere ante prandium cantantur, ministri de promptuario, post prandium, cervisiam cum cervisatorio in refectorium ferent. Cervisatorio delato, ministri egredientur. Cellerarius et refectionarius de impletione obbarum ministrabunt. Si minuti vel hospites ante conventum discubuerint, licet ministris de promptuario obbas implere, sed de cibarium appositione non licet ministrare.

Si alii ministri quam de promptuario ministraverint in refectorio, refectionarius clamabitur.

Si quis sententiæ cibi et potus subijcitur, refectionarius vigilanter curet ne alicui ministrorum sententia reveletur.

Decies per annum obbæ debent abluī providentia refectionarii, scilicet, ad festum Omnium Sanctorum, ad Natale Domini, ad Purificationem Sanctæ Mariæ, in anniversariis Faricii et Vincentii, ad Pascha, ad festum Reliquiarum, Pentecosten, ad Assumptionem et Nativitatem Sanctæ Mariæ. Identidem omnes scyphi debent abluī.

Providentia refectionarii quotidie per ministros promptuarii et refectionarii tabulæ debent tergi; etsi etiam quoties fuerit necesse abluī. Dominicis diebus amovebit sal de salinis, cuilibetque salino sal benedictum imponet, salque merum de coquina acceptum sali benedicto superponet.

Die Cœnæ Domini ad cœnam, ante prandium, et ad collationem, de tabulis omnes obbæ removebuntur, et super tabulam inferius constitutam, mappa perpulchra superposita, ponentur; mappisque idoneis tabulis præpositis, cuilibet monacho scyphus vino infuso præponetur. Caritas vini ad cœnam, et ad collationem, ad excitationem potus, et ad benedictionem. Refectionarius nullum sonum significet, sed abbas, vel ille qui vice abbatis ad consistorium ministraverit.

Die Cœnæ Domini, Parasceue, Sancto Sabbato Paschæ, post prandium implebuntur obbæ. Ad omnem caritatem collationis tempore qui cymbam fuerit pulsaturus ad ostium capituli, se inclinabit. Refectorarius surgens, ante et retro facto, ad ostium capituli se inclinabit, provideque disponentur¹ scyphi potus. Cerei secundum temporis exigentiam sint accensi, omniaque consuetudinaria sint parata et apposita, ne aliqua veniet negligentia.

In omnibus festis quæ celebrantur in cappis et in præcipuis anniversariis debent mappæ diplomata tabulis superponi. Idemdem in vigiliis præcipuarum sollemnitatum.

Refectorarius de redditibus sibi assignatis inveniet in refectorio scyphos, obbas, mappas, mattas, pelves, diplomata, candelabra, manutergia, salina.

Si scyphi frangantur laminis argenteis, cura refectorarii, reparabuntur; omniaque alia in refectorio necessaria procurabit et reparabit.

Die Cœnæ Domini post completorium providentia refectorarii scopabitur refectorium; amphoramque cervisiæ ministri scopantes debent habere.

Quoties poma distribuuntur in refectorio, pomarius dabit triginta poma, excepto communi, refectorario; idemdem de omni fructu; retribuetque refectorarius pomario obbatam cervisiæ de vase cervisiatorio. Idemdem faciet vaccario pro duobus vasis lactariis.

Sancto Sabbato Paschæ procurabit in refectorio folia hederæ. Homini hederam colligenti providentia refectorarii cellararius dabit quotidie dimidium panem et obbatam cervisiæ.

Vase cervisiatorio in refectorium delato, cervisia ditioni, custodiæ, et providentiæ refectorarii, et non cellararii, deputatur. Idemdem de omni potu et pane

¹ *disponentur*] 'disponetur' in the original.

constituitur. Verumtamen in promptuarium deferetur; si fuerit vinum in promptuarium abbatis. Sicut cellararius potest in promptuario; sic rectorarius dominatur in rectorio.

Hostilarius hospites in rectorium introducet; sic rectorarius obbas secundum personarum differentias constituet, accubitusque¹ discumbendi significabit.

Ter in anno, scilicet, ad festum Omnium Sanctorum [1 Nov.], ad Natale Domini [25 Dec.], ad Pascha, habebit quinque onera stramentorum de Bertona, fratrum pedibus in rectorario supponenda. Identidem quinque onera fœni in rectorio jaciendi. Ad Culeham ferent fœnum in promptuarium monachorum, habebuntque de promptuario unum panem monachi et obbatam cervisiæ.

Quinquies in anno inveniet scirpum in rectorario, scilicet, ad Ascensionem Domini, Pentecosten, ad festum Sancti Johannis [24 Jun.], et ad Assumptionem [15 Aug.] et Nativitatem [8 Sept.] Sanctæ Mariæ. Et in qualibet istarum sollemnitatum minister scirpum ferens habebit unum panem monachi et obbatam cervisiæ de promptuario.

Non licet cellarario, vel eleemosynario, vel alicui alii, obbam plenam vel vacuum, vel scyphum, vel alia rectorario assignata, sine ipsius licentia de rectorio efferre. Rectorarius in colatorio erit donec cervisia colata illo die, quo fuerit ferenda, in promptuarium feratur.

Coquinarius omne pondus casei omnium uivchariorum suscipiet. Rectorarius autem et ministro suo, et curiario, et lardanario, caseum ponderabit; et prout viderit conventus expedire eleget, illumque caseum ad opus conventus seorsum ponet.

Licet rectorario duos vel tres caseos incidere, et, si pro voto non responderit, refutabit, pondusque casei

¹ *accubitusque.*] In the MS. *accubitusque.*

circulo quinque dierum durabit. Pondus debet esse ponderis decem et octo lapidum. Caseus in lardanario debet incidi. Incisor in omni incisione unum frustum casei habebit.

In scyphorum ablutione refectorarius de promptuario habebit obbatam cervisiæ.

Of the
almoner.

Institutio eleemosynarii non impar est institutioni refectorarii. Eleemosynarius debet esse caritate fervidus, misericordia diffusus, pietate dotatus,¹ orphanorum adjutor, inopum pater, pauperum recreator.

A nullo officio in conventu, nisi illiteratus fuerit, absolvetur. Eleemosynarius potest institui, cujuscunque ordinis fuerit.

Primæ, nisi diluculo pulsetur, pro distributione eleemosyniæ deerit, plerumque etiam tertiæ et nonæ, missæ matutinali, magnæ missæ; sextæ non deerit, nisi irritus fuerit eleemosyniæ distributione, vel aliqua obedientia² administratione. Itidem vespers, collationi, completorio; quando expeditus fuerit matutinis intererit.

Sub pedibus monachorum inveniet mattas in choro vigilia Omnium Sanctorum [30 Oct.]. Identidem sub pedibus puerorum et juvenum. Præterea inveniet mattas in capitulo, in claustro, in quolibet loquutorio, super ascensoriis gradus dormitorii. Bis scirpabit dormitorium per annum; sed ad Assumptionem [15 Aug.] et Nativitatem Sanctæ Mariæ [8 Sept.] inveniet folia hederæ, ad Pascha in claustro, in capitulo.

In capitulo,³ in capella, in schola puerorum, procurabit disciplinas; in refectorio scopas, discos, scoparios, sportas.

Scopabit annuatim macerias dormitorii, scilicet, tri-

¹ *dotatus.*] The reading of this word is uncertain in the MS.

² *aliqua obedientia*] alicujus obedientiæ (?)

³ *In capitulo.*] These words are repeated in the MS.

duo ante Assumptionem Sanctæ Mariæ [15 Aug.] mundabit dormitorium circulo triennii.

Licet eleemosynario post scopationem egredi de refectorio ut eleemosynam procuret, alimenta pauperibus eroget, indigentesque recreet.

Quotidie post Evangelium ad ostium monasterii tres pauperes, quos magis egere prospexerit, ad mandatum admittet.

Brevia depositionis recipiet, cantorique tradet. Si fuerint brevia conditionalia, brevillator mandato consolabitur. Si mandatum fuerit prius erogatum, in eleemosyna ille die recipiet alimentum. De aliis brevibus relatis, si mandatum prius erogetur, aliquo edulio per eleemosynarium recreabitur.

Ad mandatum inveniet obbas, pelves, tabulas, mapam, manutergium, signum, et alia necessaria.

Die depositionis fratrum nostrorum, mora sublata, suos ministros brevium latores mittet, vel alios conducet, primo Colum, deinde Einesam, Radinges, Cleocestriæ, Malmesburiae, et ad alias vicinas ecclesias. Brevia de cantore accepta per pauperes pertranseuntes longe lateque mittet.

In depositione domesticorum alienorum, quorum minima vel nulla facultas possessionum, nullum vel minimum suffragium amicorum, cura eleemosynario dabitur sepeliendi.

In die anniversario depositionis fratrum nostrorum, quot erunt fratrum nostrorum nomina perlata in capitulo, tot habebit panes de promptuario pauperibus, pro spe futuri sæculi, pro animarum eorum requie adipiscenda, exhibiturus.

Omnia sua vestimenta vetusta pauperibus erogabit, nullumque (exceptis femoralibus et staminibus) camerario resignabit.

Eleemosynarius provide curat ut quidam minister loquutorium commune custodiat, hospites advenientes

honorifice admittat, a summo mane usque post completorium exploratio fiat.

Quoties abbas noster vel alius in camera discubuerit, unus ministrorum eleemosynarii præsentiam suam exhibeat, ut eleemosynam recipiet, ut fiat quod scriptum est,¹ "In diebus honoris non immemor sis malorum;" identidem fiet in coquina quotidie.

In processionibus Rogationum duo ministri eleemosynarii, hac et illac stantes ad ostium monasterii, cuilibet monacho baculum boxeum, vel alium magis idoneum, de manu in manum sunt assignaturi. Idemque ministri cum janitore, vel cum ministro suo, processionem hac et illac anticipabunt, ut viam hominum impedimento aliorumque impediuntium expediant.

Licet eleemosynario pro negotiis domus uno die ire eodemque redire, non petita licentia; sed spatio unius noctis non deerit, nisi licentiam petiverit.

Annuatim contra Natale Domini pannos sotulares emet viduis, orphanis, et maxime clericis, et illis quos præcipue egere consideraverit, distribuet.

Si eleemosynarius fuerit impeditus, vel alicui² proficiscentibus licentia prioris, aliquis fratrum loco ipsius ministrabit.

Ex consuetudine non licet eleemosynario per tabulas caritates, vel aliud aliquid, colligere; sed quicquid per tabulas sibi porrectum fuerit, licet ei recipere et ad eleemosynam deferre. Post prandium autem conventu egresso de refectorio, licet ei tabulas ambire, et quicquid potus de caritate remanserit eleemosynæ destinare.

Si autem supposuerit mappam, vel scyphum, vel discum coopertum, discooperuerit, vel aliquam explorationem fecerit, moleste corripietur. Discumbentes

¹ *scriptum est.*] See Eccus. xi. 27.

² *vel alicui.*] This passage seems to be imperfect, or incorrectly

written. We may, perhaps, read, "vel alicubi proficiscens cum licentia."

residuum caritatis eleemosynæ transmittent per ministrantes.

Institutiones eleemosynarii et infirmarii sunt con- Of the
similes. Infirmarius debet esse in exhortatione hilaris, keeper of
in reprehensione humilis, in consolatione assiduus, re- the infir-
mmary.
ligione et honestate præditus, mel et lac sub lingua
ejus, infirmorum baculus, omnium in congregatione
defensor et clypeus.

A nullo officio in conventu absolvetur, non nisi in
festis quæ celebrant[ur] in cappis, ad lectionem, ad
responsorium, ad antiphonam in tabula ponetur.

Officio diurno in infirmitorio expleto, omnibus horis
erit in conventu, nisi curam infirmorum gerat, tantum
vesperis exceptis.

In omnibus festis quæ celebrantur in cappis, usque
ad laudes, intererit matutinis nec deerit vesperis.

Jacebit in infirmitorio continue. In infirmitorio
recubantes licentiam minuendi accipient de infirmario.

Fatribus in externis laborantibus infirmarius suam
continue præsentiam exhibebit, et unum, vel duos de
conventu, secundum temporis exigentiam, licentia prioris,
ut secum excubent et cura infirmum ministrant, habebit,
cum suis ministris huic administrationi per officinas
assignatis.

Infirmarius provide curet ut monachi sub sua cus-
todia militantes ordinate cubent, et excubent ordinate,
prout infirmitas expedit custodiant.

Silentio post completorium vacent; desidia torpentes
corripiat.

Dominicis diebus Eucharistiam percipiant.

Eleemosyna infirmorum in infirmitorium recubantium,
donec postero die pulsetur prima, sub infirmarii erit
custodia.

Infirmarius accurate provideat ut pro incidente casu
singulis noctibus cibum et potum suo sua custodia

habeat. Commendabilis enim providentia qua excluditur omnis negligentia.

Monachis continue in infirmitorio recubantibus, et sero discumbentibus vel bibentibus, quoties fuerit necesse, inveniet luminare.

Infirmarius consuetudinarie coquinam abbatis, et monachorum adibit quotidie, ut accipiet ad opus infirmi lecto laborantis quicquid perpenderit expedire.

Si quis ministrorum renititur, per infirmarium referetur.

Vetus pellicium et veteres crepidas infirmarii habebit præcipuus minister infirmitorii.

Abbas assensu capituli talem infirmarium constituat ut infirmorum confessionem, pro inopinatæ rei eventu, recipere possit et debeat.

Claves ergastuli custodiet. Sed aliquo fratre in ergastulo truso, magister illius fratris claves feret, illumque secundum abbatis et capituli deliberationem ducet et reducet.

Si quis augistro, quod ab augendo dicitur, et alio nomine ventosa a suspirio vocatur, minui voluerit, infirmario indicabit. Infirmarius ministro illi administrationi deputato opus suum adimplere præcipiet, candelamque ad illam administrationem inveniet.

Ministri infirmitorii noctibus et diebus infirmitorio recubabunt et excubabunt, nec alicubi equo vel pedes, janua curiæ transgressa, sine licentia magistri iter dirigent. Indigna enim administratio ubi debita est dominatio. Illicitum namque est servos dominari, dominos ministrare.

De redditibus sibi assignatis inveniet in infirmitorio ligna, prout fuerit temporis exigentia, carbones, illis quibus expedit, ut expetit necessitas corporis; et maxime po[r]tionariis manutergia, tersoria, pelves minuendi, pannos super gremium minuendum, et ad brachia tergendam manutergium cilicinum, reparabitque lavatorium.

Minister minorius procurabit ventosas, minister autem vanas.

Inveniet præterea salina et coclearia, thuribulum, candelabrum, cereos, mappas, mattas ante altare, et, ubicumque infirmitorio fuerit necesse, lectos et lectorum stramenta.¹ Duos pelves et manutergium semper recondit, necessitate et causa unctionis fratrum, duosque alios pelves et manutergium ad opus infirmorum lecto laborantium.

Inveniet præterea tabulas in refectorio infirmitorii, tabulam etiam in depositione defuncti pulsandam.

Mundabit annuatim infirmitorium, sparsimque jacet fœnum vel scirpum.

Ad Natale Domini et ad Pascha habebit stramenta de Bertona cura ipsius. De Bertona invenietur stramen portionariis.

Infirmitorio discos procurabit quoties fuerit necesse. Habebit autem de coquinario ad Natale Domini [25 Dec.] quinque, ad Pascha quinque, ad Nativitatem Sanctæ Mariæ [8 Sept.] quinque.

In abbatis est deliberatione de unctione infirmorum ministrare. Si autem ministrare voluerit, alba et cappa cum stola et manipulo revestarii ministrabit.

Abbate [non] præsentē, vel ministrandi impotente, prior alba cum stola et manipulo revestitus ministrabit.

Si prior absens vel impeditus fuerit, subprior, vel ille cui ordinis committatur cura, succedet vice administrationis.

Quisquis de unctionis officio ministraverit, ubi infirmus morbo præoccupatus fuerit, in superiori introitu chori intrabit septem Psalmos penitentiales incepturus, et per medium chori transiens, conventu altrinsecus respondente, easdem Psalmos usque ad infirmum decantivas.²

¹ *stramenta*] MS. *stamenta*.

| ² *decantivas*.] So the MS.

Diaconus missæ matutinalis præcedet calicem, quem cum duobus patenis Eucharistia imposita deferet, cum ceroferariis, cum latoribus aquæ, thuribuli, et crucis; omnibus revestitis.

Subsecretarius chismatorium deferet, non revestitus; tertius secretarius lanternam cum lucis appositione præferet, non revestitus.

Si morbus perseverans infirmum in extremis exterminaverit, prior, vel subprior, si prior expeditus non fuerit, omni cura revestendi posthabita, cum fratribus præsentibus omni curata acceleratione infirmum curabit inungere, Eucharistia cum cruce et thuribulo secum allata.

Sed quoties ante unctionis sacramentum infirmus Eucharistia fuerit saginatus, eodem die non resaginabitur; quia semel accepisse sufficit ad salutem; nec diaconus revestietur, nec a quoquam alio Eucharistia ad infirmum deferetur.

Officio circa infirmum expleto, a quocumque inungatur, et ab abbate (si præsens fuerit,) absolvetur; postmodum omnes revertentur in chorum, vel in claustrum, vel ubi hora expetit.

Post unctionem homines sartorarii, eleemosynarii, coquinarii, singuli singillatim de nocte in noctem super infirmum, donec ad vitam vel ad mortem disponatur, excubabunt. Singulis noctibus quibus excubaverint, de promptuario monachorum obbatam cervisiæ habebunt.

Quando aliquis fratrum piæ memoriæ in extremis laboraverit, unus diaconorum passionem Domini coram eo leget, donec debitum naturæ persolvat. Quatuor etiam versus Psalmi, "Beatus qui intelligit," [Ps. xl.] donec convalescat vel de medio tollatur, supra Psalmos familiares dicentur; et ad collectam, nonnisi pro infirmo munito, "Super infirmum nostrum ostende virtutem."

Institutio hostilarii consimilis est aliorum institu-
 tioni. Hostilarius debet esse honore magnificus, hospi-
 talitate officiosus, non rumigerulus, non versipellis, ore
 facundus, ratione disertus, silentio discretus, sermone
 docendus.

Quoties hospitibus expeditus fuerit, missis et omnibus
 horis intererit. Ad omnem officium in tabula ponetur
 ut unus aliorum.

Hostilarius curet super omnia ut hospitibus omnis
 exhibeatur humanitas et impendatur diligentia. Quæ
 enim nobis impendi volumus, aliis rependere debemus.

In admissione hospitum hospites omnino expediti ad
 ostium monasterii parvæ veniæ incumbunt. In veniæ
 elevatione, in introitu ecclesiæ, aqua benedicta se asper-
 gent, conventu in claustro residente, vel quoquo modo
 absente, orationem pro excessibus in via subreptis in
 choro facient, conventu præsentem; ante altare vestiarii
 identidem fiet.

Si conventus super formam recubuerit, veniam acci-
 pient; sin alias se inclinando orationem facient.

Postmodum hostilarius, omni cura exhibita, ei occurret,
 in loquutorium ducet, osculumque pacis et amoris nec
 prius ipse vel alius porriget; verba consolatoria præ-
 mittet, cujusmodi fuerit, ejus votum, quanta ejus
 facultas, diligenter [in]quiret.

Eodem modo, eodem ordine, quo matutinæ cantantur
 in choro, decantabuntur hospitibus hostilarii ministerio,
 excepto quod triginta Psalmi in choro secundum tempus
 cantandi quindecim Psalmis supputantur. In vigiliis
 nocturnis hospitibus recitantur.

Hostiliarius magnam curam impendat ut matutinis
 hostum¹ decantatis, hospites sine mora recumbent, nisi
 mora[m]² proficiscendi accipere disponant.

Si prima diluculo pulsetur, non hospiti nec alii, nisi
 ingruente necessitate, licentia benedictionem accipiendi

¹ *hostum*] hospitum (?)

[² *moram*.] Mora in original MS.

ad matutinas conceditur; sed instante necessitate, benedictio est concessa, licentia ab hostilario prius expetita. Identidem faciet unus ex nostris licentia prioris.

In præcipuis sollemnitatibus hospites præsentés, si expediti fuerint, matutinis intererunt; quibus præsentibus, hostilarius ad laudes egredietur cum hospitibus laudes decantaturus, et cum eis recubiturus.

Si defuerint matutinis, cantato versu invitatorii, hostilarius hospitibus matutinas decantaturus egredietur, et matutinis hospitum expletis in chorum regredietur. Identidem fiet in omnibus festis quæ celebrantur in cappis. Verumtamen ex consuetudine usque ad cantica in choro debet esse, et ad cantica matutinas hospitibus cantaturus egredietur, in chorum non reversurus.

Hostilarius curam continuam gerat ut hospites venientes benedictionem pro excessibus in via subreptis indifferenter accipiant. Identidem revertentes faciant.

Quoties ante luciferum, vel die lucescente, abire voluerint, hostilarius claves loquutorii ad lectum prioris accipiet, hospitesque ordinate et pro personarum dignitate emittet, postmodum secundum temporis exigentiam ostia reobserabit, clavesque ad lectum reportabit.

Magna instante necessitate, licentia petita a priore, familiaris benedictio dabitur hostilarii ministerio.

Hospite cibum vel potum petente, non debet ei cibus vel potus renui.

Hostilarius cellarium adibit, et secundum personarum differentias unicuique cibum et potum cellararius erogabit. Si dare renuerit, moleste corripietur.

Dominicis diebus ante processionem nulli licet accipere benedictionem.

Si necessitas instat, ad matutinas benedictionem accipiat, sicque posteritate¹ diei licenter et ordinate discedat.

¹ *posteritate*.] Such is the reading of the MS.

Primæ et omnibus aliis horis hospites, non reverentes eodem die, benedictionem debent accipere.

Nullus ad vespervas benedictionem proficiscendi accipiet; identidem fiat ad nonam post prandium pulsata.

Hospitibus expeditis missam celebrare per hostilarium procurabuntur omnia quæ expediunt celebrationi missæ.

Si inopinate fuerint aliquo incommodo præpediti, hostilarius, vel alius ab eo rogatus, missæ celebratione succedet, omnesque horas intercessione hospitem canet.

Hospite in loquutorio introducto, hostilarius dicit "Benedicite;" sed exhibita abbatum præsentia subjicitur dignitas illa. Illud namque "Benedicite" incumbit abbatibus dicere, et si fuerit alia excellens persona, cui hostilarius velit deferre, innuet ei ut dicat "Benedicite."

Benedictione pro excessibus accepta, hostilarius chorum egredietur, hospitique occurret, osculoque pacis dato, innexis verbis amoris et consolationis, ad horam hostilarius in chorum regredietur.

Si autem conventum discumbere voluerit, hostilarius refectorario et coquinario denunciabit, et cum refectorario hospiti ministrabit, et famuli ipsius illa hora ut discumbant procurabit.

Licet hospiti biduo continuatione duarum noctium morari, tertioque die donec discubuerit. Si casu incidente profectio ejus expedita non fuerit, hostilarius abbati, priori, et curiario, ejus importunitam significabit. Si infirmitate oppressus fuerit, indulta erit misericordia dispositione prioris secundum exigentiam infirmitatis. Si sanitate exhilaratur matutinis, nisi licentiam petat, intererit, conventumque omnimodo sequetur.

Si quis peculiari dilectione abbatis, vel prioris, posteritate successionis moratur, primi diei cura administrationis aliis diebus rependetur.

Si hospes minui voluerit, hostilario significabit hostilarius abbati et priori indicabit, et omnia consuetudinaria minutionis habebit, hostilariusque¹ curam minutoriam ei exhibebit.

Si hospes aliquem de conventu convenire voluerit, hostilarii cura loquetur, licentia a priore expetita. Nulli licet sine remissione licentiæ loqui cum hospite.

Hospes claustrum non egredietur nisi licentia ab hostilario detur, vel ductu ejus egredietur.

Si hospes cum famulis suis infra postas curiæ hospitalis loqui voluerit, hostilarius per custodem loquutorii eos mandabit. Si portas curiæ transgrediuntur causa hospitalitatis, identidem faciet administratione janitoris.

Silentii transgressione vel magna exordinatione per hospitem formata, hostilarius, delicto comperto, rem priori referet, et prioris dispositione usque ad capitulum posteriori diei hospes moram faciet.

Mentione facta de ordine mandabitur, et a priore clamabitur. Emendatione secundum dispositionem prioris et capituli facta, ante et retro ante gradum quo ingressu suo fecit facto, egredietur.

Hostilarius hospites non introducet ad collationem ante primi versus determinationem. Collatione terminata, prout tempus exigerit lanternam accendet. In regressu terminatæ collationis hospites ante ostium capituli cum lanterna præstolabitur.

Postmodum in loquitorium eos ducet, lumenque secundum temporis exigentiam inveniet. Si refectorarius morose potum præsignaverit, hostilarius hospites præibit et refectorario tempus et horam prænuntiabit.

Postmodum pro voto hospitum semel vel bis potus libatione eos reficiet. Deinde prout disposuerit in capitulo, eo ordine quo completorium in choro canitur hospitibus canetur.

¹ *hostilariusque*] *hostilarioque*, MS.

Si hospes ante prandium venerit, eum¹ refectorario ejus excellentiæ, ejus ordinis fuerit, indicabit; sicque secundum personatus excellentiam superius vel inferius constituetur.

Sicut² servitoribus discubiturus fuerit, ante ingressum in refectorem refectorio et coquinario præsignificabit.

Si in discubitu conventus tam morosus fuerit ejus adventus, quod in conventu discumbere non possit, non introducetur, sed in loquutorio erit donec scopatio fiat in refectorio. Postmodum hostilarius eum introducet.

Camerarius inveniet hostilario lanternam; sed eandem lanternam, hostilario expedito, subditis sententiæ resignabit, sacrista autem candelam procurabit.

Habebit præterea vetustarum crepidarum quæ meliores fuerint, annuatim tria paria ad opus hospitum crepidis carentium, ad matutinas crepidas calciaturum.

In adventu canonicorum janitor portæ interioris, abbatis curam gerens, hostilario significabit; hostilarius pro voto eorum in monasterium ducet et reducet. Janitor vero eis ministrabit.

Pro exhibitione abbatis, vel prioris, canonici, vel duorum vel trium canonicorum, janitoris significatione a subcamerario invenietur luminare.

Pro reverentia abbatis nostri ordinis, vel alicujus excellentis personæ monasticæ religionis, duo cerei disponentur secretarii cura, præposita janitoris providentia.

Quælibet persona monasticæ professioni non addicta in conventu discumbere volens ad consistorium discumbet. Post refectionem conventum minime sequetur; sed cum priore et hostilario, conventu præmisso, morabitur.

¹ *eum.*] Indistinct in the MS.

| ² *Sicut.*] Perhaps rather, 'Si cum.'

Licet hostilario cum qualibet ordinata persona gratia consolationis præcepto et personæ petitione, non petita licentia bibere. Non licet cum aliquibus discumbere, nisi cum nostri ordinis abbatibus, vel vicem abbatum gerentibus, nisi gratia licentiæ.

Of the hay-
ward,
woodward,
&c.

Institutiones quæ supponuntur virgultario, lignario, operario, assignantur. Debent itaque esse moribus grandævi, fide constantes, sermone veridici, sensu approbati, sapientia affluentes.

Virgultarius missis, vespers, completorio, matutinis, et omnibus horis diei expeditus non deerit. A nullo officio in conventu absolutus erit.

Licet ministris suis fructiferentibus, magistro comitante, per medium conventum transire; haud aliter.

Stramenta pomis supponenda et præponenda habebit de Bertona.

Coquinarius ad Assumptionem [15 Aug.], et Nativitatem Sanctæ Mariæ [8 Sept.], ad cibarium pomarium habebit poma de virgultario, quotquot fuerint necesse.

Quolibet Sabbato habebit de pistrino quatuordecim panes furfureos, ad esum suorum canum.

Ante completorium hospitibus dabit poma virgultarius, post completorium refectorarius, vel eundem fructum quo conventus reficitur. Eadem est constitutio de vaccario.¹

Si fuerint duæ refectiones, et conventus fuerit poma vel alium fructum habiturus, prior ad utramque refectionem habebit qualum ante se eadem fructu repletum. Licet virgultario pro fructus repositione ad opus hospitum et gratia minorum arcam habere in refectorio. Ad mandatum pauperum inveniet pomorum fructum.

Ædes, sepes, muros, circumquaque virgulta et omnia alia virgulto assignata custodiet et faciet.

¹ *vaccario*] MS. vaccari.

Minister pomarius alimonia habebit in eleemosyna, ut unus aliorum ministrorum; annuatim etiam quiddam pomorum in virgulto. Alium ministrum conducet virgultarius, et habebit de aula ut unus aliorum ministrorum.

Lignarius magnæ missæ, vespers, completorio, matutinis, et aliis horis, si expeditus fuerit, intererit. Inveniet ligna in coquina abbatis, coquina monachorum, hospitum, in pistrino, in bracino.

Instantia coercentis frigoris inveniet ligna arida focario in refectorio, dispositione abbatis et prioris. Identidem ad rasturas, et nocte Natalis Domini [24 Dec.] in promptuario. Habebit de curia fœnum et præbendam suo palefrido, et victum ministro.

Operarius, quoties fuerit expeditus, conventum sequetur, a nullo officio in conventu absolvetur.

Licet operario cum suis operariis loqui in claustro, in monasterio, et alibi, nullo exculso loco. Sed non licet loqui cum monachis, vel aliis, nisi tempore necessitatis.

In æstate collatio aliquantulum morose pulsabitur, si operarii infra septa monasterii operantur.

Operarii quotidie post prandium habebunt quandam mensuram potus de cervisia monachorum, cellararii distributione.

Operarii non ibunt per claustrum palliati, discalceati, fibulati, nec aliqui alii.

Alter ministrorum operarii procurabit lavinas omnium officinarum interiorum; sordesque lavinarum ejus cura et providentia exterius deferentur. Aliæ sordes cura magistri. Et pro hac administratione minister quotidie habebit unum panem ministris curiæ assignatum.

Fœnum et præbendum de curia habebit suo palefrido, victumque ministro.

GLOSSARY OF LATIN WORDS.

INTRODUCTION TO THE GLOSSARY OF LATIN WORDS.

I HAVE attempted in this Glossary to explain such words and phrases as, from their obscurity, are likely to occasion difficulty to the reader; and, secondly, to record such unusual forms and expressions as may be worthy of the notice of the student of philology.

It will be observed that many words are included here which might appear to require little or no explanation. Such are Latinized forms of English words and deviations from recognized Latinity. I have ventured to assign them a place in this Glossary, as a contribution to mediæval philology, towards which the works now in progress of publication in England, under the superintendence of the Master of the Rolls, will afford many important contributions.

The present seems the most fitting opportunity for inviting the attention of the reader to a few remarks upon the Latinity of the Charters printed in the earlier portion of this Chronicle. It has been stated in general terms in the Preface to the first volume (§ 16), that these documents present various grammatical blunders of startling magnitude. We are interested in inquiring, are these to be laid to the charge of the author or the transcriber of the work? We may go a step further back and ask, are they indications of the state of scholarship within the monastery of Abingdon? All these questions may be answered in the negative, and it may be affirmed, on the contrary,

that such errors, so far from being peculiar to Abingdon, were general, that they mark the culture and the genius of the period, and supply material from which we may obtain many very important inferences.

The Romans took care that their language should follow in the train of their arms, and they imposed upon the nations whom they subjugated the obligation of using the language of their conquerors.¹ But in whatever degree of purity this language may have been imported at the first, it soon became barbarized by the inhabitants of each several country; and when the Roman legions were withdrawn, the declension must have been more marked and more rapid. In our own island it was naturally influenced by the various races who here existed before the arrival of Julius Cæsar, and subsequently by those Germanic tribes who gained a footing upon our shores. The Venerable Beda tells us that when he wrote, five languages were in use in Britain; those of the Saxons, the Britons, the Scots, the Picts, and the Latins.² In process of time as these various dialects grew more and more prevalent, that of Rome became less and less familiar. Upon the Continent we see the natural results of this state of affairs. Gregory of Tours speaks of himself as blundering in the simplest rules of the Latin grammar, nor did he form too lowly an estimate of his qualifications.³ In A.D.

¹ "At enim opera data est ut imperiosa civitas non solum jugum, verum etiam linguam suam, domitis gentibus per pacem societatis imponeret."—S. August. de Civ. Dei, xix. 7: Opp. vii. 551, ed. Bened.

² Hist. Eccl. lib. 1, cap. 1, p. 109, ed. Petrie and Hardy.

³ S. Greg. Turon. de Gloria Confess. Præf. p. 891:—"Qui nomina discernere nescis; sæpius pro masculinis feminea, pro femineis neutra,

et pro neutris masculina commutas: qui ipsas quoque præpositiones, quas nobilium dictatorum observari sanxit auctoritas, loco debito plerumque non locas. Nam pro ablativis accusativa, et rursum pro accusativis ablativa ponis." In another of his writings he frankly admits that he was qualified only to write in the *Sermo rusticus*. Vit. Patr. cap. ix. Opp. p. 1197.

813 the Council of Tours decided that each bishop should have a book of Homilies, which he should be able to translate into either the rustic Roman tongue, or into that of the Germanic tribes.¹ Hence arose the "*Sermo rusticus*," in which the commonest rules of the Latin language were frequently neglected.² The whole of Europe suffered by its influence. So widely spread and deeply seated was this barbarism, that upon his accession to the throne, king Alfred found very few persons south of the Humber, even among the clergy, who could translate Latin into English; and he did not believe they were much better provided on the other side of the river.³ In the preface to his Saxon Grammar, Ælfric states that until the revival of letters by the united influence of Dunstan and Ethelwold, there was scarcely a priest in the whole of England who could either translate or write a Latin letter.⁴

Such being the condition of literature in general, and of the Latin language in particular, it will scarcely be expected that the Abingdon charters should form an

¹ Concil. Turon. iii. § 17: "... ut easdem homilias quisque aperte transferre studeat in Rusticam Romanam linguam, aut Theotiscam, quo facilius cuncti possint intelligere quæ dicuntur."—Lab. Concil. vii. 1263. The same canon is repeated in the Council of Mentz, A.D. 847, § 3. Id. viii. 42.

² Du Chesne, Scriptt. Franc. ii. 667.

³ See Alfred's Preface to Gregory's Pastoral, printed by Camden in his *Scriptores*, p. 25. The following extract from one of bishop Aldhelm's works will afford a specimen of the style and taste of England at the commencement of the eighth century:—"Primitus pantorum procerum prætorum pio

potissimum paternoque præsertim privilegio panagericum, poemataque passim prosatori sub polo promulgantes stridula vocum symphonia ac melodia cantile, neque carmine modulationi hymnizamus."—MS. Bodl. Digb. 146. fol. 95b.

⁴ "Is nu forþi Godes þeodum ȝ mynster-mannum georne to warnigenne. þ̅ seo halige lar on urum dagum ne acolige oþþe ateorige. swa swa hit wæs gedon on Angelcynne nu for anum feawum gearum. swa þ̅ nan Englise preost ne cuþe dihtan oþþe asmeagan ænne pistol on Leden. oþ̅ þ̅ Dunstan areebiscop ȝ Aþelwold biscop eft þa lare on munuc lifum arærdon."—MS. Bodl. e Mus. 106, p. 7.

exception to the general rule. Deriving, as our ancestors did, the precedents of their legal instruments from Gaul, they preserved with a scrupulous timidity the errors with which those *Formulæ* abounded, errors which were so gross and so numerous as to draw from Du Cange the remark that they set at defiance the commonest principles of the Latin tongue.¹ Hence the origin of the blunders of the Abingdon charters. So far from occasioning any surprise, their absence would be an inseparable objection to the genuineness of these instruments. To have altered these peculiarities in the case of the charters printed in this work, would have been to deprive them of their individuality; and we should have lost the illustrations which they afford of the intellectual condition of the period at which they were written.

¹ The following remarks of Du Cange are so apposite to the point, and so much weight is conceded, and deservedly, to his authority, that the following extracts from section xxvii. of his Preface to his Glossary headed: "*Notariorum seu tabellionum imperitia non parum fœdاتا Latinitas*," will be read with interest. ". . . . Ab ipsis principibus barbaris, qui Galliæ nostræ primi imperarunt, quis non animadvertit Latinitatis interitum in eorum legibus, Latine utunque exaratis, in quibus et desunt grammaticæ regulæ et permiscentur barbara ignotaque hodie vocabula? Si vetera regum prioris stemmatis diplomata, veteraque placita inspiciantur, nemo est qui profligatam ac pene extinctam

ejusce ævi Latinitatem non agnoscat Sed abiit sensim postea in deterius, adeo ut laudatis placitis et plerisque veterum formulis, nihil fere Latinitatis, barbariei plurimum, occurrat." And further, in section xxix.: "*Neque aliæ sunt Mareulfi et quæ a viris doctissimis subinde editæ sunt formulæ, quas cum nævis suis, ex ipsis scriptis codicibus rursum publica luce donavit S. Baluzius, quibus ille novas adjunxit, longe magis barbaras, et quæ ubique fere Cædipo indigeant, ut quæ nulla verborum connexionem cohæreant, barbarisque passim inspergantur vocabulis; quod certe non ipsis modo scriptoribus interdum adscribendum facile mihi persuaserim.*"

GLOSSARY

OF

LATIN WORDS AND EXPRESSIONS.

A.

ABBA. An abbot. I. 21, note, col. 2; II. 18.

ABBATATUS. The office of an abbot. I. 11.

ABBATISSA. An abbess. I. 8; II. 262, 269.

ABJECTIVUM (for *Adjectivum*). An appurtenance.

“Cum omnibus suis abjectivis” appears to be synonymous with “cum suis appenditiis rusculis” mentioned a few lines above.

ABLUTORIUM. A wash-house. II. 386, 387, 389, 390.

This office was provided with a *Magister* (II. 387, 390) and a *Minister* (ibid. and 389, 390).

ABLUTRIX. A washerwoman. II. 383.

AC. As *Hac*. I. 13.

ACCITARE. As *Actitare*. I. 13. Cf. I. 89, 123.

ACCRESCO. 1. To augment, to add to. II. 54, 62, 76.

“Accrescere dicitur alicui res, cum ei, qui jam partem habet, accedit atque adiungitur.”—*Calvini Lex. Jurid.*

ACERBUS (for *Acervus*). A heap. I. 17.

ACERRA. A vessel for holding incense. II. 41, 151, 341, 342, 344.

“Acerra est thuribulum; sed in nostris ritibus vulgo sumitur pro vasculo ad recondendum incensum idoneo. Naviculam appellare solemus.”—*Martene*. On the Use of Incense in the early English Church, see *Dr. Rock*, “The Church of our Fathers,” i. 205.

ACOLITUS. One of the four minor orders, inferior to the sub-deacon and superior to the exorcist. II. 320. See *Magri Hierolexicon*.

ACQUIETO. To free or discharge. II. 212.

ACRA. An acre. II. 56.

The acre varied considerably in England. The Chronicle of Battle Abbey thus describes it: “Pertica habet longitudinis se- decim pedes. Acra habet in longitudine quadraginta perti- cas, et quatuor in latitudine. Quod si habuerit viginti in longitudine, habebit octo in

"latitude; et sic per reliqua."
—p. 11, ed. 1846. See also an instructive chapter upon "the Measurement of Land" in "England under the Norman Occupation," by James Morgan, 1858.

ADELPHUS. A brother. I. 177.

ADJACEO. To belong. I. 13; II. 226.

ADOPTATIVUS (as Adoptivus). I. 240.

ÆTHRALITER. From heaven. I. 60.

AFFIDO. To pledge one's faith.
II. 79, 80, 160, 183, 218, 222, 224.

AFFIDUS. One who has pledged his faith to another. I. 109.

"Affidati non proprie vasalli sunt, sed quasi vasalli."—Calvini Lexicon Jurid.

AGIUS. Holy. I. 91, 127, 161, 274, 336.

AGONISTA. One who strives.
I. 106, 131.

ALACRIMONIA. Promptness. I. 163, 256.

"Alacrimonia, id est, alacritas, lætitia, gaudium."—Jo. de Janua.

ALBA. The alb, or aube. I. 462, 485; II. 151, 279, 345, 382.

"In cappis sive in albis." See CAPPÆ.

Dr. Rock has some very interesting remarks upon the form and material of the early Albs of the English Church, in his "Church of our Fathers," i. 424.

ALBÆ (sc. Vestes). II. 271. The white robes in which the catechumen was dressed when he was baptized, and which were worn by him for the next eight days. See Du Cange: ALBA, § 4. Martene, "De Antiq. Eccl. Ritibus," lib. i. c. 1. art. xiv. (i. 53, ed.

1763.) Both of these writers mention that in their time the custom existed in Picardy, and some other districts in France, of giving a feast upon the day when the "*aube*" was removed from the child's forehead. Concerning this, see Roquefort under the word "Desaubage."

ALBO. To clothe in white. I. 6.

ALLELUIA.

"Inclusio Alleluia." The close of the period during which the Alleluia was sung in the anthems and responsories, namely, from the Nativity to the Epiphany. See Martene, "De antiquis Monachorum Ritibus," p. 98, ed. 1764; and Magri: "Nunc Latinus ritus in signum mœstitiæ hoc canticum omittit." (De Consecrat. dist. 1., et Concil. Tolet. xiv. can. 10.) "Sicut etiam ex Alexandri II. jussu, non dicitur a Septuagesima usque ad Sabbatum Sanctum."

ALLOPHILUS. One of a strange tribe. I. 47. So in the translation SS. Sebastiani et Gregorii, ap. Mab. Acta SS. Bened. iv. 1, 385.

ALLUDENTER. By way of allusion.
I. 2.

ALMARIUM. An ambry, closet, or press. II. 371.

ALMIGER. Love-bearing. I. 16.

ALOGIA. Disregard. I. 169, 256, 359.

ALTARE. Gifts upon the altar.
I. 13, 16, 28, 43, 44, 53, 56.

ALTIBOHO. To cry aloud. I. 170, 256, 359.

AMBRA. A dry measure used for wheat (II. 238, 239, 240, 241, 384, 390, 391),

beans and peas (II. 303, 324), and beans (II. 323). It appears to have been equal to four bushels. See Ellis's Domesday, vol. i. p. 133, and Spelman. Gloss.

AMBRO. A glutton, a devourer. I. 169, 256. Used by Gildas, Aldhelm, and Geoffrey of Monmouth. See Camd. Brit. i. cliii., ed Gibson, and Magri Hierolexicon. In Jo. de Janua the word is explained, "Lecator, idem quod 'lurco, manducans, ardelio, 'ganeo." Papias: "Ambro, devorator, profusus, luxuriosus, 'glutto."

AMPULLA. A vessel to hold oil for chrism. II. 233.

ANAGOGICUS. Heavenly. I. 169, 256, 359.

Jo. de Janua: "Anagogicus, 'qui tractat de cœlestibus; ut 'sensus anagogicus, qui de præmiis futuris et cœlesti vita 'futura, apertis vel mysticis sermonibus disputat."

ANALOGIUM. A pulpit. II. 232, 317, 320. So Mabill. Acta SS. Bened. ii. 701. "Cum *analogio* honestæ fabricæ." See also Acta SS. Maii vi. 18.

ANAPHORUM. See Onophorium.

ANAPHUS. A cup. II. 261. See Roquefort, v. Hanap.

ANCIPIER (for Accipiter). A hawk. I. 26. This form is not of unfrequent occurrence; see Du Cange. The same privilege is thus recorded in another charter: "prædictam terram liberabo ab 'omni servitute . . . a pastu 'canorum, vel equorum, seu

"accipitrum."—Cod. Dipl. i. 272 (A.D. 822). See also ii. 30, 60. There are several manors in which the custom still prevails of feeding the lord's hounds. See the Lexicon Jurid. of Jo. Calvinus, i. 231. ed. 1600, who cites Ulpian in proof of the existence of this claim under the Roman law.

ANNALES (sc. libri). Domesday Book so called. II. 3.

ANNUATIM. Yearly, year by year, or one year with another. II. 371, 406. "Annuatim, id est 'in singulis annis."—Joh. de Janua.

ANTE ET RETRO. A mode of bowing used among the monks. II. 317, 318, 345, 348, 358, 359, 371, 399. Other instances occur in Lanfranc's Rule, p. 87, 262.

It is thus explained by Martene: "Hujus vocis frequens 'occurrit mentio in his ritibus, 'sumiturque ad significandum 'inclinationem duplicem, quæ 'fit a dextris et a sinistris; 'aliquando pro simplici inclinatione sive salutatione. Unde 'in quibusdam Burgundiæ partibus hactenus perseveravit 'vulgaris locutio Gallica, 'faire 'le devant derrier,' pro 'salutare.'"

ANTEA, IN. Henceforth. I. 24.

ANTEIS, IN. Before, formerly. I. 168, 347.

ANTICUS (Antiquus). I. 45, 171, 259.

ANTIPHONA. An anthem, music sung in parts. II. 336, 337, 345, 346, 370.

ANTIPHONARIUM. A book containing anthems, &c.; an Antiphoner. II. 289, 385.

"Antiphonarium non solum continebit in se Antiphonas, prout ipsa dictio nude sonat, sed etiam continet Invitoria, Hymnos, Responsoria, Versus, Collectas, Capitula, et alia quæ pertinent ad decantationem horarum canonicarum, tam pro matutinis, prima, tertia, sexta, nona, vespers, et completorio."—Lynwood, fol. 137.

APOSTOLICUS (sc. episcopus). The pope. II. 188, 191.

APPENDICIUS. Annexed; attached. I. 50, 125. II. 299.

"Appendicius, quod ab alio pendet."—Calvini Lex. Jurid. who quotes Ulpian. The word also occurs in the Catholicon of Joannes de Janua.

AQUAGIUM. A holy-water stoup. II. 383.

Its general meaning is any vessel for water. "Semper quasi aliquod *aquagium* manabant ex eis lacrimæ."—Mabill. Acta SS. iv. 1, 330.

ARCHIANTISTES. An archbishop. I. 2, 287.

ARCHIFLAMEN. A chief priest. I. 2.

ARCHITECTORIUS. Creative. I. 85, 242.

ARCHONS. A ruler. I. 110, 138, 143, 167, 192, 287.

ARCIPOTENS. The ruler of the heavens. I. 151.

This word is recorded by Jo. de Janua.

ARCISTERIUM. A monastery. I. 125.

A charter, dated A.D. 989,

printed by Mabill. Acta SS. Bened. iii. i. 450, furnishes another instance of this word, "Hildense in archisterio." See also iv. i. 73. Also Cod. Dipl. 527, § 8. It appears to be a corruption of ἀσκητήριον. "Arche-sterium, Græce, monasterium." Papias.

ARMARIUM (as Almarium). II. 374.

ARO. To write. I. 17.

ARURA. The service of ploughing, due by the tenant to the lord. II. 306.

ASSISA. A fixed measure. I. 346.

This term is retained in the legal "Assize of Ale." Co. Lit. § 234 writes, "Sometimes assize is taken for an ordinance, to wit, to put certain things into a certain rule and disposition." This meaning of the word is further illustrated by Sir H. Spelman in his Glossary.

ASSISÆ. Assizes; courts at which writs and processes of assize are determinable. II. 222, 248.

ATTITULO. To appropriate; to devote to a specific purpose. II. 206, 208.

AUCTORIZO. To confirm, authenticate. II. 58, 67, 69, 73, 111.

AUGISTRUM. ("quod ab *augendo* dictur.") A surgical instrument used in the infirmary at Abingdon, which appears to have resembled the cupping-glass of modern times. A candle was necessary in its application. See *Ventosa*.

AURIFICIUS. Ornamented with gold. II. 45.

"*Aurificium. Opus vel exercitium quod fit in auro.*" *Catholicon.*

AURIFRIXUS. Embroidered with gold. I. 462, 485; II. 151. Fr. "*Or-frais* :—Broad welts or gards " of gold or silver embroidery, " laid on copes or other church " vestments." *Cotgrave.*

Concerning the orphreys of the cape, see the minute description given by Dr. Rock, ii. 35.

AURITORIUS. Provided with ears. II. 399.

"*Vas bis auritorium,*" a vessel provided with two ears.

"*Oreillon* :—The handle or ear " of a porrenger." *Cotgrave.*

AUTHENTICUS. Trustworthy, applied to persons. I. 15. 47.

"*Auctoritate plenus, vel fide dignus.*"—*Joan. de Janua.*

AUXILIUM. A subsidy, or aid, incident to knight-service. II. 112. 113.

AVARAGIUM.

(1.) A beast of burden. II. 308.

(2.) The service of providing draught-cattle. II. 307, 308.

AVARAGIUS. One who has the care of the cattle for draught. II. 243.

B.

BACINUS. A basin. II. 151.

BACULUS FESTIVUS. II. 270.

It appears from this passage that upon certain festivals, the custom at Abingdon was to dis-

tribute wands or staves amongst the singers. Du Cange (under *Baculi Cantorum*,) quotes a passage from Honorius of Autun, which proves the existence of a similar usage in his day.

BAILLIA. Generally a bailiwick, but here used to express a county. II. 81, 222, 223.

BAILLIVUS. A bailiff; an officer who administers justice within the hundred over which his jurisdiction extends. II. 223.

BALNEAREUS, BALNEATORIUS. Appertaining to a bath. II. 389.

BALNEO. To bathe. II. 242. 300. 326.

BANCHALE. A covering for the benches and seats in the choir. II. 151.

"*Banchalia sunt panni qui " super sedes, vel bancos in cho- " ro ponebantur.*" *Martene, iv. 363.*

Among the gifts bestowed upon Ramsay were "*duas pelves ar- " genteas, duas cortinas, et unum " banchale.*" *Acta SS. Bened. v. 733.*

BARO. A baron. I. 19, II. 8. 19, 102.

BASILEOS, BASILEUS. A king. I. 53, 100, 127, 272, 273, 276, 321, 322, 324, 384, 386, 398, 401, 427, and frequently in the charters of the later Anglo-Saxon kings. "*Hanc Basilei appellati- " onem videntur sibi præ cæteris " arrogasse veteres Angliæ re- " ges.*"—Du Cange. The term was adopted from the style of the Byzantine emperors.

BEDELLUS. A messenger of a court who cites men to appear and answer. II. 301.

BEDERIPA. A service by the tenant to the lord, consisting of harvest work. II. 301. See Spelm. under *Bidripa*.

BINOMIUS. Having two names. I. 434.

BLADUM. Corn. II. 352, 353.

BOLLA. A bowl or cup. I. 346; II. 279.

Somner considers it to have been a measure of liquids containing three-quarters of a pint.

BOXEUS (as BUXEUS). Made of boxwood. II. 406.

BRACINUM. The brewhouse. II. 171.

BRARATHRUM. The pit of hell. I. 289. An error for Barathrum or Baratrum. See i. 274, 277, 282, etc.

BRASIUM. Malt. II. 352.

BREVE (*sc. scriptum*). A writ. II. 88, 101, 372.

BREVE DEPOSITIONIS. II. 353, 405.

Upon the death of a monk it was customary to despatch an intimation of this event to those monasteries which were bound by a special arrangement to pray for the soul of the deceased. This was called the "Breve Depositionis," and the messenger by whom it was carried was called the "Brevillator." See the Preface to the *Liber Vitæ Ecclesiæ Dunelmensis*, § 5, ed. 8, Lond. 1841, and also *Stat. Lanfr.* pp. 152, 154.

BREVE DE RECTO. See *Recto*, *Breve de*.

BREVICULA (*sc. carta*). A short writing. I. 74, 77.

BREVIGERULUS. A letter-carrier; one entrusted with a writ. II. 71.

BREVILLATOR. One who carries a writ. II. 405. See *Breve Depositionis*.

BUFA. I. 74.

The suggestion made in the note upon this place receives a confirmation from a parallel passage at p. 286. In charters 351 and 227 § 9 in the *Cod. Dipl.* other instances occur,

BURGUS. A borough; a corporate town. II. 1, 2, 19, 88.

C.

CABALLUS. A horse. I. 26, 31, 34.

CALEFACTOR. One who heats. II. 240.

CALUMNIA. A claim. II. 8, 102, 104, 121, 188, 206.

CALUMNIARE.

1. To accuse. II. 115.

2. To lay claim to. II. 121.

CALUMNIATOR.

1. A claimant. II. 206.

2. An accuser. II. 229.

CAMBIO. To exchange. II. 58.

A word which is very common in law Latin, and which survives in the Scottish legal term, to Excamb.

CAMERA. A chamber. II. 214, 240.

CAMERARIUS. A chamberlain; the officer who was entrusted with the care of that portion of the monastery and those duties which

had reference to the guests and other visitors. II. 299, 339, 384.

Concerning his duties see *Consuet. Cluniac.* (*Dach. Spicil.* i. 691.)

CAMPISIO. An exchange. II. 136, 137, 138.

CANCELLARIUS. A chancellor. II. 26, 115, 127.

CANCELLUS. The chancel, as distinguished from the nave of the church (*ecclesia*). II. 277, 278.

CANONICUS. A canon, as distinguished from a monk, one who lived after the rule of S. Augustine. II. 175, 206.

"Regular canons were such as "lived under some rule; they "were a less strict sort of religious "than the monks, but lived together under one roof, had a "common dormitory and refectory, and were obliged to observe "the statutes of their order."—Tanner.

"CANTATE DOMINO." The introit and name of the fourth Sunday after Easter. II. 332.

CANTOR. The chanter, or precentor. II. 328.

His duties are pointed out in the *Consuet. Cluniac. ap. Dach. Spicil.* i. 690.

CAPEDO (FOR INTERCAPEDO). A space. I. 312.

CAPELLA.

(1.) A chapel. II. 214, 268.

The following chapels are mentioned as being within the monastery of Abingdon.

The Abbot's Chapel. II. 320, 380, 382.

The Chapel of S. Catherine. II. 318.

The Chapel of the Infirmary. II. 382.

The Chapel of S. Mary Magdalene. II. 151.

The Chapel of the Revestry. II. 337.

The Chapel of S. Vincent. I. 92. II. 382.

(2.) The sacred vestments and vases necessary for the performance of divine service. I. 461.

See *Mabill. Acta SS.* v. 139, where the word is explained "Suppellex sacra ad Missæ celebrationem."

CAPELLANUS. A chaplain. II. 97, 285, 339, 340, 348, 369.

CAPELLULA. A little chapel. I. 7.

CAPITALIS. Belonging to the head. II. 388.

CAPITE, to hold in. To hold lands immediately of the crown, whether by knight service or socage. II. 67.

CAPITULUM.

(1.) The assemblage of the convent held daily in the Chapter-house. II. 263, 285, 339, 369.

(2.) The Chapter-house. II. 24, 28, 136, 137, 139, 146, 147, 153, 171, 233.

CAPPA. A cope. A vestment used by clerks and priests. I. 485; II. 151, 213, 264, 340, 353.

"Sive in albis, sive in cappis."

Festivals thus distinguished by the vestments then worn. I. 346; II. 279, 317. See *Rock*, ii. 84.

CAPREOLUS. A young roebuck. II. 114.

CAPREUS. A roebuck. II. 113.

So in the foundation charter of Kirkham; "Et habebunt de-

- "cimas cervorum et porcorum,
 "et *capreorum*, et ferarum sil-
 "vestrium, quæ vel ego vel pos-
 "teri mei capiemus." Dugd.
 Monast. vi. 208.
- CAPTIO. Custody, a prison. II. 125.
- CAPUTIUM. A cowl, a covering for
 the head. II. 319, 320, 348, 398.
- "CAPUTII ABSCISSIO." The sym-
 bolical act by which a monk was
 degraded. II. 359. See for the re-
 quirements of the Canon law, lib.
 v. in Sext. Decret. De pœnis, tit.
 ix. and Barbosa on the same, p.
 293, ed. fol. Lugd. 1637.
- CAPUT JEJUNII. The beginning
 of the Lenten fast. Ash Wed-
 nesday. II. 308, 309, 323.
- CARAXO. To write. I. 45, 61, 125, 208,
 277, 293, 312, 319, 336.
- CARETTA.
 (1.) A cart. II. 308.
 (2.) A cartload. II. 326.
- CARIO. To carry. II. 303.
- CARISSMA. A gift. I. 230.
- CARITAS.
 (1.) An extra course at dinner
 or supper. II. 153.
 (2.) An allowance of wine or
 other drink, which was given to
 the monks upon these extraordi-
 nary occasions. I. 346, 372, 394, 399
 400, 401. As to its amount, see II. 399, 400.
- CARITATIVE. From affection. II. 444.
- CARREIA. The right of unimpeded
 carriage. II. 78, 248.
- CARREIUM. Transit by land car-
 riage. II. 223.
- CARRIETO. To carry. II. 10.
- CARRUCA. A plough land. II. 142,
 235.
- CARUCATA. "Carucata boum," a
 team of oxen to be yoked to the
 plough. II. 304.
- CASSATURA. A hide of land. I. 250.
 For the identity of this word
 with the more usual form "cas-
 satus," compare the instance here
 referred to with the correspond-
 ing passage on the previous page.
- CASSATUS. (2nd and 4th declen-
 sions) a hide of land.
 Its identity with "hida" and
 "mansatus" is established by
 various passages cited below, in
 which the terms are employed
 indifferently. I. 9, 10, 11, 12, 13, note,²
 122, 279, 324, 327, 349, note, 392. II. 257, 258.
- CASTELLANUS. A castellan. II. 7, 132.
- CASULA. A chasuble. I. 462, 485, 491;
 II. 151, 171, 340, 353.
 The chasuble was the especial
 dress of monks, see Concil. Germ.
 A.D. 743. can. vii. ap. Labb.
 Concil. vi. 1535. Lynwood f.
 137, b. thus defines and explains
 it:—"Casula, id est, Planeta, qua
 "induitur presbyter celebraturus
 "Missam. Et dicitur Casula,
 "quia ad instar parvæ casæ
 "totum hominem tegit."
- CATA. According to. I. 213.
- CATALLUM. Live stock. II. 81, 223.
- CATASCOPIUS. A bishop. I. 261, 336, 324.
- CATTINUS. Made of catskin. II. 275.
- CATTUS. A cat. II. 300, 326.
- CAUSATIO. An accusation, a com-
 plaint. II. 113.
- CAVILLATORIUS. Captious, cavil-
 ling. I. 22, 89.
- CAUDA, FRUCTUS DE. See *Fructus
 de cauda*.

CELLARIUM.

(1.) The cellar. II. 233, 272.

(2.) The office of cellerar. II. 212.

CELLARIUS (as Cellerarius). II. 172.

CELLERARIUS. The cellerar of a monastery. II. 119, 120, 235, 286, 330, 395, 396, 397.

His duties and privileges are pointed out in the Consuet. Cluniac. ap. Dach. Spicileg. I. 695.

CENTENUS. A division of a county called a Hundred, or ten tithings. II. 114.

The same division prevailed in France, for in the Vita S. Hugonis, episcopi Rotomag. (Mab. III. i. 467) we read of a . . . "portio aliqua de villa Digmaniaco, quæ sita est . . . in centena Alancionensi . . ."

CERATIO. Waxing, the application of wax. II. 338.

CEROFERARIUS. A taper-bearer. II. 340, 352, 353.

CERTIFICO. To certify. II. 369.

CERVISATORIUM. (*sc. vas.*) A vessel for holding beer. II. 397, 401, 402.

CESPES. Investiture by a turf. I. 12.

For illustrations of this usage, which stretches into the remotest antiquity, see Du Cange v. *Investitura*, and Grimm's *Deutsche Rechtsalterthümer*, p. 114 (ed. 1854).

CHARACTO. To write. I. 209.

CHERONTIS (see Bufo).

CHERSET. See *Cyrceatta*.

CHIROGRAPHUM. A charter. I. 16, 64.

A bipartite writing, or indenture of two or more parts, com-

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monly called a chirograph. II. 233, 234, 236.

CHOREALIS. Belonging to the choir. I. 485.

CHORUM. The choir, that part of the church occupied by the clergy. II. 340.

CHORUM TENERE. To preside over the service in the choir. II. 341, 342, 344, 357.

CHRISIS. Gold. I. 240.

CHRISMA. Chrism. I. 20.

Chrism was of two kinds, both of which are mentioned in the passage above cited.

(1.) *Chrisma baptismatis*. (See also II. 263.)

Alcuin thus states the ceremony, and what is meant by it:—

"Pectus . . . perungitur oleo, ut signo sanctæ Crucis diabolo claudatur ingressus. Signatur et scapulæ, ut undique muniatur. Item, in pectoris et scapulæ unctione signatur fidei firmitas et operum bonorum perseverantia." Opp. II., 127, ed. 1777. It is also referred to by Bede in his commentary upon the Acts of the Apostles (XII. 53, ed. Giles):—"Unctus est ergo Jesus non oleo visibili, sed dono gratiæ, quod visibili significatur unguento quo baptizatos ungit ecclesia."

(2.) *Chrisma infirmorum*.In Martene's work *De Antiquis Ecclesiæ Ritibus* (I. 301. ed. 1763) is the Anglican service for extreme unction, taken from the *Jumiege Pontifical*.

E E

It is necessary, however, for the elucidation of the passage which occurs in the text, to add that the power of blessing the Chrism was peculiar to the bishop. So the Council of Worms (A.D. 868, can. ii. ap. Labb. Concil. viii. 945):—"Chrisma conficere nullus præter episcopum præsumat, nam illi soli hæc dignitas concessa est."

CHRISMATORIUM. The vessel in which was kept the chrism, for the extreme unction of the sick. II. 410.

CHURSETH. See *Cyrceatta*.

CIPHUS (as *Scyphus*). II. 172.

CLAMO.

(1.) To complain against. II. 346, 360, 363, 371, 372, 387, 396.

(2.) To claim. II. 236.

CLAMO QUIETUM. To quit-claim; to renounce all pretensions of right and title. II. 81, 104, 107, 152, 236.

CLAMOR.

(1.) A complaint. II. 13, 77, 82, 346.

(2.) A demand. II. 107.

CLAUSTRALIS. Connected with the cloister. II. 289, 338, 348, 350.

CLAUSTRILOQUIUM. A conference of the monks within the cloister, as distinguished from the meeting in the chapter. II. 347, 361, 368.

CLAUSTRUM.

(1.) The entire enclosure within which the monastery stood; the precincts. II. 67, 272, 322.

(2.) The cloister. II. 123, 150.

CLAUSUM. A close. II. 272.

CLAUSURA. An enclosure. II. 118.

CLAVIGER. The treasurer of the

church, an ecclesiastical office I. 64. (where, by an error of the scribe it is written "Clavigel.")

CLAVIGERANUS. Provided with a key. II. 339.

CLERONOMUS. An heir. I. 295, 297, 302, 338.

So Fridegode in his Life of S. Wilfred, "Terris atque polis Jesu cleronomus est." Mabill. Acta SS. iv. i. 679.

CLITO. One of the royal family, an "ætheling." I. 212, 214, 371.

COAD, for **QUOAD**. I. 36.

COADJUVO. To assist. II. 319.

COANGUSTIA. A general tax (as distinguished from a voluntary contribution). I. 110; the same idea as is conveyed in the "nead-gafol" of the Laws of King Edgar (Sax. Laws, i. 270).

COATUS (for *Collatus*). I. 36.

COCLEARIUS. Belonging to the spoons. II. 400.

COCLEATORIUM. A vessel for holding spoons. II. 400.

CŒLEBS.

"Inter cœlibes" (I. 79, 137), an error of the scribe for "cœlites."

CŒNA DOMINI. Maunday Thursday; the Thursday before Easter Day. II. 401.

COLATORIUM. The office in which the beer was strained. II. 397, 403.

COLIGENA. An inhabitant of the hills. I. 24.

COLLATERALIS. An associate, a companion. II. 184, 358.

This word occurs also in the following passage:—"... et filius Philippus et *collateralis* Anna

"de Wirtenburg . . . dederunt
"unam bonam casulam griseam."

Acta SS. Maii, i. 774.

COLLATIO. A slight refreshment taken before going to bed. II. 367, 401. See Du Cange, § 2.

COLLECTA. The Collect, or short concluding prayer which collects into one the import of the service. II. 337, 340, 344, 353, 357.

COLLECTARIUM. The book containing the Collects. II. 344.

COLLOCATIO (an error of the scribe for "Collatio," or "Collocutio.") II. 347.

COMAM DEPONERE. I. 14.

This cutting off of the pair, the emblem of freedom and nobility, was done as a token of having entered upon God's service:—"Symbolum servitutis quam Deo per votorum emissionem profitebantur." Du Cange v. *Capilli*. The following passage is explicit:—"Bavo præclarus confessor Domini mox futurus, plenissima devotione ante oratorium Domini se prosternens, comam capitis sui abscidi deprecatus est; adeptusque venerandi pontificis manu clericatus honorem, meruit fieri consors apostolorum." Mabill. Acta SS. v. 204. See also under the word *Criniti*, and the additional instances collected by Wachter, Gloss. Germ. v. *Harmiscara*.

COMES, (a rendering of the Saxon ealdorman, of which there is no exact equivalent in the English.) I. 29.

COMITATUS.

(1.) A county. II. 1, 228, 239.

(2.) A county court, II. 226, 228, 230.

COMMUNIONEM CANERE. To sing an anthem during the administration of the Eucharist. See Du Cange, § 5.

COMPANAGIUM. Anything eaten with bread. II. 238, 239, 240, 241, 242.

COMPLETORIUM.

(1.) Compline, the concluding service in the day. II. 355, 364, 387.

(2.) The concluding meal in the day; supper. II. 345, 352.

CONLATERANA. A wife. I. 169, 436, 441.

CONQUIROR (for conqueror). To complain. I. 294.

CONREDIUM. See *Corredium*.

CONSENSIO. To grow old. I. 14.

CONSIDERATIO. A decision, decree. II. 203.

CONSISTORIUM.

(1.) A seat at table in the refectory. II. 348, 349, 361, 362, 363, 367, 393.

(2.) A meal in the refectory. II. 294.

CONSOLATORIUS (as Consulatorius). One who may be consulted. II. 339, 382, 393.

CONSTABULARIUS. The constable of a castle. II. 12, 127, 227, 231.

CONSTABULUS.

(1.) Comes Stabuli, a translation of the Saxon "Stallere," the Marshal, or the officer who had the care of the royal stables. II. 19.

(2.) The constable or warden of a castle. II. 80.

CONSTATUO. To appoint. I. 432.

CONSTIPULATOR. A partner in a covenant. I. 159, 158.

CONSTRUCTURA. Construction, building. II. 51.

CONSUETUDINALITER. Usually, generally. II. 23, 348, 362.

CONSUETUDINARIE. Accustomably, usually. II. 361, 376, 383, 408.

CONSUETUDO.

(1.) A customary right. II. 31.

(2.) A customary payment. II. 112, 117, 120.

CONTRATENO. To hold against. II. 17.

CONVENTIONO. To settle by agreement. II. 237.

CONVENTUS.

(1.) An assemblage. II. 228.

(2.) An assemblage of monks, a convent. II. 100.

CONVERSUS. A monk who had been admitted into the monastery when grown up, one not educated within its walls. II. 342, 343, 344.

See Mabill. Præf. Act. SS. III. i. § 21, where he distinguishes between the two classes of monks who are known by the name of *Conversi*. But Martene seems in the right when he remarks, "Sed in his ritibus inferiores altaris ministros, quos ceroferrarios, &c., appellare solemus, significat."

COOPERTORIUM.

(1.) An ecclesiastical ornament, probably an altar cloth, twelve of which were to be provided annually by the Chamberlain of Abingdon, at the price of ten shillings. I. 334.

(2.) An outer vestment. II. 273.

COQUINARIUS. A cook. II. 306, 307, 308, 309, 391, 392, 393, 394, 395. See Acta SS. Maii, I. 790.

CORONATUS. (*sc. panis*.) Bread of a particular kind, or form. II. 237, 238, 240.

CORREDIUM. A corrody, an allowance of meat, drink, or clothing, due from a religious house to the nominee of the founder or his heirs. II. 80, 183, 237, 241, 242, 300.

CORRIGIATUS. Provided with a latchet. II. 385, 388, 390.

CORTINA. A piece of tapestry with which the quire was ornamented. II. 151, 213.

CORVEIUM. Perhaps an error of the scribe for Corium. II. 299. But see the following entry, and and Roquefort under *Courvaisier*.

CORVERSARIUS. A cordwainer. II. 240.

COSMUS. The world. I. 297, 317.

So in the Vita S. Berthæ (Acta SS. Maii, i. 114): ". . . diem aurora emicans cœpisset redere *cosmo* lucem."

COTIDIE (for Quotidie). I. 165, 297.

COTLAND. A piece of land attached to a cottage. II. 305.

COTSETHEL. The tenant of a cottage, bound as such to render service. II. 305.

COTSETLAND. The land attached to a cottage. II. 301, 302, 303. It would appear from p. 305 that the term was used to denote a definite measure of land.

CRECHE. A bowl; cup. I. 346.

Fr. Cruche, which Cotgrave renders, "an earthen pot, pitcher, "or stean."

CREMATUS. Burning. I. 431.

CREPITA (as Crépida). II. 319.

CRESCO. To augment. II. 100.

CROFTA. A croft or close adjoining a dwelling-house. II. 305.

CRUFTA. See *Crofta*.

CUCULLA. A monk's cowl. II. 387.

CUCULLATUS. Provided with a cowl; a monk. II. 148. See Mabill. Act. SS. iii. i. 592.

CUHRCHET. See *Cyrceatta*.

CUNCTIGERA (an error of the scribe for Cunctigena). Of all tribes. I. 205.

CURATUS. Careful. II. 410.

CURIA. The court or precinct of a monastery. II. 119. See Du Cange, § 5.

CURIALIS. Connected with the court or precincts of the monastery. II. 334.

CURIARIUS. The officer who had charge of the precincts of the monastery. II. 349, 351, 352.

CURIUS. I. 17.

"A curio" appears to be an error either for "ab euro," from the south-east, or "a circio," from the west-north-west.

CURTILAGIUM. A curtilage, courtyard, piece of ground lying near a dwelling house. 303, 305.

CUSTOS. A civil office or dignity in the time of the Saxons; a warden. I. 173.

CUSTUS. Cost; charge. II. 240.

CUVARITUS. A cooper. II. 242.

CYMBA. The dinner bell of the monastery. II. 367, 398, 402.

The same as "cymbalum" in the following passages:

"... in cujus obsequio B. "Petri *cymbalum* a semetipso, "nullo cogente, sonare cœpit." Acta SS. vi. ii. 80. See MS. Bodl. 572, fol. 43. "Adi, sacerdos, vel prespiter; tinge cymbalum, quia hora medium noctis "adest, vel gallinium, vel galli-cantum." See also the Statutes of Eynsham, xii. ix. MS. Bodl. 435. Stat. Lanfr. p. 153.

CYRCEATTA, CHERSET, CUHRSETH.

Selden thus explains the term:

"Cyresceat is a church-rent of "corn or the first fruits of corn "yearly in those times, and regularly payable at S. Martin's "day to the church, and is sometimes written Curcset and sometimes otherwise. And in "an old MS. exposition of law-terms occurs, 'Cherchesoude, "une mesure de ble, que checun "homme soleit envoyer a seinte "esglise en temps de Bretons.' "Plainly church-corn is understood; and chyrk sceat, that is, "church-rent, is the original "from which cherchesoude is "corrupted. It is Cirset often "in the Book of Domesday, "where it is found sometimes "belonging to abbeys, sometimes "to parish churches, sometimes "to others."—Selden on Tithes, pp. 215, 216, ed. 1618. See also Fleta, i. 47, § 28.

Ciric-sceat is mentioned in the following passages of the Saxon laws, civil and ecclesiastical.

Ini iv. (Sax. Laws, i. 104), lxi. (id. 140.)

Æthelstan i. (id. i. 196.)

Edmund ii. (id. i. 244.)

Edgar ii., iii. (id. i. 262.)

Ethelred iv. (id. i. 338.)

Edgar's Canons, liv. (id. ii. 286.)

It is perhaps the "ecclesiasticus census, id est, duo modii de mundo grano," which is mentioned in the charter of A.D. 962, printed in the Cod. Dipl. ii. 386. Possibly it is the payment set apart for the repairs of the church, but its nature and origin are involved in considerable obscurity.

In the Chronicle of Abingdon the passage in which it is first mentioned (ii. 53) would appear to identify it with tithes. In the others (ii. 301, 304, 305, 306, 309, 330), it is a customary payment, sometimes in money, sometimes in hens, due by the tenants to the monastery, but is not distinguished as a payment made for ecclesiastical purposes.

D.

DALMATICA. A dalmatic; an ecclesiastical vestment so called. II. 156, 213.

Lynwood describes it as "vestis sacerdotalis vel diaconalis, sic dicta quia primo in Dalma-

"tica regione contexta est," fol. 137 b. See Dr. Rock's description in his "Church of our Fathers," i. 372.

DAPIFER.

(1.) Under the Saxons, the Latin equivalent for the vernacular disc-thegn, the royal sewer. I. 119.

(2.) Under the Normans, the steward of the household. II. 16, 54, 113. See Discifer.

DAPSILITAS. An act of liberality. I. 77, 127, 171, 258, 314, 441.

So in Mabill. Act. SS. iv. i. 382, and again p. 386: "Sint ergo et nobis et illis optamus ejus proficua patrocina, qui nostrorum dapsilitate parentum illius tanti pigneris meruimus esse participes."

DATALITIUM (for Dotalitium). Dower, dowry. I. 378.

DEBEOR (as Debeo). I. 51.

DEBITRIX. Due, as of debt. I. 194, 210.

DECIME. Tithes or tenths. II. 32, 33, 34.

DECIMATIO. Tithing; the payment of tithes. II. 32, 142, 143, 196.

DECIMO. To pay tithes. II. 33, 203, 333.

DECLAMATIO. A claim. II. 116, 122.

DECULTOR. A cultivator. I. 123.

DEFENDO.

(1.) To forbid. II. 17, 69, 89, 227.

(2.) To clear; exonerate. II. 301.

DEFENSIO. A forbidding; refusal; denial. II. 51, 227.

DEFERO. To defer to, to yield to. II. 337, 342, 391, 396.

DEORNO. To remove ornaments.
II. 375.

DEPONERE COMAM. See *Comam deponere*.

DEPOSITIO (*sc. corporis*). Death.
II. 388, 405.

DEPOSITIONIS BREVE. See *Breve depositionis*.

DESCRIPTUM. Something written out ; a transcript. II. 69, 166.

DESTITUTORIUS. Incident to vacating a property or tenure of land. II. 392.

DEVADIMONIZO. To redeem from pledge. II. 28.

Dextrarius. A warhorse ; charger. II. 379.

DIATIM. Daily ; day by day. I. 431.

In the *Acta SS. Maii* i. 510, another example occurs: “. . . pri-
“mitus incepta bonorum operum
“assiduitate, non solum caute
“custodivit, sed etiam religiose
“*diatim* augmentavit.” Also
Maii ii. 236, § 172.

DIFFACTIO. A mutilation. II. 6.

DIFFICULTAS. A tax, tribute, or customary payment incident to property. I. 17, 31. See *Cod. Dipl.* II. 73.

DIFFINITIO. An arrangement. I. 12, 13, 91.

DIMINUTIO SANGUINIS. II. 49. See *Minuo*.

DISCIFER. A steward of the household. I. 84, 173, 206.

DISCIPLINA. A rod for inflicting punishment. II. 404.

DISCOLUS. Undisciplined. II. 263.

DISPENSATIVE.
1. In the capacity of a steward.
II. 359.

2. In an orderly manner.
II. 396.

DISPENSATOR. A steward. II. 37, 126.

DISRATIOCINATIO. The proof of a right by law. II. 117, 119, 120.

DISRATIOCINO. To derain, establish or prove a right by law. II. 116, 132, 133, 134.

DISRATIONO (as *Disratiocino*). II. 117, 120, 226.

DISSAISIO. To dispossess. II. 74, 187, 222, 223, 224, 226.

DISSONO. An error of the scribe for *Dispono*. I. 38.

DISTEMPERAMENTUM. A mixing or mixture. II. 397.

DISTURBATIO. A disturbance. II. 78.

DIVENDICATIO. A claim ; laying claim to. II. 392.

DOLATURA. A shaving of wood. II. 157.

“Est dolatio, vel id quod do-
“lando aufertur de ligno.”—*Jo. de Janua*.

DOMINICUM. The demesne, the lordship ; the manor, or land in the occupation of the lord. II. 78, 84, 130.

DOMINICUS. Belonging to the master ; demesne. II. 22.

DOMIONIUM. (Apparently an error of the scribe for *Dominium* or *Dominicum*.) II. 282.

DOMNUS. A title of respect applied chiefly to ecclesiastics, contracted from *Dominus*, which was exclusively appropriated to our blessed Lord. I. 262. II. 2, 3, 5, 97, 120, 231.

DORMITORIUM. A dormitory; the sleeping chamber of a monastery. II. 150.

DORSALE. (As Dossale.) II. 151.

DORSARIUM. (The same as Dossale.) II. 290.

DOSSALE. A cloth or hanging for the choir, so called because hung at the back of the clergy. II. 151.

"Panni in choro pendentēs a dorso clericorum; auleæ, tape-tia." Durand Ration. i. iii. § 23.

DOSSER. (As Dossale.) II. 213.

DOXA. Glory. I. 94, 137.

So Vita S. Petri Archiep. Taran-tar. § 15: "O doxa, O doxa, infla-tio aurium, quam perniciose miseris." It is also to be found in the Catholicon of Jo. de Janua.

DUCATUS. A duchy. I. 363.

DUELLUM. A duel, a judicial combat. II. 213.

DUPLOMA.

(1.) A double fold. II. 402.

(2.) A double or lined cloth for the table. II. 402. See Cot-grave under Double.

E.

ELEEMOSYNARIUS. The almoner; the officer charged with the distribution of the alms of the monastery. II. 327, 331, 404, 405.

His duties are pointed out in the Consuet. Cluniac. ap. Dach. Spicil. i. 698.

ELEVATE. Loftily, on high. II. 400.

ELINGUE. Childishly; like a child. II. 169, 256, 359.

See Acta SS. Maii, i. 71:

"Nihil enim in hujus mortali-tatis curriculo dignius agitur, quam si *elinguitas* nostræ lo-quacitatis in Dei laudibus jugi-ter moderetur."

EMENDATIO. A fine. II. 118, 128.

EMITTO. To raise the key in sing-ing. II. 370. So in the Statuta Guigonis, i. 38 (ed. 1510), "Quando Invitatorium nimis de-primitur, ipsum licet inaltare, et contra."

EMPTITICIUS. Acquired by purchase. II. 164.

EMULAMENTUM.

(1.) A striving after. I. 294.

(2.) Gain, reward. I. 327.

ENERVITER. Weakly. I. 388.

EPILEPTICUS. Apt to fall; giddy. I. 258, 314, 363.

EPISCOPIUM. A bishopric. I. 463. II. 3, 25.

Used also in the Vita S. Guil. Abbatis Devonensis: "Domnus quoque episcopus Bruno omnia in suo *episcopio* monasteria ipsius delegavit providentiæ." Acta SS. Januar. i. 58.

EPILEPTICUS. (Read Epilemp-ticus). I. 171.

ERUDERO. To strip; to free. I. 345. II. 210, 214, 215.

The Vita S. Joannis Parmen-sis contains the following passage, in which this word occurs in a kindred sense: "... Manum dexteram ita a cancro *erude-ratam* nactus est, ut nulla-

"tenuis incommoditatis pristinae
"paene vestigium inveniret."—
Acta SS. Maii v. 183.

ESCAMBIO. To exchange. II. 76,
138.

ESCAMBIUM. An exchange. II. 76.

ESNAMIO. To distrain; take. II.
91.

EUCARISTIA. The Eucharist, the
consecrated Host given in
Extreme Unction. I. 410.

EULOGIA. A good message. I. 166.
"Eulogiæ, benedictiones, salu-
tationes et bonæ donationes."—
Jo. de Janua.

EULOGIUM. A gift.

I. 164, 169, 172, 336, 359.

So in Vita S. Radegundis :
"... literas direxit cum exenio
"vel *eulogiis*."—Mabill. Acta
Sanct. i. 310; and again iv. i. 41.

In most of the above-cited
passages it is used to designate
a charter.

EVENTIO. An event; an incident.
II. 306.

EXCEPTO. Without (a preposition,
governing the ablative case). I.
86, 97, 103, 115, 117, 137, 243, 389; II. 144,
152, 401, 420, 435, 476.

EXCLUSA. A sluice. I. 491, 492.
II. 92.

EXCRUSTO. To strip off a covering.
II. 278.

EXENIUM. A gift. I. 88; II. 276.

EXIGENTIA. Demand; requirement.
II. 355, 372, 399.

EXORCISMUS SALIS. See *Salis exor-
cismus*.

EXORDINATIO. A violation of
order. II. 356, 359, 398.

EXORDINO. To behave disorderly.
II. 350.

EXOSSUS. Hated; hateful. I. 294.
See Sax. Chart. 261, 331.

EXPLORATIO. Inspection; exami-
nation. II. 361, 377, 406.

EXPLORATOR. The individual
charged with the duty of in-
spection within the monastery;
the surveyor. II. 361, 368, 377.

EXTERMINO. To remove out of the
boundary; to bring within the
limits of the royal forest. II. 7.

EXTERSIO. Wiping. II. 354.

F.

FALCATURA. A mowing. II. 240.

FALCO. To mow. II. 300.

FALCO. A falcon. I. 29, 31, 34.

FALCONARIUS. A falconer. II. 78,
81, 82.

FALDA. A fold, in which sheep or
cattle were enclosed. II. 305.

FALDROVE. The lord's privilege of
driving his tenants' cattle to the
fold erected by him in his field.
I. 301, 302.

FALDUM. A fold; an enclosure of
stakes. II. 190.

FAMEN. A speech. I. 169.

FANATICUS. I. 7.

"Religio fanatica," that which
worshipped in the heathen fane,
in distinction from that which
worshipped in the Christian
church.

FANON. An ecclesiastical vestment
used in the celebration of the
mass. I. 462; II. 151.

See Dr. Rock's "Church of our
Fathers." I. 466.

- FASALLUS.** A vassal; one bound to render service to his lord. I. 56, 57.
- FATESCO** (as *Fatisco*). I. 321, 327, 470.
- FATIMEN.** A confession. I. 222.
- FATUS.** A declaration. I. 91.
- FEFFO.** To enfeoff; to put in possession of a feof. II. 283.
- FERRAMENTUM.** A horse-shoe. II. 329.
- FEUDO FIRMA.** Fee farm; the legal arrangement by which the lord receives to himself and his heirs either the rent at which the farm was previously let, or a portion thereof. II. 63, 110, 123. See *Co. Instit.* ii. 44.
- FEUDUM.** An estate held by the benefit of another, and for which service is rendered or rent paid to the chief lord. II. 61, 67, 102, 111, 232.
- FEUDUM, FRANCUM.** Frank-fee, that is, where freehold lands are held exempted from all services, but not from homage. II. 305.
- FIDEJUSSORIUM.** A security, pledge, or bail. II. 33.
- FIDESUSCEPTOR.** One who becomes pledge or security for another. II. 33.
- FILARGIRIA.** (As *Philargiria*.) I. 125.
- FINALITER.** With a view to the end. I. 19.
- FINIO.** To fine; to pay a fine. II. 307.
- FINIS.** A fine; a final concord. II. 166.
- FIRMA.** A lease under a certain term or rent yearly. II. 66, 307, 327.
- FIRMARIUS.** A farmer. II. 352.
- FLATHO.** A flawn; a dish thus described by Cotgrave under the word "*Flon*:" "A white meat "made of milk, eggs, butter, and "meal." See *Vita S. Radegundis*, § 15, 21, ap. *Mabill. Acta SS.* i. 305, 306; and again iv. i. 100: "Sunt ibi clibana xiii. quæ red-
"dunt unumquodque per annum
"x. sol. et panes ccc., *flatones*
"in litanis unumquodque xxx." In the margin another authority reads "flannos seu tartas." From a passage quoted by *Du Cange* under the word *Signum*, it would appear that they were made with cheese.
- FLEMENEFORMTHE.** The harbouring or relieving a fugitive or outlaw, and the fine due for the same. II. 173, 216, 247. *Fleta*, i. 47. § 12, states that it is "habere
"catalla fugitivorum suorum."
- FLEOMENEFREMTHE.** See *Flemeneformthe*.
- FLOTIN.** A flawn. II. 238. See *Flatho*.
- FOCARIUS.** Connected with the fire. II. 334.
- FORESTA.** A forest. II. 7, 197, 288.
- FORESTALE.** A blocking up or interception upon the highway. I. 456. II. 173, 216. In the passage first quoted it is rendered by the Latin word "obviatio."
- FORESTARIUS.** A forester; keeper of a forest. II. 29, 73, 113, 190.
- FORINSECUS.** External; outward. II. 35.
- FORISBURGUM.** The outskirts of a town; the suburbs. II. 140, 152.

FORISFACIO.

(1.) To do amiss. II. 77, 105.

(2.) To forfeit lands or goods as the penalty of doing amiss. II. 88.

FORISFACTUM. A transgression. II. 139.

FORISFACTURA. A forfeit; that which is forfeited. II. 81, 91, 92, 93, 114, 218, 219, 309.

FORMA.

(1.) An example. I. 486. II. 356, 359.

(2.) A copy. I. 433. II. 39, 62.

FORMA. A form, or seat, in the church. II. 353, 354, 358.

FOSSATARIUS. A ditcher; one who makes ditches. II. 104.

FRACTIO. An error for Factio. I. 41.

FRANC-GABLUM. Land originally held by knight service, but the tenure of which was afterwards changed to the rendering of certain yearly services, or payment of certain rents. II. 301.

FRANCOLANUS. A franklein; a free tenant; in opposition to one who holds in villeinage. II. 5, 327.

FRANCUM-FEUDUM. See *Feudum*, *Francum*.

FRANCUS. Free from the rendering of services to the lord. II. 306.

FRANGO. To break up pasture for the purpose of cultivation. I. 309.

FRATER. A brother of a convent, or of other body. II. 188.

FRIXUM. Something fried; a fricandeau or fricassee. II. 279.

FROCCUS. A monk's frock or upper garment, with wide sleeves. II. 318, 319.

"Monachorum vestis quæ amplas habet manicas."—Martene,

iv. 416. "Post cœnam aut post vespervas, quando fratres jejunt. . . nullus sine *frocco* sedeat vel eat in clauastro."—Statuta de Eynsham, xi. 20. MS. Bodl. 435.

FRUCTIFERENS. Fruit-bearing. II. 416.

FRUCTUS DE CAUDA. Manure, dung (?) II. 241.

FUGIO. To flee from; to run away from.

FUGO. To hunt, chase game. II. 220.

In the Wardrobe Account, 28 Edw. I. p. 108, is a charge "pro expensis duorum carnificum eosdem boves eementium, et duorum hominum eosdem *gantium* de Beverlaco usque Cawode."

G.

GABLO. To pay rent. II. 305. See *Gablum*.GABLUM. Rent, as distinguished from custom or service. II. 58, 133, 140, 303, 305, 306, 322. See *Franc-gablum*.GABLUM. The cross. I. 441. See Du Cange under *Gabulum*.

GALO. A measure of wine. II. 339, 377, 394, 400.

As this was the allowance awarded to each monk, it is improbable that it was equivalent to a gallon. See Spelman's Gloss.

GARBA. A sheaf or garb of corn. II. 26.

GARDINARIUS. The gardener. II. 316.

GARDUM. The precincts of the monastery; the garth. II. 288.

GAVELLAND. Land which pays rent or gavel. II. 301, 305.

See *Gablum*.

GEHENNALIS. Hellish, infernal. I. 384.

GELDO.

(1.) To tax. II. 125.

(2.) To pay tax. II. 91, 160.

GELDUM. Tribute incident to land or property. II. 67, 70, 94, 100, 112, 124, 125, 132, 160, 189.

GENERALE. The usual allowance of the monastery, as distinguished from the Pitancia. (See I. 346.) I. 346; II. 279, 294, 328, 362, 398.

"Generale appellamus quod
"singulis in singulis datur scu-
"tellis." Consuetud. Clun. ii. 35,
ap. Dach. Spic. i. 681.

GERARCHIA. (As Hierarchia.) I. 75.

Another instance of the expression of the initial aspirated vowel by *g* occurs in Mabill. Act. SS. Bened. III. ii. 598, where *ιεροπρεπής* becomes *geroprepes*.

GERNARIUM. A garner; granary. II. 171.

GERSUM. A reward; a voluntary payment. II. 306

GILDATIO. The payment of a tax. II. 160.

GNOSCUS. (See *Gnosticus*.) I. 243.

GNOSTICUS. Well-known, celebrated. I. 163, 243 (note), 294, 338, 382.

The meaning here assigned to this word is founded upon a comparison with the parallel passage at i. 394, where "notus" is given as an equivalent.

GRADALE. A gradual, or graile; a service book so called. II. 289, 345, 372.

"Gradale . . . liber in quo
"containeri debent officium asper-
"sionis aquæ benedictæ, missa-
"rum incoationes sive officia,
"Kyrie cum versibus, Gloria in
"excelsis, Gradalia, Alleluya,
"et Tractus, Sequentiæ, sym-
"bolum cantandum in missa,
"Offertoria, Sanctus, agnus,
"Communio, etc., quæ ad cho-
"rum spectant in missæ solennis
"decanatione." Lynwood, fol.
137.

GRAFFIO. An officer appointed by the crown; probably a rendering of the Saxon Gerefa, the Reeve or Sheriff. I. 28. See *Graphio*.

So Concil. Germ. A.D. 743, can. v.: "... adjuvante *gravione*,
"qui defensor ecclesiæ ejus est."
Labbe. Concil. vii. 1535, and
Acta SS. Jan. ii. 83. "Man-
"dans igitur duces cum graffio-
"nibus, vicariosque cum militi-
"bus, de Christianorum injustis
"persecutionibus in communi
"pertractabant."

GRAFIOLUM. (As *Graphiolum*.) II. 378.

See *Graphiolum*.

GRANARIUM. The granary. II. 300, 352, 381.

GRANCIA. (As *Grangia*.) II. 33.

See *Grangia*.

GRANGIA. An outlying building or barn where corn is stored. II. 58.

It occurs in the Acta SS. Januar. i. 184: "ibique abbas

"grangiam instruxit et ædificavit."

GRAPHIO. (As Graffio.) I. 26 (note), 34.

GRAPHIOLUM. A metallic writing pen. I. 447, 470.

For an explanation of the allusion contained in the passages indicated above, see *Singraphum*.

GRAPHIUM. A writing; something formed with the pen. I. 104, 160, 177, 409.

GRAVITUDO. Oppression. I. 24.

GRENETARIUS. The keeper of the granary. II. 342.

GRITHBRYCHE. A breach of the peace. I. 465; II. 162, 173, 216, 247.

In the passage first quoted it is translated "paci infractio."

GUSTO. To take as luncheon. II. 406.

Compare the French "gouster, a luncheon, drinking, aundersmeat, afternoon's collation, mouth's recreation."—Cotgrave.

GUTERIA. A gutter. II. 241.

H.

HABENTES HOMINES. The Latin equivalent to "Fastingmen." I. 26, 34.

HAIA. A park or enclosure surrounded by a hedge. II. 62, 88.

HALLIMOT. A court baron; a court held in the hall of the baron. II. 206.

HAMEL. A hamlet; a little village; a part of a village or parish. II. 303, 305.

HAMSOCNE. A penalty inflicted for the violation of the liberty of the complainant's house. I. 405; II. 162, 173, 216.

In the first of these instances it is latinized by "domus assaltum."

HANCA. See *Hancia*.

HANCIA. The haunch bone; the hip. II. 46, 156, 157.

So in the poem De Coronatione Bonifacii VIII. lib. i. line 271, ap. Acta SS. Maii iv. 470, and again Maii v. 352*: ". . . eas partes tormentando stimula-
"bant, quas nos dicimus *anchas*."

HARACEUS. A breeding-place for horses. II. 146. See Cotgrave under the word *Haras*.

"Harace de poleyns, un faule
"de vileyns."—Walter de Biblesworth. MS. Bodl. 39. fol. 3 b.

HEBDOMADARIUS. The officer entrusted with the superintendence of the weekly duty in the monastery. II. 339, 340, 342, 343, 345, 357, 370, 391. See the Consuet. Cluniac. i. xxx. ap. Dach. Spicel. i. 676, and the Stat. Lanfr. p. 160.

HEBDOMADARIUS. Connected with the week. II. 370, 374, 384, 391, 396, 398.

HERBERIA. A harbouring; providing with accommodation. II. 82.

HEREBICUS. Infernal. II. 94, 110.

HEREDITABILITER. By way of inheritance, as heir. I. 190.

HEREDITO. To cause to inherit. I. 355.

HERIET. A fine paid by the heir of the deceased tenant to the lord of the manor, consisting of his best beast. II. 309.

HIDA. A hide; a quantity of land supposed to be equal to the support of a family, or as much as a plough could cultivate during the space of a year. II. 4, 5, 22, 56, 67, 97, 103, 152, 167, 302.

It appears, from II. 56, that its estimated quantity was twelve-score acres.

HIDAGIUM.

(1.) The tax called hidage, payable to the king from every hide of land. II. 243.

It is thus described by Bracton: "Sunt etiam quedam communies præstationes, quæ servitia non dicuntur, nec de consuetudine veniunt, nisi cum necessitas intervenerit, sicut sunt hidagia, coragia et carvagia, ex consensu communi totius regni introducta." Lib. ii. cap. 6.

(2.) The quantity of land included within a hide. II. 25.

HOCHEDEI. See Hokedai.

HOKEDAI. The Tuesday within the quinzaine of Easter, kept as a holiday, commemorative of the slaughter of the Danes in England. I. 346.; II. 307, 322.

See Matth. Paris, p. 834:—"Diem . . . quem Hokeday vulgariter appellamus." p. 904: "Quindena Paschæ quæ vulgariter Hokeday appellatur." p. 963: "post diem Martis, quæ vulgariter Hokedaie appellatur."

In the instances mentioned above from the Chronicle of Abingdon, it appears that it was

a term on which rents were payable.

HOMAGIUM.

(1.) Homage, the service done by the tenant to the lord in acknowledgment of feudal tenure. II. 35, 107, 127.

(2.) A payment made to the superior lord on rendering his homage. II. 299.

HOMINIUM. (As Homagium.) II. 127. See Homagium.

HOMO. A tenant; one bound to render homage, in contradistinction to a Villein. II. 35, 67, 82, 103, 123, 233, 299.

HONOR. For *Onus*. I. 84.

HORARIE. See *Orarie*.

HORDARIUS. The officer who has charge of the granary. II. 213.

HOSPITO. To stay as a guest. II. 81.

HOSTAGIUM. The right of claiming lodging, and entertainment. II. 81.

HOSTIA. The Host for consecration in the Eucharist. II. 151.

Directions stating how they were to be made occur in the Rule of Lanfranc, p. 150.

HOSTILLARIUS. The hostillar; the officer charged with attending to the guests. II. 329, 411.

HUNDRED. See *Hundredum*.

HUNDREDUM.

(1.) A part of a county, so called because it contained ten tithings, or a hundred families. II. 17, 23, 102, 114, 164.

The meaning of the term is explained at ii. 164.

(2.) The hundred court; the court of the hundred. II. 117, 118, 230.

HUSCARLIUS. II. 47.

A military retainer attached to the household of a superior lord. See Chron. Sax. 1036. A passage in the Vita S. Elphegi Archiep. Cantuar. (Anglia Sacra, ii. 145) will explain it: ". . . .
"mandans omnibus familiæ suæ
"militibus, quos lingua Danorum
"Huscarles vocant. . . ." See also p. 146.

It frequently occurs in Domesday, from which passages are collected by Spelman.

HYDROMELLARIUS. The maker of mead or hydromel. II. 381.

HYDROMELLUM. Mead; a liquor composed of honey and water. II. 172, 279, 371, 377, 381, 399.

HYMNIZO. To sing hymns to. II. 348.

I.

IDENTIDEM. In like manner. II. 373, 375, 376, 386, 391, 395.

IGNOMINICUS. Ignominious; dishonoured. I. 160.

ILLICITER. Unlawfully. II. 215.

IMMINORO. To diminish. II. 147.

INANTEIS. Formerly. I. 347.

INCAUSTUM. Ink. II. 318, 328, 371, 397.

The duty of providing ink for the convent devolved upon the precentor, as appears by the passages quoted above.

INCHALIA. II. 151. An error of the scribe for Banchalia. See Banchale.

INCISOR. A cutter or tailor. II. 404.

INCISORIUS. Connected with cutting. "Magister incisorius." II. 387, the master of the workmen, who were employed in cutting out the dress for the monks.

INCLUSIO. The closing in, or end. II. 394. "Inclusio Alleluia." See *Alleluia*.

INCOLATORIUS. Connected with straining. II. 397.

INDECLINABILITER. Fixedly; immovably. I. 133, 138, 161, 165, 453, 471.

INDICLÆ. Signs. II. 264.

As the monastic rule imposed the obligation to keep silence upon all the inmates of the monastery, as a general duty, they invented a system of conversation by signs. This system was carried out into minute detail, and under ordinary circumstances must have been sufficient for the object which it was intended to supply. Several such codes of signs exist in MS., and extracts from some are given in Du Cange under the word *Signum*, and by Martene De Monachorum Ritibus, p. 288, ed. fol. and Consuetud. Cluniac. ap. Dach. Spicil. I. 67.

A curious notice of the signs observed by the nuns of Syon is printed in the Collectanea Genealog. See *Signum*.

INDICIUM. A specimen; pattern. II. 384.

INDICO. To indicate (by a sign). II. 368. "Indicare verbo," to intimate by word. II. 361.

INDUSTRIIS. I. 91, 200. An error of the scribe for "Industrius." See I. 97, 100.

INEXSICCABILIS. That which cannot be dried up. I. 466.

INFANGETHEOF. The privilege or liberty granted to lords of manors, by which they were enabled to judge the thief taken within their fee. I. 465; II. 76, 162, 173, 216, 247, 282.

In the last of these instances it is glossed thus: "Fur in domi-
"nio suo captus." See Bracton,
iii. 35. Fleta, i. 47, § 4.

INFANTILITAS. Infancy. I. 131, 145, 252.

INFIRMARIUS. The keeper of the infirmary. II. 323, 352, 376, 397, 398.

For his duties, see the Consuet. Cluniae. ap. Dach. Spicileg. i. 698.

INFIRMATORIUM. The infirmary. II. 365, 373, 376, 407, 408, 409.

INFRUSTO. To shatter; shiver into fragments. II. 169, 256, 359.

INFRUSTRO. (As *Infrusto*.) II. 169, 256, 359. See *Infrusto*.

In this corrupted form we see the prevalence of the error which has been pointed out at II. 147, 243.

INNUITIO. An indication by signs. 342; II. 355. See *Signum*.

INOFFICIO. To provide with the services of the church. II. 18.

INSTITA. A bed-cord, a cord stretched between the trestles of the bed on which the mattress is placed. II. 388.

INSTITUTORIUS. Incident to entering upon a property or tenure of land. II. 392.

INTELLIGIBILIS. Capable of exercising understanding. I. 368.

INTEPIDUS. Not cool; warm, ear-nest. II. 336, 342.

INTINGUO. Probably an error for *Extinguo*. 147.

INTONO. Tointone; to chant on one note. II. 370.

INVADIMONIO. To pledge; to put in pawn. II. 88.

INVESTITURA. Investiture; the act of giving possession or seisin. II. 8, 59. In the latter passage it is glossed by the word "*saisitio*."

INVITATORIUM. The invitatory, the portion of the service which is sung to invite the people to join in the prayers which are about to follow. II. 369, 412.

J.

JURGATOR. A make-bate; a raiser of strife. II. 24.

JURIDICTIO. Used instead of *Jurisdiction*. I. 3, 14, 20.

JUSTA.

(1.) A draught; as much drink as was considered a just allowance. II. 309, 323.

(2.) The vessel in which the "*justa mensura*" was given. II. 172, 324.

"Ad cellerarii ministerium
"pertinet . . . omnia vasa cel-
"larii et coquinae, et scyphas,
"et *justas*, et cætera vasa re-
"fectorii . . . ministrare." Lan-
franci statuta, p. 152.

Among the plate belonging to

Edward the First was a "justa
" argenti deaurata, ponderis
xiv. marcarum, pretii xviii. mar-
carum." Lib. Garderobæ, p. 344.
See also the Stat. Lanfr. p. 152.

JUSTICIARIUS.

(1.) The justiciary, the lord
chief justice of England. II. 243.

(2.) The justice who sat with
the chief justice. II. 118.

(3.) The justice of the peace
who sat in the hundred court.
II. 118.

JUSTICIO. To adjudicate against.
II. 235.

JUSTITIA.

(1.) The justiciary; the lord chief
justice of England. II. 170, 228, 229,
293.

"The ancient dignity of this
"supreme magistrate was very
"great; he had the prerogative
"to be vicegerent of the king-
"dom when any of our kings
"went beyond sea, being chosen
"to this office out of the greatest
"of the nobility, and had the
"power alone which afterwards
"was distributed to three other
"great magistrates, that is, he
"had the powers of Chief Justice
"of the common pleas, of the
"Chief Baron of the exchequer,
"and the master of the Court of
"Wards; and he commonly sat
"in the king's palace, and there
"executed that authority which
"was formerly performed *per*
"*comitem palatii*, in determin-
"ing differences which happened
"between the barons and other
"great persons of the kingdom,

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"as well as causes criminal and
"civil between other men."—
Jacobs.

(2.) The justices who sat along
with the chief justiciary. II. 297.

(3.) The justice of the peace,
one appointed by the king's com-
mission to keep the peace of the
county wherein they dwell. II.
220, 224.

K.

KARAXO. See Caraxo.

L.

LACCHE. An aqueduct. II. 17.

The passage in which occurs
the word quoted above stands
thus: "Ductum aquæ, quem
"vulgo Lacche vocant."

LACTARIUS. Connected with milk.
II. 402.

LACTIFLUUS. Flowing with milk.
I. 6.

LACTITO. I. 166. An error of the
scribe for *jactito*. In early MSS.
the letters j. and l. are very much
alike. Cf. the parallel passages,
I. 180, 198, 248.

LÆTARE JERUSALEM. The In-
troit and name of the fourth
Sunday in Lent. II. 315.

LANDBOC. A charter containing a
grant of land. I. 475.

In the passage quoted above,
this word is explained "telluris
"descriptæ libellus." See *Liber*.

LARDANARIUM. The larder. II. 404.

LARDANARIUS. The keeper of the
larder. II. 238, 403.

F F

- LARDANIUM.** II. 241. An error of the scribe for *Lardarium*. See *Lardarium*.
- LARDARIUM.** The larder. II. 240, 241, 242, 303, 352, 381.
- LARVATICUS.** Spectral. I. 67, 69, 165, 185, 279, 359.
- LATEMER.** An interpreter.
So Cotgrave: "Latimer; a trucheman, or interpreter."
In the passage quoted above "Latemer" is glossed by "interpres."
- LATERANEA.** A wife; one who sleeps by the side of her husband. II. 286.
- LAUENDRIE.** The laundry; the washhouse. II. 240, 331.
- LAVENDERIA.** The washerwoman. II. 242.
- LECTIO.** A lesson; a portion read. II. 346, 350, 369.
- LECTIONARIUM.**
(1.) The lectionary; the service book out of which the lessons are read. II. 289, 369.
(2.) A service for the especial use of the guests of the monastery, shorter and later than that attended by the monks. II. 256, 377.
- LEGALITAS.** The condition of being *rectus in curia*, not outlawed or infamous. II. 104.
- LESTAGIUM.** A toll or tax payable at the port at which goods are landed from a ship. II. 79, 213, 221, 243.
- LIBER.** A charter. I. 12, 45, 57, 104.
A translation of the Saxon *Bōc*. Other instances occur in the Saxon charters, 280, 340. See *Landboc*.
- LICENTER.** By licence or permission. II. 396, 398, 412.
- LICENTIALIS.** By permission. II. 396.
- LICEO.** To license; to give leave. II. 367.
- LIFREISUN.** An allowance; a livery. II. 243. See *Liverisun*.
- LIGNAGIUM.** Wood for fuel. II. 212, 303, 305.
- LIGNARIUM.** The woodhouse; the place within the precincts in which wood for fuel and other purposes was deposited. II. 172, 241.
- LIGNARIUS.** The officer entrusted with the care of the wood. II. 242, 315, 339, 346, 386, 416.
- LIGNO.** To provide wood for fuel. II. 321.
- LINGNARIUS.** II. 315. The same as *Lignarius*. See *Lignarius*.
- LI NIAMENTUM.** A boundary. I. 204, 239.
- LIVERISUN.** An allowance; a livery. II. 242. See *Lifreisun*.
In Cotgrave the word *Livraison* is thus explained:—"A livery
"or delivery; also a court dish,
"a dish furnished from a plentiful table with some part of all
"the meat that is on it."
- LIVOR.** I. 194, 210. An error for *Liquor*, with reference to the water of baptism. Cf. Sax. Chart. 415.
- LOCUTORIUM.** A parlour. II. 150, 273, 286, 334, 338, 364, 368, 405.
There were two parlours within the monastery at Abingdon, the sites of which are mentioned at p. 286.
- LOETUM.** I. 359. An error for *Letum*.
- LUCROR.** To plough. II. 83. See *Du Cange v. Lucrari*.
- LUCUBRUM.** A lantern. II. 350, 364, 377.

M.

MAJOR. A mayor. II. 7.

MANCA DE AURO. II. 84, 411. The same as Mancusa de auro. See *Mancusa*.

MANCESSA. I. 51. See *Mancusa auri*.

MANCOSUS. I. 433. See *Mancusa*.

MANCUSA AURI. An ideal coin, generally valued at thirty pence, or two shillings and six pence. I. 11, 117, 290, 355, 409, 419. II. 218.

In the Latin laws of Henry I. the "mancus" was reckoned as equal to six shillings ("120 sol., quæ faciunt 20 mancas," § lxi.), but it is not clear what kind of shillings were intended

MANDATUM, MANDATUM DOMINICÆ CENÆ. The office of washing the feet of the poor, enjoined by our Lord's commandment, upon Maundy Thursday, the day before Good Friday. II. 212, 299, 308, 354, 370, 378, 387, 389.

Besides this greater Maundy, the weekly and the daily Maundy were kept.

MANDATUM SABBATORUM. The weekly dole of food distributed to the poor. II. 350, 355, 367, 381, 385.

MANDATUM QUOTIDIANUM. The daily distribution of food. II. 395, 396, 405. See further II. 148.

Concerning the rites of Maundy Thursday, as formerly practised in England, see Rock, iii. ii. 74. Minute directions concerning it are given in the Antiq. Stat. Cartus. p. 1. cap. 13. ed. 1510.

MANDO. To send a message; to intimate. II. 20, 369.

MANENS. A tenant; an occupant. I. 12, 27, 106.

It appears from a comparison of I. 106 with I. 107, that the land occupied by each *manens* was considered equivalent to a *mansa*.

MANERIUM. A manor; a lordship, consisting of demesnes and services, together with a court baron incident thereto. II. 116, 133, 285.

MANIPULUM. The Maniple; an ecclesiastical vestment worn by the officiating priest upon the left arm. II. 340, 353. On the Anglo-Saxon Maniple, see the observations of Dr. Rock in his "Church of our Fathers," i. 419.

MANSÀ. A hide of land. I. 53, 85, 94, 96, 97, 100, 103, 107, 110, 114, 117, 132, 142, 145, 151, 152, 267, 332.

MANSÀ. A farm; portion or plot of ground. II. 75, 237.

MANSATUS. A portion of land equivalent to a hide. I. 222.

See *Mansa*.

MANSURA. A portion of land equivalent to a hide. I. 271.

See *Mansa*.

MANSUS. A manse, dwelling-house. II. 196, 197.

MANSUS. A hide of land. I. 51.

See *Mansa*.

MARCA. A weight; here applicable to bread. I. 345; II. 147.

MARCA AURI. An ideal coin, of the estimated value of thirteen shillings and fourpence. II. 21, 135.

Maddox estimates the gold mark as equal to nine, or sometimes

ten, of silver. See Hist. of the Exchequer, pp. 189, 337, ed. fol.

MARESCALLUS. A marshal; a horse-keeper. II. 81.

MARTYROLOGIUM. The book in which were recorded the obits of deceased persons. II. 286, 371.

In the *Statuta Guigonis*, i. 14 (ed. 1510): "Notato in Martyrologio obitus ejus die, semper
" annversaria in conventu pro eo
" missa, hyeme post, æstate ante
" primam, celebratur."

MASSA. I. 123. An error of the scribe for *Mansa*, as appears by a comparison with the corresponding passage at II. 257. § 7. See *Mansa*.

MATUTINÆ. Matins; the early service so called. II. 340, 350, 354, 369.

MATUTINUM. (As *Matutinæ*.) See *Matutinæ*.

MEDO. Mead; hydromel. II. 239, 258.

French: "Médon The drink mede, or bragot." Cotgrave.

An instance of the use of this word occurs in Vita S. Dustani (*Acta SS. Maii* iv. 350): "Universæ ministracionis sufficientiam habes, si tibi *medonis*
" liquor non defuerit."

MELLITUM. A sauce made of honey. II. 397.

MENSURATE. According to measure. II. 399.

MERCATUM. A market. II. 220.

MERIDIANA. The noonday rest or sleep; a custom derived from the eastern and southern origin of monachism. II. 364, 365.

MINISTER. A title of dignity among the Saxons, corresponding with

that of the thane, of which it is a Latin rendering. I. 44, 81, 82, 106, 134, 200, 224, 238.

MINUO SANGUINE. To bleed. II. 154, 343, 364, 365, 377, 395, 396, 414.

The more usual form, however, is simply the verb *Minuere*, without the addition of *sanguine*. See also *Minutio* and *Minutorius*.

MINUTIO. Bleeding; blood-letting. II. 395, 396, 414.

See the *Statuta Guigonis*, i. 12, (ed. 1510.)

MINUTORIUS. Connected with bleeding. II. 409, 414.

MISERICORDIA.

1. A discretionary fine for an offence, so called because it was fixed at a lower rate than the offence required. II. 13, 307.

2. A discretionary portion of meat and drink given to the monks in addition to their usual allowance. II. 376, 394, 397.

MISSA. The mass. II. 256, 260.

Upon the etymology and meaning of this word, see Bellarm. de Eucharistia, lib. v. cap. 1. (Opp. iv. 195, ed Colon. 1628,) and especially a curious dissertation of J. Gage Rokewood in the *Archæologia*.

MISSALE. A missal; the service-book containing the office of the mass. II. 289.

"Missale est liber in quo
" continebantur omnia ad missam singulis diebus dicendam
" pertinentia."—Lynwood, fol. 137.

MIXTUM. Wine mixed with water.
II. 393, 396. See Lanfranc's Rule,
p. 88, 158.

MOLIMINIS. Connected with a mill.
II. 397.

MONACHILIS. Monastic ; fitted for
a monk. II. 256, 257.

MONACHIUS. Belonging to a monk.
II. 390.

MONACHO. To make a monk.
II. 359, 386.

MONARC. An error of the scribe
for Monarchus. I. 10.

MONASTERIUM.

(1.) A monastery. II. 27, 285, 383.

(2.) The church within the mo-
nastery. II. 28, 174, 285, 355, 383.

See Mabill. Act. SS. iv. ii.
408. " Monasterium in his ac-
" tibus sæpe usurpatur pro eccle-
" sia seu templo."—Martene, iv.
364. Lanfranc's Rule, p. 88.

MONIALIS. A nun. II. 263.

MOROSE.

(1.) For some time ; leisurely ;
slowly. II. 362, 364, 372, 373.

(2.) Late. II. 380.

MOROSUS. Protracted ; continued.
II. 363, 374, 415.

MUNIFICENTIA. A gift. I. 11.

MUNIO. To arm by the reception
of the Viaticum and Extreme
Unction. II. 410.

N.

NAMO. To take or distraint
moveable goods by legal process.
II. 140.

NAPA. A napkin. II. 324.

In the Wardrobe Account, 28
Edw. I., " naperia " is used for
napery, linen, p. 87.

NAVIS. The nave or body of the
church. II. 150.

NECESSARIA (*sc.* domus, *or* domus
purgatoria) II. 284.

NEGOTIO. To go about one's busi-
ness. I. 345, 346.

NETUS. A bondman or villein,
born upon the lord's property.
II. 302, 303, 304.

NODO. To decree. I. 85.

NOTIFICATIO. A copy of a writing.
I. 44.

NOVITIUS. A novice ; one newly
admitted into the monastery.
II. 385, 388.

NUMEN. Land ; soil. I. 114, 225, 286,
404.

O.

OBATUS. A jugfull. II. 397, 398,
400, 402, 403, 404.

OBDMORTIO. A falling asleep ;
death. II. 46.

OBEDIENTIA. An office under the
head of a monastic establishment.
II. 212, 297, 339, 356, 366.

The third book of the Consue-
tudines Cluniae. (Dach. Spicil.
i. 683) commences thus : " De
" officiis, vel, ut regulariter lo-
" quar, obedientiis, nondum quic-
" quam dixi."

OBEDIENTIARIUS. An officer ; one
who holds an *obedientia*. II. 289,
290, 293, 314, 339, 355, 386, 392.

In the abbey of Abingdon
these were the precentor, the
sacrist, the chamberlain, the

kitchener, the almoner, the celler, the refectorer, the keeper of the wood, the clerk of the works, the infirmarer, the pitancier, and the hayward. There were also certain other officers stationed on the outlying property, who were called "obedientiarii villici." See II. 339, 555, 392.

OBLATA.

(1.) A wafer, used at the administration of the Eucharist. II. 355, 382.

It was so called because it was intended to be *offered* in the sacrifice of the mass. Concerning the form and preparation of these "Altar breads," see Dr. Rock, i. 153. Consuet. Cluniac, ap. Dach. Spicel. i. 694.

(2.) "A wafer cake, such a one especially as is sweetened only with honey; also the thin paste that serves for the bottom of tarts and march-panes." Cotgrave. i. 308, 346, 394.

OBRIZUS. Pure, refined. I. 344. II. 171.

OBSEQUIOLUM. Service. I. 156.

OBSEQUIUM. A funeral service. II. 20.

OBSEQUOR. To do suit and service. II. 7.

OBTACULUM. A tribute; a tax. I. 91, 97, 137, 292, 476.

OBTIMATES (for Optimates). I. 79. See Cod. Dipl. ii. 11.

OBTO. (For Opto.) II. 100, 104, 477.

At I. 104, the context shows that the word "non" is omitted before "obtantibus."

OBTUNUS. Blunted; dull; obtuse. I. 169, 256, 359.

This word is used by Bede: "Unde et (sol) nomen Latine accipit, quod solus (obtunsis unastellis cum luna) per diem terris fulgeat." Opp. vii. 15, ed. 1844. See also Mabill. Acta SS. iv. i. 202.

OFFERTORIUM. The offertory; the anthem or psalm sung when the people go to make their offerings at the altar. II. 396.

OLBATA. A misprint for *Oblata*. See *Oblata*.

ONOMA. A name. I. 50, 64, 297, 321.

ONOPHORUM. A measure of wine, of uncertain quantity, but identical with "galo." II. 339, 394, 400.

It occurs in the Life of S. Bertin, § 11. ap. Mabill. Acta SS. iii. i. 101: "... Jussit discipulo ex œnophoro, quod in sacrario positum fuerat, vinum propinare."

OPERARIUS. The officer entrusted with the care of the fabric; the clerk of the works. II. 339, 416.

OPPIDANUS. The keeper of a town. II. 7, 8.

OPTUTUS (for Obtutus). I. 83.

ORA. An ideal coin, of the estimated value of one shilling and fourpence. II. 17, 30, 121, 196.

The value attached to the Ora is established at II. 30, 121.

ORARIE. For the space of an hour. I. 4.

ORDINABILITER. According to order. I. 103, 476.

ORDINATOR. One who ordains or admits to Holy Orders. II. 257.

ORGANUM. An organ. II. 208.

"O SAPIENTIA." The name of the Service used on 16th December.

II. 355,

OSCEPTRUS. A hawk, falcon.

I. 31.

P.

PALA. A pale of wood. II. 190.

PALEFRIDUS. A palfrey. I. 34.

II. 379, 381.

PALLIUM. A pall, for the covering of the high altar. II. 213.

PANNAGIO. To pay pannage. II. 301. See *Pannagium*.

PANNAGIUM. Pannage; a sum paid for the privilege of sending hogs to eat mast in the woods of another. II. 62, 124, 183, 190, 221, 225, 241, 301, 309.

PARAMENTUM. Equipment, equipage. I. 461.

PARCAMENA. (As *Parcamenum*.) See *Parcamenum*.

PARCAMENUM. Parchment. II. 153, 371, 372.

Another instance occurs in *Mabill. Acta SS. iv. i. 718*: "Signo crucis signavit ipsum parcamenum." See also *Martene*, iv. 418.

PARCARIUS. The keeper of the park. II. 242.

PARCUS. An enclosure for game, privileged by the king's grant or prescription. II. 91.

"... sub uno parco sive curte equarum omnis mundus collectus ostenditur." *Vita B. Alcuini*, § 10, ap. *Acta SS. Maii* iv. 338.

PARENS. A relative. I. 13. II. 350, 351, 379.

See *Mabill. Acta SS. i. 222*, for illustrations.

PARIFICO. To pair; to match. II. 372.

PARIMENTARIUS. A tailor. II. 240.

PAROCHIALIS. Connected with a parish; parochial. II. 120,

PAROCHIANA. A female parishioner. I. 121.

PAROCHIANUS.

(1.) Connected with a diocese; diocesan. I. 475.

(2.) Connected with a parish; parochial. II. 14.

PARTUS. I. 31. An error of the scribe for *Pastus*. Cf. I. 34, 171, 353, 363, which establish the correction.

See also *Sax. Chart.* 246, 257, 258, 261, 306,

PASNAGIUM. (As *Pannagium*.) See *Pannagium*.

It also occurs in this form in *Mabill. Acta SS. ii. 936*: "... Si per totum ducatum tuum consuetudinem, quæ vulgari- ter pasnagium dicitur, Domino donaveris."

PASSAGIUM. A custom or duty paid upon the landing of goods from a ship. II. 79, 218.

PASSARIUS. One who has charge of the passage of a river. II. 242.

The following entry occurs in the *Wardrobe Book*, 28 *Edw. I.* p. 51:—"Roberto le Passagier de Puttenheth pro stipendio suo et aliorum nautarum passantium magnam partem familiæ regis ultra Tamisiam. . . iij s. vj. d."

- PASSO.** To cause to pass across. II. 242.
- PATENA.** A paten; a sacred vessel used for covering the cup in the Eucharist, and receiving the particles of the Host. II. 151.
- PATRIOTA.** The inhabitant of a country. II. 38.
- PAX.** An ecclesiastical ornament given to the people to be kissed during the celebration of the mass. II. 341.
- PECUNIA.** Property. II. 140, 144, 159.
- PELLICIARIUS.** Connected with skins or furs. II. 387, 390.
- PENES.** Near. I. 201, 207, 225, 227.
- PENNALIS.** Belonging to a pen. I. 427.
- PENSUM.** A definite weight, but the exact amount not known. II. 146. Probably the same as a weigh of cheese.
See Acta SS. Bolland. Maii ii. 651.
Another instance occurs in a charter of Charles the Bald (Acta SS. Bened., iii., ii. 109.)
“. . . pro casei pensis clx. et
“pro modiis xx. adipis. . .” It would appear from a document printed in the same work, iv., i. 602, that a “pensa casei” consisted of 72 or 75 pounds.
- PERCANTO.** To sing through. II. 254.
- PERDONO.** To give. I. 26, 476.
So Acta SS. Maii 429, “Attuli
“ad dictam ecclesiam omne alodum meum, quod in terra mea
“de Stryar gloriosus rex Zuen-
“tiboldus olim perdonaverat.”
- PERFRUO,** as **PERFRUOR,** I. 31.
- PERORATOR.** A pleader, an advocate. II. 462.
- PERSIGNIFICO.** To intimate; to signify. II. 374.
- PERSONA.** The parson or incumbent of a church. I. 20. II. 347.
- PERSONATUS.** The office of parson or rector. I. 20. II. 175.
- PERTINENTIA.** An appurtenance; that which belongs to another. II. 298.
- PETRA.** A stone, in weight. I. 345.
- PETRA.**
The obscure passage in which this word occurs, “quamdiu petra
“volens in terram oculis aspici-
“tur,” (I. 166.) is perhaps to be explained by supposing that “petra
“volens” is a blunder for “ptera
“(πτερά, ala, volatile) volans,” and that the allusion is to Gen. i. 20, where the Vulgate reads, “et
“volatile super terram sub firma-
“mento cœli.” The meaning of the clause will then be, that the gift shall hold good as long as the world endures, which corresponds with the context. See Sax. Chart. ii. 60.
A passage however occurs in the Cod. Dipl., which possibly may afford the clue to another explanation:—“Quamdiu fuerit homo super terram vel petra in terra.” No. 334.
- PHALERO.** To deck oneself with ornaments. I. 14.
An error, perhaps, occurs in the passage quoted above, where “Ad populum phalerans” may be meant for the proverbial expression, “Ad populum phaleras!”

- "Trappings to beguile the people!" (who allow themselves to be deceived by externals), which is to be found in Persius, iii. 30.
- PHIALA. A small bottle or cruet. I. 344.
"Phiola, ampulla. Gallice, une fiole." Martene, iv. 364.
- PHILARGIA. I. 60. An error of the scribe for Philargiria. See *Philargiria*.
- PHILARGIRIA. The love of money. I. 125, 171, 258, 314, 363.
- PHIRARGIRIA (as Philargia.) II. 314. See *Philargiria*.
- PINCERNA. A butler, or cup-bearer, an office in the court. I. 119, 120, 173.
- PINCERNARIUS (as Pincerna) I. 249. See *Pincerna*.
- PISA. A certain weight of unknown amount; probably the same as a weigh. II. 149.
- PISCUARIA. A fishery. I. 135.
- PITANCERIA. The office of the pitancer. II. 239. See *Pitancia*.
- PITANCIA. An additional allowance made to the common fare. I. 346, 11, 294.
- PITANCIARIUS. The officer charged with the distribution of the pitances. II. 315. See *Pitancia*.
- PLACITO. To plead. II. 140, 165, 246.
- PLACITOR. A pleader; one who pleads. II. 140.
- PLACITUM.
(1.) A plea; pleading; action-at-law. I. 20. II. 119, 181.
(2.) A payment made to be exempt from attendance at courts.
- PLEGIUM. The offering of a pledge or surety for another in a suit or action. II. 140.
- PLEGIUS. A pledge or surety, one who undertakes for another man in a suit or action. II. 140.
- POCULARIS. I. 30. Apparently an error of the scribe for *secularis*. Compare I. 187; II. 247, 274.
The suggested correction from *pocularis* to *secularis* will not appear forced upon an examination of the second plate in Casley's Catalogue, where in several of the charters there engraved there is a remarkable similarity between the letters p and s. But perhaps the word meant is popularis. Cf. I. 51.
- POMARIUS. Made with apples. II. 416.
- POMARIUS. He who has charge of the apples. II. 402.
- PONDUS. A weight equivalent to eighteen stone. II. 148, 403, 404.
- PONTAGIUM. Pontage, a toll taken, or the right to take it, on crossing a bridge. II. 218, 221.
- PORTIONARIUS. One provided with a certain fortune. II. 385, 397, 408, 409.
Martene, iv. 418. explains it as "Beneficiarius in ecclesiis cathedralitus, qui dimidiam tantum "præbendam percipit."
- PORTMANNIMOTE. The town court. II. 141.
Those writers who state that the portmote or portmannimote was holden only in haven towns or ports, have been misled by supposing that the old English word *port* signifies only a sea-

- port town. It is of more general application, and in this instance the portmannimote was held at Oxford. So also the Portmote of London; and the Mayor was called the Portreve.
- POSTERNA. The postern gate. II. 242.
- PRÆBENDA. Provender. II. 242, 243, 300, 326, 352.
- PRÆCONSIDERO. To determine beforehand, II. 355.
- PRÆCORDIALIS. That which comes from the heart, hearty. I. 207.
- PRÆINFULA. An ecclesiastical vestment, otherwise called a chasuble or planet. II. 355.
- PRÆLIBO. To touch before, to mention before. I. 27, 163.
- PRÆPOSITURA. Provostship. II. 130.
- PRÆTAXO. To mention before. I. 22; II. 332.
- PRÆTERFLUUS. Flowing past. I. 430.
- PRÆTERMISSA. Apparently a portion of the mass. II. 333.
- PRÆTITULO.
- (1.) To entitle beforehand. I. 378.
 - (2.) To record in writing. I. 154.
- PRATELLUM. A little meadow. II. 300.
- PREERA. Service during harvest-tide, rendered by the tenant to the lord. II. 301, 302.
- PRIMA. The service which was celebrated at Prime, the first of the canonical hours after lauds. II. 396, 413.
- PRINCIPATUS. An act of sovereignty. I. 133, 138, 167.
- PRIOR. The ecclesiastical officer immediately inferior in rank to the Abbot. I. 355-366.
- It appears from pp. 361, 362, 365, 367, that there generally were three priors within the Abbey of Abingdon.
- PRIVILEGIO. To endow with a privilege. I. 21.
- PROBO. To attempt. I. 94.
- PROCESSIONALIS. Processional, belonging to a procession. II. 354.
- PROCESSIONALITER. In procession. II. 396.
- PROHIBEO. To serve with a prohibition. I. 140.
- PROPINCERARIUS. A deputy cup-bearer, an office in the Anglo-Saxon Court. I. 250.
- PROPRIARI. To make one's own, to appropriate. II. 355.
- PROTOGENES. The first begotten. I. 204, 239.
- PRUDENS HOMO. One who acted as an assessor with the judges. II. 100.
- PUNCTA. A point. II. 269.
- PUNIGUN. (?) II. 238.
- PUNNAGE. Poundage, the right of impounding, or exemption from the impounding of cattle. II. 306.
- PURAM, AD. Entirely, completely. I. 361.
- PURGO. To purge, publicly to clear of a crime before a judge. II. 105.
- PURPRESTURA. Purpresture, the enclosing of or encroachment upon property not one's own. II. 233.
- PUTA. Just as, as if. I. 18, 22, 343.
- At I. 18, a marginal gloss explains it by "sicut." At I. 14, 16, 21, 46, it is preceded by "ut," and appears to be used like "ut-pote."

Q.

QUADRAGESIMA, Lent, the forty days before Easter. II. 24, 73, 401.

QUADRAGESIMALIS. Lenten, belonging to Lent. I. 346; II. 18, 31, 121.

QUADRIFORMIS. Of four forms, or kinds. I. 169, 256, 317, 335, 358.

The allusion to the fourfold material from which our first parents were made is to be explained by reference to the popular idea upon this subject. It is thus explained by Geoffrey of Viterbo (Script. Pistorii ii. 53), "Cum legimus Adam de limo terræ formatum, intelligendum est ex quatuor elementis constat, igne, aere, aqua, et terra. Humanum quoque corpus dicitur microcosmus, id est, Minor Mundus." See also various illustrations of the same idea collated by Grimm, Deutsch. Mythologie, p. 432, ed. 1854.

"QUASI MODO GENITI." The introit and name of the first Sunday after Easter. II. 315. See Art de Vérif. les Dates, ii. 29.

QUIETO. To acquit, discharge. II. 136, 143.

QUIETATIO, QUITANTIA. An exemption or discharge from rendering duties or services. II. 164, 217.

QUONIAM. That. II. 226, 227.

QUOT. An error of the scribe for Quod. I. 31.

R.

RASTURA. Shaving. II. 373, 385, 417.

According to the regulations printed by Martene (iii. 355, De antiquis Ecclesiæ Ritibus), this operation took place eleven times in the year. A considerable amount of information respecting these *Rasturæ* occurs in the Statutes of Eynsham, xi. xxv. MS. Bodl. 435. Consuet. Cluniac. ap. Dach. Spicil. i. 695; Statuta Guigonis Cartus. i. ix. (ed. 1510); also I. LXXII. Stat. Lanfr. p. 157.

RECALCEO. To put on shoes again. II. 237.

RECIDIVUS. Falling, transient, temporary. I. 183.

RECLAMO. To claim by law, to demand. II. 84.

RECLUDO. To shut up. II. 374.

RECOGNOSCO.

(1). To enquire by inquisition. II. 221.

(2). To acknowledge, to admit. II. 107.

RECOMPENSATORIE. By way of compensation. II. 389.

RECORDO. To remind, to cause to remember. II. 369.

RECTITUDO. A legal right. II. 4, 143.

RECTO, BREVE DE. A writ of right, a writ to recover the rights both of possession and property. II. 236.

RECTOR. The clerk who has the government and rule of a parish church. II. 30.

REDDITIO. A rent. II. 108.

REFECTORIARIUS. The officer within the monastery who was charged with the care of providing the commons. The caterer. II. 148, 312, 313, 316, 324, 376, 398.

REFECTORIUM.

(1.) The refectory, the dining-hall. I. 47. II. 150, 279, 313.

There was also a refectory within the infirmary. II. 409.

(2.) The office of refectioneer. II. 212.

REGARIS. An error of the scribe for *Regalis*, I. 252.

REGIMONIUM. Rule, governance. I. 10, 16.

An other instance occurs in Mabill. Act. SS. v. 204, " . . . sub ejusdem sanctissimi patris et abbatis Florberti regimonio."

REGNANTE DOMINO, OR REGNANTE CHRISTO. I. 10, 31, 44, 56, 96, 114, 186, 189, 267.

The formula "*Regnante Domino*" found in these charters is worthy of notice, as affording additional proof that it was used long anterior to the excommunication of Philip the First of France; upon which occasion it is supposed to have been introduced. So it has been affirmed by Juretus in his Notes to the Epistles of Ivo of Chartres, p. 590, edit. Paris, 1610; and by others mentioned by Mabill. *De Re Diplom.*, p. 204, ed. Par. 1681.

Instances similar to that quoted from these Charters may be seen in the dates appended to the proceedings of various councils. For instance, in the title to

the Council of Aix-la-Chapelle, A.D. 789 (*Labb. Concil.* vii. 697); the Concilium Forojuliense, A.D. 791 (*Id.* p. 991); the Council of Soissons, A.D. 853 (*Id.* viii. 80); the Council of Valence, A.D. 855 (*Id.* p. 134). See Blondel, "*De formula 'Regente Christo' in veterum Monumentis usa.*" 4to, Amst. 1646, where the subject is examined in minute detail.

REGULARIS. According to rule (that is, according to the Benedictine rule). II. 193, 259.

See the observations of Dom Bastide in his dissertation "*De Regulæ S. Benedicti propagatione*," cap. vii. appended to Mabill. *Acta SS.* iii. ii.

REGULARITER. According to rule (the rule of S. Benedict). I. 10, 124, 187. II. 257.

REHABEO. To have back, to have in return. II. 72.

REIMPLEO. To fill again. II. 596.

REITERO. To repeat. II. 367.

RELATO. To relate, report, recite. II. 359.

RELEVAMENTUM. Relief, the fine paid to the lord by the freehold tenant upon entering upon possession of his inheritance. II. 299, 309.

RELIGIO. Monachism, the monastic system. II. 170, 175, 193.

RELINCO. Used as *Relinquo*. I. 10.

REMUNERABILIS. Worthy of a reward. II. 386.

REOBSERO. To lock again. II. 412.

REPAGULUM. A prison. I. 335, 340.

RESAGINO. To feed again. II. 410.

RESAISIO. To replace in possession.
II. 74, 86, 123, 168, 207, 222, 223, 224.

RESIGNO. To resign, to give back.
II. 396.

RESPIRO (*sc. animam*). To die, to give up the ghost. II. 23.

RESPONSORIUM. A portion of the service of the Church so called, because the two divisions of the choir sing alternately, in response to each other. II. 24, 336, 339, 343, 369, 373.

REUSURPO. To resume possession.
II. 16.

REVERTO. To cause to return.
II. 187.

REVESTIARIUM. The vestry. II. 337, 340.

REVESTIO. To robe. II. 340, 341, 343, 352.

ROGATIONES. The processions which were used, accompanied with fasting, upon the three days immediately preceding the festival of the Ascension of our Lord. II. 380, 406. The ceremonies then practised may be seen in the Consuet. Cluniac. ap. Dach. Spicileg. I. 652.

RURICOLUS. A husbandman. I. 117, 137, 243.

RUSSOLE. A dainty so called. II. 308.

It is mentioned by Du Cange under the word *Signum*, but is there misprinted, or misread "*Rufellæ et Rufeolæ*." Martene, iv. 364, explains "*Roscellæ*," by "*Genus edulii*," but at p. 419 he gives the erroneous form *Rufella*, like Du Cange.

S.

SACA. The privilege of being exempted from the jurisdiction of the hundred. I. 464; II. 17, 76, 173, 216, 247, 282.

In the instance last quoted the word "*Sake*" is rendered by "*Conflictus*," but this explanation of the term is inaccurate. Fleta, i. 47, § 7, is equally in error.

SACERDOTILE. II. 149.

Apparently a corrupt passage; see the note.

SACRISTA. The sacrist, the officer charged with the care of the vestments and ornaments of the church. I. 20; II. 170, 201, 204, 207, 212, 278, 375.

See *Sacristarius* and *Secretarius*. In the monastery of Abingdon there were three sacrists. II. 384, 410.

The duties of the office are detailed in the Statuta Carthus. i. 41. (ed. 1510.)

SACRISTERIA, SACRISTERIUM. The office of the sacrist. II. 170, 204, 212, 213, 338, 340.

SACRISTARIUS. The Sacrist. II. 384. See *Sacrista*.

SAGIMEN. Dripping, the fat from roasting meat. II. 308, 322, 324, 395.

"Accipiunt lardum, quod cum aliquantum coctum fuerit cum oleribus, exprimunt inde sagine nam fabis superfundendam." Consuet. Cluniac. ii. 35, ap. Dach. Spicileg. i. 681.

SAISIO.

(1.) To put in seizin or possession. II. 53, 107, 123, 207.

- (2.) To have in possession. II. 85, 224.
- (3.) To take in possession, to seize. II. 166, 184.
- SAISITIO. Possession, seisin, investiture. II. 59.
- SAKE. See *Saca*.
- SALARIIUM. A saltcellar. II. 172, 324, 398. See *Salina*.
 "Habent . . . justam, cypham, salarium, cochlear et cultellum." Statuta Guigonis, i. 57. (ed. 1510).
- SAL BENEDICTUM. II. 401.
 See *Salis Exorcismus*.
- SALINUM. A saltcellar. II. 401, 409.
 See *Salarium*.
- SALIS EXORCISMUS. II. 393.
 See also *Sal Benedictum*.
 The usage of the monastery in respect to the exorcism or benediction of the salt, will be easily gathered from the following extract from the Consuetudinary of the Monastery of Bec :—
 "Omni Dominica, cum aqua benedicta fit, unus eorum de sale servit; et quod restat, portat ad processionem, usque ante ostium refectorii. Unus vero magistrorum ibidem accipit illud de manu ejus, et interim, dum sacerdos in refectorio ac regulari coquina benedictionem facit, ponit inde in omnibus salariis refectorii, parum in unaquaque; illud autem quod remanet, in legumen fratum, quod tunc debet esse super ignem in coquina regulari. Quo facto, revestitur ad processio-
- "onem." Martene de *Antiquis Monachorum Ritibus*, p. 232, ed. fol.
- Two formulæ for the "Exorcismus Salis," may be seen in the "Rituale Ecclesiæ Dunelmensis," p. 120.
- SALITOR. A salter, one who salts. II. 393.
- SALMURIA. Salting, curing. II. 393.
- SALSUGO. Salting. II. 388.
- SANCTUARIUM. A relic. I. 7, 88; II. 47.
- SANCTUARIUM (*sc. ecclesiæ*). The Sanctuary, the space within the altar rails of the great altar where the Holy Sacrament is deposited. II. 19, 21, 45.
- SARTOR. A tailor. II. 391.
 See *Sartorium*.
- SARTORARIUM, as *Sartorium*.
 See *Sartorium*.
- SARTORIUM. The office of the tailor. II. 384, 386, 387, 389, 390, 391, 410.
 Cotgrave gives "*Sartre*, a tailor or botcher, a mender of old garments."
- SARTUM. Assart, woodland converted into arable. II. 96, 110, 114, 220, 247.
- SCACCARIUM. The court of the Exchequer, either the greater court at Westminster or one of the lesser courts, such as that held at Oxford. The former is mentioned II. 243, 297, the latter at II. 332.
- SCEDULA. A schedule, a little sheet of parchment or paper. II. 318.
- SCEPTRINA. Like a sceptre. I. 61.
- SCIPINGA. Apparently a portion of land allotted in part payment for services. II. 238, 239, 328.

SCIPPE, II. 233, 239. the same as Scipinga. See *Scipinga*.

SCIRA.

1. A shire. II. 52, 117.

2. A county court. II. 117.

SCIRPO. To provide with rushes. II. 404.

SCOPA. A birch for flogging the delinquents of the monastery. II. 404.

Another instance occurs in the Life of S. Virgilius. "Ubi dum *scopis* diutius cæderetur" Mab. Acta SS. iii. ii. 287. Some curious particulars respecting the punishments inflicted by the Cluniacs upon their offending members may be seen in the Consuet. Cluniac. (Dachery, i. 684.) See also Stat. Lanfr. p. 156, 163.

SCOPARIUM. II. 404. As *Scopa*. See *Scopa*.

SCOPATIO. A flogging. II. 405, 415.

SCOTTUM. A customary contribution due from all subjects, according to their ability. II. 112.

SCREATIO. A spitting, expectoration. II. 384.

SCUTAGIUM. Scutage: a tax on those who held land by knight service for the support of the king's troops. II. 6.

SCUTELLA. A shallow pan. II. 322.

According to the statuta of Guigo the Carthusian (i. 28, ed. 1510), the following articles were handed over to the novice on taking possession of his cell:—
"Dantur ei ollæ duæ, scutellæ
"duæ, tertia ad panem, vel pro
"ea mantile, quarta grandiuscula

"est, ad faciendas mundicias."
See Stat. Lanfr. p. 153.

SCUTELLARIUS. The officer charged with the care of the "scutellæ." II. 239. See *Scutella*.

SCUTIGER. An esquire. II. 80.

SECRETARIUS. The sacrist. I. 347, 354, 357, 374.

Martene, iv. 419, explains it as, "Qui ecclesiæ secretum
"curat; Sacrista." See *Sacrista*.

SECTA. Suit, solicitation. II. 338.

SEMIDICO. To say the half of a thing. II. 352.

SEMOTIM. Separately. II. 319.

SEMPÆTERNALITER. Eternally. I. 28.

SENESCALLUS.

(1.) A steward, a deputy. II. 222, 248.

(2.) A sumner or apparitor. II. 331.

In this last instance *Præco* is used as an equivalent.

SENTENTIO. To give sentence. II. 298.

SEP'. II. 239, 240, 241. The same as Scipinga. See *Scipinga*.

SEQUIPES. Following on foot. I. 400.

SERVILITAS. A state of slavery. II. 26.

SERVITIUM. A religious office. II. 171.

SERVUS SERVORUM DEI. This style, generally employed by the pope, here occurs in a charter granted by a bishop of Winchester. I. 12.

SESSORIUM. A seat. II. 344.

SICLUS. A coin of the value of a shilling. I. 43.

Hickes in his preface to his *Thesaurus*, p. xxi., has some remarks upon the value of this coin, in the course of which he quotes the present passage from the Preface to the Sixth Part of the Commentaries of Sir Edward Coke.

SIGNARE POCULUM.

" . . . Sui ordinis non
" factus immemor, priusquam
" quippiam gustasset de liquore,
" signo crucis poculum signavit."
I. 49.

That this was a frequent custom appears from the following examples:—

Gregory thus recounts an incident which happened to Benedict the Abbot:—"Et cum vas vitreum, in quo ille pestifer potus habebatur, recumbenti patri ex more monasterii ad benedicens dum fuisset oblatum, extensa manu Benedictus signum crucis edidit, et vas quod longius tenebatur eodem signo rupit, sicque confractum est, ac si in illo vase mortis pro cruce lapidem dedisset." Mabill. *Acta Ben.* i. 4.

A boy forgets to sign the cup before drinking, and is assailed by an unclean spirit.

" Puer ergo tam miserabiliter delusus, poculum oblitus signare, studuit fundotenus ebibere, sicque ad refectorium redire." Bolland. *Acta SS.* Feb. iii. 401.

" Puella quædam in ortum ingressa, quæ lactucam conspi-

ciens, concupivit eam; et signo Crucis oblita benedicere avidè momordit, sed arrepta a diabolo protinus cecidit." Herolt. *Sermones*, Exemp. xl. col. fol. sine loco et anno.

The following extract from the life of Wolstan, bishop of Worcester (Bolland. *Acta St. Januar.* ii. 243, §6), seems to imply that this usage was more especially practised by the English.

" Nullius unquam personæ contuitu, nec etiam in curia regis positus et ad mensam ejus assidens, benedictiones, quas Angli super potum faciebant, omisit."

SIGNIFACIO. To make known by a sign. II. 401.

See *Signum*.

SIGNO. To make signs. II. 362.

See *Signum*.

SIGNUM.

(1.) A bell. I. 434, 443; II. 337, 338, 358, 363, 374.

(2.) A sign. II. 342, 344, 361, 368.

In several instances (especially at II. 361, 368.), the distinction between "indicare verbo" and "significare signo" is marked. See *Indiciæ*.

SIMPLUS. As Simplex. I. 27, 34.

SINGRAPHA.

(1.) A sign. I. 28.

(2.) A charter. I. 11, 62, 65, 172.

SINGRAPHUM AGLÆ CRUCIS. I. 110.

For an explanation of this passage, and those of a kindred nature, which occur at pp. 91, 447 and 470, it must not be forgotten that the Christianity of our Saxon

ancestors, was influenced by the traditions and popular superstitions with which they had been familiar before their conversion. The current idea was, that at the end of the world the conflict between Good and Evil was to assume a definite and a personal form, and that the Cross and the Pater Noster were to fight with the devil. See the Saxon legendary poem called Solomon and Saturn, pp. 145, 149, printed by the Ælfric Society.

SINGULTUS. (adj.) Sobbing, accompanied with sobs. II. 80.

SMIGMA, for Smegma. II. 335.

SOCA, SOCNE. The district which enjoyed the privilege of the Saca. I. 464, 466; II. 17, 76, 173, 216, 247, 282.

In the instance last quoted "Socne" is translated into Latin by "Assaultus," but this rendering is inaccurate. See also Fleta, I, 47, § 6, which is equally incorrect.

SOCNE. See *Soca*.

SOLICOLA. An inhabitant, cultivator of land. II. 132, 145, 170.

SOLIDARIUS. A soldier, one hired to fight. II. 11.

SOLIDATA. A shilling's worth. I. 196.

SOLIDUS. A shilling. II. 152, 153, 302, 303.

SOMA. A body. I. 77.

SOPHIA. Wisdom. I. 179.

SOTHER. A Saviour. I. 145.

SOTULARIS. A kind of sandal.

II. 299, 385, 387, 388, 389.

"*Pedulum* genus, quibus max-

"*ime monachi per noctem ute-*

"*bantur in æstate.*" Martene,

VOL. II.

iv. 419. The novice who entered the Carthusian order was provided with "*sotulares nocturnos et diurnos*, sagimen quoque ad *unguendum.*" Statuta Guigonis, I, 28, ed. 1510.

SOTULARIS. (adj.) Adapted for sandals. II. 406.

SPATULA. A shoulder blade. II. 156.

SPECIALIS. Intimate, friendly. I. 2.

SPECIETENUS. In appearance, by sight. I. 400.

Here *Specietenus* is opposed to the sight of God "*per speculum*, in ænigmate," and corresponds with the expression of S. Paul, "*facie in faciem*."

See the subject illustrated by S. Thomas Aquinas. Suppl. q. xcii. art. i. Bellarmin. de Sanct. Beatitudine, cap. iii. (ii. 420, ed. 1628.)

SPECULA. A watchman. I. 128.

This passage is obviously corrupt, cf. II. 259.

SPECULATOR. A watchman, applied to a bishop. I. 261.

SPLENDIFICUS. Splendid. I. 6.

STABILIA. Fixed toils for the capture of game. II. 197.

STAKE. A measure of corn (perhaps the same as a strake). II. 334.

STAMEN. A woollen under-garment, used by the monks instead of hair-cloth. II. 405. See Martene, IV. 419.

STAMINEUM. The same as Stamen. See *Stamen*.

STATIO. A place or seat assigned to an individual. II. 338, 344, 346.

G G

STAURAMENTUM. Stock of a farm, cattle. II. 304.

STICA. A certain number of eels, consisting either of twenty or twenty-five. II. 149, 150, 308, 323.

See *Fleta*, II. xii. § 7.

STOLA. A stole or Orarium; an ecclesiastical vestment worn round the neck and descending in the front. I. 462, 485. II. 156, 340, 350.

The passage at I. 97, 452, "Pri-
mam immortalitatis stolam mira-
bilitur (miserabiliter?) Domini
contempnando mandatum, ami-
sit," has reference to the effect
produced by the sin of Adam, which
entailed upon mankind the loss of
the original justice in which he
had been created. Another in-
stance of the same expression
occurs in the Sax. Chart. 383.
Upon this point see S. Thom. 2.
2. q. 164, Art. 1. and Bellarm.
De amissione Gratiae, iii. q. (iv.
53, ed. 1628.) Beda may be
accepted here as an exponent of
the Saxon Church on this head.

"Stola prima est vestis inno-
centiae, quam homo bene con-
ditus accepit, sed male persuasus
amisit." Opp. v. 403, ed. Basil.
See also p. 314. So again, "Narrat
"evangelica parabola, quia pius
"pater revertenti ad se per poeni-
tentiam filio luxurioso, inter alia
"munera, etiam stolam primam
"proferri et eum indui percepit;
"mystice insinuans quod electi
"habitu immortalitatis, quem
"in Adam in exordio seculi
"perdiderunt, in fine seculi sint

"recepturi in Christo, et quidem
"ampliori gratia." Opp. vii. 63.
ed. Giles.

SUASIBILIS. Easily persuaded. I. 169,
359. See *Suavisibilis*.

SUAVISIBILIS. An error of the
scribe for *Suasibilis*. II. 256. See
Suasibilis.

SUBCAMERARIUS. The under-cham-
berlain in the monastery. II. 377,
387, 388, 399.

SUBINFERO. To give to understand.
II. 98.

SUBMISSE. On a low key in sing-
ing. II. 370.

SUBMITTERE. To transpose to a
lower key in singing. II. 370. See
Emittere.

SUB-PRIOR. The officer next
beneath the prior. II. 360, 363, 365,
366, 367, 368.

SUBREGULUS. An under-king. I. 29.

SUBSCRIPTIO. The copy of a docu-
ment. I. 9.

SUBSECRETARIUS. The under-sac-
rist in the monastery. II. 378, 381,
382, 383, 396.

SUBTERFUGIUS. That which affords
a subterfuge, evasive. II. 89.

SUBTHRONIZO. To place upon a
subordinate throne. II. 175.

SUBVENIALIS. Ready to assist,
helpful. I. 492.

SUCCURRENTUM. **MONACHUS AD.**
II. 360.

The "Monachus ad succurren-
dum" was he who was admitted
to the order when in peril of his
life, and this was done in order
that in the event of his decease,
he should participate in the pray-
ers of the convent. An illustra-

tion occurs in the instance which is recorded by Brompton. p. 988. "Rogerus de Bellem, illustris "comes Salopiæ, obiit, qui cum "decubaret, ad Succurrendum "animæ suæ monachus factus "est, Adelissa comitissa con- "sentiente. Miserat namque "Reginaldum priorem Salopiæ "pro tunica S. Hugonis abbatis "induenda."

"Monachi ad succurrendum" are frequently mentioned in the *Obituarium Ecclesiæ Dunelmensis*. See pp. 141, 143, 144, &c. The "miles et monachus" mentioned at p. 140, was probably one of the same class.

SUDORIUM DEFUNCTORUM. The shroud for the dead. II. 331, 336.

It was customary to wrap the bodies of the dead in grave clothes so effectually that no part of the corpse was visible. The sudorium was employed for covering the face of the deceased. Thus in the statutes of Lanfranc, "Lotus "autem (mortuus) vestiatur sta- "minea nova, vel noviter lota, et "cuculla, et in capite ejus pona- "tur sudarium in modum caputii "de staminea factum." Opp. Lanfranci, II. 184.

SUFFRAGANEUM. The office of assistant, or deputy of any kind. II. 347.

In the passage quoted above, reference is made to the assistants of the officers of the monastery.

SUMENTUM. A patch. II. 385.

SUMMA. A load. II. 308.

SUMMAGIUM. A service of carrying goods on horseback for the use of the lord. II. 10, 307, 323, 324.

It also signifies toll for carriage on horseback.

SUMMATA. A load. II. 393.

SUMMONITIO. A summoning, or summons.

SUMMONITOR. A sumner, an apparitor. II. 241.

SUPERANNATUS. Above a year old. II. 301.

SUPERENUMERO. To number above. II. 345.

SUPERHUMERALE. An ecclesiastical vestment, the same as the *Amictus*. I. 462.

SUPRATAXO. To mention above. I. 94, 286.

SUSPENDO. To suspend, to interdict. II. 31.

SUTORIUS. Connected with shoe mending, cobbling. II. 387, 389, 390.

SUTOR. II. 318.

See the note upon the above cited passage.

T.

TABULA.

(1) *Tabulam percutere, pulsare.*

II. 319, 337, 361, 409.

It was customary to strike with a hammer, or mallet, on a board of wood to summon the monks upon particular occasions. Instances are collected by Martene, "De antiquis Ecclesiæ Rit." iii. 6.

(2) The table on which were noted the services for the week,

and the duties which devolved upon each monk. II. 353, 356, 357, 320, 369, 370, 374, 391.

It was drawn up by the Precentor. II. 320. They were waxen tablets, and he was provided with an allowance of two pounds weight of wax for the purpose, p. 371. See Pitisci Lexic. Antiqq. Rom. I. 402.

Tabula secunda post naufragium. I. 123.

To understand this passage we must remember that here, as elsewhere, the early English church regarded the sin of Adam as that which had occasioned the shipwreck of the human race, that baptism was the first mode devised by God's goodness for our escape from destruction, and penance the second. The idea runs through the early ecclesiastical writers.

Of Repentance Tertullian writes thus: "Eam tu, peccator, ita invade, ita amplexare, ut naufragus alicujus tabulæ fidem." De Pœnit. cap. iv. p. 166, ed. Rotomag. 1662. See also Concil. London. (Labb. xi. 15.) Concil. Mogunt. (Id. xiv. 677.)

S. Thomas discusses the question: "Utrum pœnitentia sit 'secunda tabula post naufragium?'" and decides in the affirmative, p. 3, q. 84, Art. 6. See also Forbes, Instr. Hist. xii. 5, § 44. Vega de Justif. p. 487, ed. 1564. Kellison in 3 Thom. ii. 262 (ed. 1633), and Bellarm. de Pœnit. lib. 1, cap. xiii.

TAHINUS. A knight, a military retainer. II. 3. See Spelman, Gloss. v. *Tainus*.

TAINUS (as *Tahinus*), see *Tahinus*.

TALIO. A return, reward (used in a good sense). I. 50, 125. II. 386.

TALLATOR. A splitter of wood into billets, or laths. II. 240.

TANNO. To tan hides. II. 327.

TANTILLULUS. Very little. I. 23.

TAPETUM. A tapet, a rich cloth used as a covering. II. 336, 355, 375.

TARIUM. An article of monastic dress. II. 387.

TASSO. To put into heaps, or sheaves. II. 301.

TASSULA. A tassel, a pendant ornament. II. 151. See Rock. II. 32.

TAMA. The same as *Tauma*. See *Tauma*.

TAUMA. A wonder, a marvel. I. 127, 170, 172, 257, 261.

In the passage above cited reference is made to the cross.

TAXO. To touch upon, to mention. I. 106.

TEAM. I. 465. II. 76, 162, 173, 216, 247, 282.

In the passages first quoted it is rendered into Latin by the term "appropriatio," and in the last of all by "compellatio." Spelman, however, understands it as conveying a right to the issue of the "nativi" of the land.

TELLURA. The earth, I. 239. (but perhaps an error of the scribe for *Telluris*, cf. p. 204.)

TENATURA. A holding, tenure. II. 233.

TENEBRÆ. II. 354. The three nights before Easter. "Quæ noctes Tenebrarum sunt vocatæ, quia in Passione Domini sunt tenebræ factæ." See Martene de Antiqq. Ecclesiæ Rit. III. 82. Dr. Rock (III. ii. 71) writes thus :—"For Maundy-Thursdays, as well as Good Friday and Holy Saturday, the matins and lauds, which in these our times and all throughout several bye-gone ages, have been called *Tenebræ*, were sung by the Anglo-Saxons with the same accompaniments as ours, of lighted tapers, to be put out, one by one, as the Psalms went out." See also the Consuet. Cluniac. ap. Dach. Spicileg. I. 650.

TENOR. The copy of a document. I. 5, 23, 50.

TENURA. A holding, a tenure. II. 180, 225.

TERSORIUM. A towel. II. 385, 387, 389, 408.

TESTITUDO. I. 199. An error of the scribe for *Testudo*. See *Testudo*.

TESTUDO. A shield, a protection. I. 133, 167.

TEXTUS.

1. A copy, a writing. I. 29.

2. A copy of the Holy Gospels. II. 51, 319, 336. Sometimes written more fully, "*Textus Evangelicus*," II. 45, or "*Evangeliolum textus*," II. 39.

THELONIUM. Toll. II. 2, 79, 218.

THEOLES. I. 204, 239. An error of the framer of the charter for Eteocles, the brother of Polynices, and son of Œdipus and Jocasta. He is here described as being the founder of the city of Thebes with the hundred gates, that, namely, of Upper Egypt, which is here confounded with the capital of Bœotia, in Greece.

THEOPHILUS. One beloved of God. I. 47.

THEORICUS. Contemplative; that which consists in contemplation. I. 170, 364, 400.

It occurs in the Catholicon of Jo. de Janua.

THEOS. God. I. 242, 245.

THURIFICO. To cense, to perfume with incense. II. 336, 342, 343, 353.

TIMORATUS. Reverential, fearing a superior. II. 391.

TINPULUS. A thimble(?)

No satisfactory etymology for the English word "thimble" has been advanced by our dictionary writers.

In the Wardrobe Account of 28 Edw. I. p. 351, a "*Kinpulus auri parvus*," possibly an error of the scribe for "*Tinpulus*."

TITILLO. To totter, waver. I. 388. "*Titillo, id est, titubo*," Jo. de Janua.

TOL. Toll. I. 464, II. 76, 162, 173, 216.

TONSORO. To invest with the clerical tonsure. II. 256.

TORTA. A wisp, a bundle of straw or hay twisted together. II. 13.

TOTILLO. To totter. I. 73.

TRACTUS. II. 345.

This portion of the service is thus described by Magri, "Ille
"mœstus cantus qui in Missa
"profertur post Epistolam,
"quando non dicitur Alleluia."
See also Martene de Antiqq.
Ecclesiæ Ritib., iii. 8.

TRANSCURSIM. Passingly, in passing. II. 50.

TRIBULATIO. A tax, levy, or enforced payment. I. 34.

TRICESIMA. (*sc.* dies.) A trental. II. 353. See *Triginta*.

The Trental is the same as the "Month's Mind," which is explained by Dr. Rock as signifying the constant prayer in behalf of a dead person during the whole month immediately following his funeral; but the service was more particularly solemn upon the 3rd, the 7th, and the 30th days of this month, more especially on the last day. See "The Church of our Fathers," ii. 578, and also Martene de Antiqq. Monach. Ritibus, pp. 256, 259.

TRIGINTA. A service called a Trental. II. 391. See *Trigintale*.

TRIGINTALE (the same as Triginta). II. 389. See *Triginta*.

TRINODA NECESSITAS. The duty, of universal obligation, of building and repairing bridges and royal fortifications and providing levies. It is alluded to, although not in express terms, in the following passages: I. 30, 51, 53, 64, 311, 447, 470. That the obligation extended to all persons is insisted

on in the following passages:

I. 94, 110, 178, 216, 225, 480.

TRIQUADRU. Triangular. I. 60.

TROPARIUM. A troper, the book in which were contained the portion of the service called the Tropus, which is defined by Magrias, "Genus Monastici Cantus, "qui ante Missæ introitum in "solemnitatibus dici solebat a "D. Gregorio papa." See also Durant. Rationale, ix. 1 and 26, and Dr. Rock, iii. ii. 20, who remarks that of all the ancient service books it is the only one now quite fallen into disuse.

TRUNCUS. The pillory. II. 266.

TUNICA MORTALIS. The body. I. 18.

TURBA. Turf. II. 62.

U.

UMBRAMEN. A shadowing. I. 169, 256.

UMBRATIO. An over-shadowing. I. 44.

UNACORDITER. With one consent. I. 13.

UNAMITAS. For Unanimitas. I. 33.

UNCTIO. An anointing, but here referring to extreme unction. II. 409.

USITATO. Usually. I. 362.

USO. An error of the scribe for *usu*. I. 362.

UTENSILE. That which may be used. I. 64, 267, 273, 276, 318, 335, 340.

In the instances above quoted, the word is employed to mean the adjuncts or appurtenances to an estate, which are defined to be

meadows, pastures, and woods. See Jo. Calvini Lexicon Jurid. "Utensilia sunt quibus aut alitur hominum genus, aut etiam excolitur."

UTILITAS. That which may be used. I. 29, 41. See Chart. Saxon. No. 269.

UXORO. To give in marriage. I. 35.

V.

VACARIUS. See *Vaccarius*.

VACCARIA. The charge of cows or horned cattle. II. 309.

VACCARIUS. The cow-herd. II. 241, 309, 393, 402, 416.

VACCATIO. The care of cows or cattle. II. 393.

VADIMONIZO. To pawn, to put in pledge. II. 128, 129, 143.

VANA. Apparently the cloth put upon the patient during the operation of cupping. II. 409.

See Du Cange, v. *Vanna* § 1.

VANATOR. The winnower, he who winnows the corn. II. 240.

VARECTO. To plough up land designed for wheat in the spring, in order to be let lie fallow for better improvement. II. 304, 305.

VASSALLUS. A vassal, one bound to render service and do homage to his feudal superior on account of land held by him in fee. I. 27, 163; II. 274.

See *Fassallus*.

VAVASSOR. The first name of dignity beneath a peer. II. 35.

See Spelman's Glossary, where the conflicting testimony produced warrants the conclusion of Jacob in his Law Dictionary that "our legal antiquaries are not agreed upon even their original or ancient office." And Selden (Titles of Honor, p. 435, ed. 1631) remarks "but as for valvasor, it is not so clear whence it came, or what it literally denotes."

VECTITATIO. Carriage of goods. I. 10.

VEL. And. I. 17.

VELLE. The will, the pleasure. I. 128, 201, 225; II. 62, 124, 134.

VENIA. II. 411.

This was divided into the greater and the lesser. The former is mentioned at II. 317, 318, 319, 320; the latter at pp. 318, 411.

VENTOSA. An apparatus for bleeding, used in the Abbey of Abingdon. II. 408, 409. See *Augistrum*.

Joannes de Janua tells us that the word Ventosa is used. "pro quodam vase ad minuendum sanguinem apto."

In the Institutiones Rerum Præmonstratensium (Martene de Antiquis Ecclesiæ Ritibus, III. 328, ed. fol.) occurs the rule following:—"Qui de *ventosis* vel garsis minui voluerint, ante cœnam minuentur; in quinta et matutinis pausabunt, de cetero conventum tenentes præter ad refectionem, in qua aliquid per misericordiam eis adjici debet."

VESPERÆ. Vespers, the service sung in the evening. II. 401.

VESTIARIUM. The vestment-room, the room in which the vestments of the church were deposited. II. 411.

VEXILLO. To add the sign of the cross. I. 63.

VICARIA. A vicarage. I. 2.

VICARIUS. One who performs the duties of the rector of a parish church in his stead. I. 20.

VICECOMES. A sheriff. II. 2, 22, 66, 68, 70, 73, 74, 117.

VICECOMITATUS. The district over which the jurisdiction of the sheriff extends, a county. II. 22, 89, 117.

VICE-DOMINUS. He who acts in the room of the master. II. 358.

VICE-EPISCOPUS. He who acts as the deputy of the bishop. II. 337, 338.

VICE-HEBDOMADARIUS. He who officiates in the stead of the Hebdomadarius. II. 358.
See *Hebdomadarius*.

VIGILIA. The vigil or eve of a festival. II. 369, 377.

VILLANUS. A villein, a man of base or servile condition, a bondman.

VICTUALITAS. The provision of victuals. I. 475.
See *Victualium*.

VICTUALIUM. That which provides victuals. II. 6.
See *Victualitas*.

VIRGATA. A virgate of land, equivalent to a yard-land, or rood. II. 56, 84, 100, 101, 135, 143, 196, 204, 301, 304.

Spelman quotes various extracts from early authorities, but they prove that the amount varied at various times and places.

VIRGULTARIUS. The officer who has the care of the brushwood. II. 416.

VIRIDIARIUM. Apparently a clearance within a forest. II. 136.

VIVARIUM. A fish-pond; a place in which animals were kept alive. II. 308.

VIXENATUS. I. 30.
"Terra autem prædicta secura
"et immunitas omnium rerum
"permaneat regalium et principum
"palium tributum et vixenatorum operum."
This passage is obviously corrupt. The word in question is perhaps a blunder for "proxenetarum." Concerning the Proxenetæ (a negotiator, agent, broker) see Grævius, *Thesaur. Antiqq. Rom.* xi. 921; Pitiscus, *Lex. Antiqq. Rom.* ii. 553; Brison, *de Verb. Signif.* p. 1700, ed. 1683.

VOCABULUM. A proper name, a peculiar designation. I. 12, 13.

"VOCEM JOCONDITATIS." The introit which gave the name to the fifth Sunday after Easter. II. 322.

VOLUMEN. A charter. I. 117. This is a rendering of the Saxon *bôc*.

W.

- WARANTIŹO. To warrant. II. 182.
- WARDA. The service of keeping watch and ward for the security of the feudal superior. II. 6, 90, 183.
- WARENNA. A warren, an enclosure for the protection of beasts of chase. II. 220.
- WEITE. The watch-woman. II. 242.
- WEREGELD. I. 34.
In the above passage the word is explained as "Pretium sanguinis peregrinorum [id est, Gallorum et Brittonum, et horum similium.]" The "wer-geld" "theof" is also mentioned in the Laws of Ini, § 72.
- WERRA. War. I. 344; II. 178, 201, 207, 208, 210.
- WICA. An outlying dairy on a farm. II. 130, 140, 146, 149, 176, 243, 287, 329, 333.
- WICARIUS. The farmer or dairyman who held the *wica*. II. 243, 333, 403.
- WIIHC. The same as Wica. See *Wica*.
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GLOSSARY OF SAXON WORDS.

GLOSSARY

OF

SAXON WORDS AND EXPRESSIONS WHICH OCCUR IN THE BOUNDARIES.

A.

AC. An oak-tree. 54, 341.

The three oaks are mentioned at 65. the seven oaks, 115; the foul oak (see Preface to this Volume, § 48), 126. The single oak is mentioned at 251; Ac-dene, the valley of oaks, 104.

ÆCER. A field. 298.

The flax-acres are mentioned at 184. The scæclyng acre, *i.e.* the field of the fugitive, 126, 180, 217.

The seven acres, 176. The half acre, 176.

Æcer under æcer, one acre with another; undivided by hedges, &c.; *i.e.* common ground, 248, 350. See 384, where the corresponding term employed is *jugera altrinsecus copulata*.

At 153, 156, 285, and elsewhere, it is used as a fixed measure of land.

ÆLR-BED. An alder-bed. 58.

ÆSC. The ash-tree. 147, 427.

Æsc-lace. The lake of the ash-trees. 307.

The Three Ashes (*thri exe*) are mentioned at 202.

Æ-WYLM. A water-spring. 188, note, 259.

AN-HEAFOD. The headland; the end of a field. 57, 80, 112, 150, 153, 260.

ANSTIGO. An ascending path. 319.

APOLDRE. An apple-tree. 143, 309.

The hoar apple-tree is very frequently mentioned. 54, 105, 153.

Tatmon's apple-tree. 143.

B.

BÆC. A brook; a term yet used in the North of England. 135, 153, 427.

Drægeles bæc, 111. Caberes bæc, 135. Gynan bæc, 214.

See Hickes' Gram. Theot. 92.

BECE. The beech-tree. 427, 456.

BEONAT-LEGE. The bean lea (?) 298.

BEORG. Any place of security, either natural or artificial. 30, 74, 86, 111, 150, 153.

Thus we have the stone beorg, 74, 115, 143. The broken beorg, 86. The earth beorg, 54, 315, 336. The lark's beorg, 243.

Many of these strongholds were called after the names of their builders or occupants. Dude-beorh, 149. Eccles-beorh, 149. Immas-beorh, 118. Loddera-beorg, 188, 259. Borsenan-beorg, 86.

The single or solitary beorh is noticed at 214.

The names of some of these beorgs preserve interesting memorials.

Frithela-beorg, the fortress of the freedmen, is mentioned at 181; Risen-beorg, the fortress of the Giants, 416. Several of them are mentioned as having gates. 71, 149, 150.

BIEN-HIL. The bee-hill. 54.

BORC. See Broc. 83.

BRÆC. A break, or breach. 427, 456.

BRANDAN-STAN. The burning stone. 86.

Perhaps, the stone of cremation during the heathen period of Saxon history; for illustrations of which see a paper in the *Archæological Journal* for 1857, 119, and the instructive chapter "Die Grabdenkmale, welche spuren des leichenbrandes enthalten," in Klemm's *Handb. d. Germanischen Alterthums-kunde*, § 35, 8vo. Dresd. 1836.

BRIG. A bridge. 193, 199, 220, 230, 341, 342.

A bridge of stone over the Thames is mentioned at 260; others at 202, 246, 260; one of wood at 307, 372.

Weala-brueg, 118, the bridge of the strangers. Pippel's-bridge, 126. Wenburge-byrge, 309.

BROC. A brook. 30, 54, 74, 83, 112, 138, 161, 176, 177, 202, 206, 259.

The following brooks are named in the boundaries:—

Dæg-broc. 382.

Eoppa-wyllan-broc. 192, 193.

BROC—*cont.*

Fost-broc. 202.

Gæing-broc. 259.

Haccan-broc. 112.

Holan-broc. 202, 211.

Lacing-broc. 259.

Meos-broc. 161, 212.

Roppa-broc. 409.

Sexig-broc. 395.

Wanotingc-broc. 206.

BROGE. 143. See Beorg.

BUR-LAND. Land occupied by the owner; demesne land. 180.

BURN. A brook. This word is still used in the northern counties of England. 118, 153, 161, 166, 209, 223.

Scoc-burn, the brook of the Scucca, or imp, 338. See Grimm, *D. Myth.* 934.

Teale-burn, 150, 284.

At 198. Wo-burn, the Brook of sorrow, is mentioned.

Grægsle-burn, 166.

BURN-STOW. The place of cremation (?) 153.

In this instance the boundary line runs through a locality which had preserved many records of its earlier worship. See Brandan-stan.

BYGE. A bend, or turn. 54, 57, 58, 112, 309.

BYRC. The birch-tree.

BYRCAN-SLÆD. The *slade* of the birch-trees.

BYRGELS. A burial-place. 111, 153.

The Heathen Burial-places are very frequently mentioned. 74, 176, 220, 251, 260, 341.

Hoces byrgels. 315.

Tatemanne beorgels. 338.

BYRIG. See Beorg.

BYT. 351.

If this be not an error of the scribe for Pyt (see the various readings), it is probably an oblique case of Butt, a Butt of land, a piece of ground lying at the end of a property. The same word occurs in the Cod. Dipl. iii. 85.

C.

CAMP. A field of battle.

Wigan-camp, the battle-field dedicated to Wig, the god of war, is mentioned at 143, 338.

Concerning Wig, see Preface § 40.

CEALC-SEATH. A chalk pit. 150.

CESTIL. See Stancestil.

CLIF. A cliff. 219.

CNOL. A hill. 143, 319, 338.

COC. A hillock (?) 98.

COT. A cottage. 260, 399, 453.

COT-SETL. A cottage with its appurtenances. 214.

COT-STOW. The same as Cotsetl. 184.

CROC. Crooked.

Croc-hyrst. 339. the crooked-wood.

CROFT. A croft or field.

The barley-croft is mentioned at 295.

CRUNDLE. A meadow lying near a river, corresponding to the Northumbrian Haugh. 62, 80, 86, 105, 132, 133, 147, 153, 156, 158, 161, 188, 401, 448.

The Rough-crundle, and the Crundle which shoots out into

three parts, are mentioned at 209; the Clean-crundle at 211; Abban-crundle, 315.

CUMB. A valley or coomb: a term yet used in Devonshire. 181, 284, 402.

Foxhola-cumb occurs at 402;

Thiofa-cumb, 341.

CYSTLE. 153. See Stan-cestil.

D.

DELL. A small valley. 83.

DENBÆRA. Pasture for swine. 339.

DENE. A valley. 80, 105, 188, 244, 448.

Theofandene, the thieves' valley, is mentioned at 31. Ylfingdene, the valley of the little elves. 208. See Grimm, D. Myth., 411.

DEN-STOW. 228. No satisfactory explanation of this word has presented itself, unless it mean the place in the dene, or valley.

DEORAN-TREOW. DYRAN-TREOW. 146, 208.

The occurrence of this expression in another set of boundaries, printed in the Cod. Dipl. iii. 385, leads to the supposition that it is of no local origin. Sæmund in his Edda states that one of the dwarfs employed in the work of the Creation was named Durinn, whose memory may perhaps be here preserved, the more especially as the first couple of human beings were formed from two trees. See Grimm, D. Myth. 527. See however Dyrn-stan.

DIC. Sometimes a *dike*, sometimes a *ditch*. 54, 65, 71, 80, 101, 126, 158, 176, 163, 220.

Ælfthrythe-dic, 233, 324.

DUNE. A hill.

Earnesdune, the eagle's hill.

188, 259.

DYRN-STANE. The secluded, or secret stone. 71.

E.

EA. Water; still, or running. 30, 118, 220, 230, 235.

EASTRIHTES. Directly east. 71, 253.

ECG. The edge. 195, 196, 307, 379.

EDISC. The aftermath, called *edish* in some counties. 180.

See Guman - edisc, 17, and

Hocan-edisc, 302.

EFER-FEARN. See Fearn.

EFIC. See Efisc, of which it is an incorrect form.

EFISC. The overhanging edge of a thing; here, of the military road. 118, 217.

EGE. An island. 93. See Ig.

ELE-BEAM. The olive-tree. 111, 146, 208.

This word is so translated by Ælfric in his Glossary, and used in the Saxon version of the Scriptures; but it is not clear to what tree of English growth the term was applied.

ELLEN, ELLEN-STYB. The elder-tree. 54, 176, 220, 307.

Thæt ænlype ellyn, the solitary elder-tree, is mentioned at 250, 251.

ELLER. The elder-tree. 309. See Ellen.

EXE. See Æesc.

F.

FEARN. Fern. 57, 302.

Efer-fearn, a species of fern; the translation of which is Boar-fern. 319.

FLECG-STAN. The stone which separates in flakes (?). 427, 456.

FLEOT. Any running water. 206, 241.

Snoddan-fleot, 274.

FLOD. A flood; flowing water. 111.

FORD. A ford. 83, 166, 176, 192, 198, 201, 287.

Thus Ceale-ford, the chalky ford, 214, 248.

Several of these were named after individuals; as, for instance:

Gunreds ford. 115.

Holan-ford. 201, 202.

Motre-ford. 375.

Roppa-ford. 409.

Tubba-ford, 101.

Yttinga-ford. 295.

Some preserve the memory of popular superstitions, as Mægth-ford, the maiden's ford, 126, 180, 181. See Cod. Dipl. iii. 384.

Hrythera-ford. 201, 202.

FOREWEARDNE. Forwards. 223.

FOR-IERTHE. Early arable land. 57, 58.

FOS. A waterfall. 31.

See the Preface to this Volume, § 45.

FURH. A furrow. 15, 52, 57, 58, 135, 159, 188, 201, 259, 260, 309.

FURLANG. A furlong. 53, 153, 188, 259, 309. But at 284 the mention of the bean furlong shows that it was used as signifying a field.
FYRD-HAM. See Ham.
FYRS-IG. See Ig.

G.

GADERTANG. Undivided land. 180.
See Grimm, D. Gram., ii. 348.
GÆRS-TUN. See Grestun.
GARA. A corner of land; a *gore*. 54, 57, 195, 284, 351, 353. Fern-gar, 427, 456.
GAR-ÆCER. A field of an irregular shape. 57, 58.
GEAT. A gate. 52, 153, 159, 211.
Æmbrihtes-gæt, 315. Sæt-gæte, (Sæteres-gæt?) 315. Wocces-gæt, 319.
GE-BERST. A break in the land. 111.
GE-DÆL. A separation; a division. 223.
GEDÆL-LAND. Divided land; land no longer held in common, but apportioned in severalty. 304.
GE-DELF. A place delved up. 409.
Stan-gedelf, a quarry.
GE-FYRHTH. A collection of furrows. 211.
GE-LADE. A collection of water-courses. 181, 295, 409.
GE-LÆT. The end or meeting of a road. 111, 202.
GEMÆN-LAND. Common land; land held in common. 156, 330.
Compare the notice of the Communis terra at 384, 396, 399.

GE-MENNESS.

Innan gemænnesse, in common; held in common. 393.

GE-MÆR. A boundary. 30, 62, 65, 93, 101, 104, 147, 153, 180, 187, 192, 193, 195, 205, 206, 209, 223, 246.

Among others, the following boundaries are worth notice: the king's-gemær, 206, 240, 241; Cinghæma-gemær, 246; Cingtuninga-gemær, 260; Ealdormonnes-gemær, 333; Stifingchæma-gemær, ib. The four boundaries occur 263. Of the boundaries derived from natural objects we have the mær-hedge, 101, 177, 260; the thorn, 350; the ditch, 15, 62; the stone, 199; the lake, 260; the way, 176, 219; the hill, 43.

GEMOT-LEAG. The lea of discussion; the open ground on which deliberative assemblies were held. 315.

GE-MYTH. A collection of openings. 80, 161, 448.

GE-SCEARAN. To separate. 126.

GE-WYRP. A casting up. 52.

Hence Sal-warp, a salt spring.

GOR. 57, 58. See Gara.

GOR-GRÆFA. A mud-hole. 219, 220.

GRÆF. A grove. 93, 101, 133, 161, 176.

GRÆG-SOLE. A badger (?) 166.

GRAF. A grove.

Ceorla graf, the grove of the men, 202; Cearna graf, 260; dyrn-graf, the secret grove, 98; doccan-graf, 101.

GRES-TUN. An enclosure of pasture land. 126, 176, 177, 427, 456.

GYRD. A yard; a measure of length. 74, 101.

H.

HÆCC. Perhaps an enclosure. The corresponding idea is preserved in the words "Hatch" and "Hutch." 153, 156, 181, 209, 266, 287, 427.

HÆC-GET. The gate of the enclosure. 211.

HÆFOD. A head. 58, 211. In this latter instance the head or source of a brook.

HÆG. A hedge. 86, 116, 118, 133, 153, 161, 166, 177, 208, 216, 220.

The word signifies both a hedge, and that which is enclosed by a hedge; but it is not possible always to discriminate between them. Thus Wulf-haga, 101, 261.

HÆSEL. The hazel-tree. 101, 220, 260.

HÆSSEC. Coarse grass, of which Hassocks are made. 74.

HALH. A heathen temple.

The memory of these buildings was preserved in such compounds as Halh-ford, 198; Healh-were, 244. It is possible, however, (especially with the example of the interchange of healh and healle, 309, before us,) that these may be nothing more than dialectal variations of the Saxon word signifying a hall.

HALIG-STOW. A holy place; probably a place formerly dedicated to heathen rites. 70, 150.

HAM. A house; dwelling. 15, 132, 146, 147, 153, 161, 208, 260.

Frynt-ham, 228, suggests a connexion with the deity Forneot, mentioned in the Saxon Liber Medicinalis. Concerning this superstition see Grimm, D. Myth. 220.

HAM—*cont.*

The occurrence of such compounds as flex-hammas, 208, and mint-hammas, 209, shows that the word had a wide application.

Heort-ham, the dwelling of the stag, 402; the sheep hams, 153. Preost-ham, the priest's abode, 65. See also 231, 309.

HANE.

"... on tham readan-hane." 104, 111, 211. This obscure expression may perhaps be illustrated by the passages collected by Grimm, D. Myth. 635, which show that it was used by the early Scandinavian and Teutonic writers as meaning Fire.

HANGRA. A meadow. 81, 146, 153, 177, 208, 209, 251, 402. Hence Shelf-anger in Norfolk.

HEAFOD. An eminence; the highest point of the locality. 58, 71, 176, 188, 202, 243, 260.

HEAFOD-ÆCER. A field situated on a rising ground. 71, 192.

HEAFOD-BEORH. The highest fortified ground. 118.

HEAFOD-LAND. A rising ground. 101, 202, 333.

HEAFOD-STOC. The stock or trunk of a tree on an eminence. 199, 246, 274, 277, 284, 298.

HEAL. A hall; a building. 181.

This word is generally found in conjunction with the name of the person to whom the hall belonged, as—

Crypeles-heal. 65.

Bracean-heal. 111, 115.

Dudemares-hele. 427.

HEALH-TUN. The enclosure within which the heathen temple had been situated.

It doubtless corresponded with the enclosure round the heathen fane desecrated by Coifi, as mentioned by Beda, H. E. ii. 13: "fanum cum omnibus septis suis." See Grimm, D. Myth. 57.

HEARA-WOD. 251.

Perhaps the wood of the heathen temple, which was frequently situated within the recesses of the forest. See Tacit. Germ. § 9, 39, 40. Concerning the Saxon word Hearn (fanum, delubrum), see Grimm's D. Rechts-Alth. 794; Gram. ii. 297; Myth. 59.

HELE. 266. See Heal.

HERE-GRAF. A ditch, or any excavation made by the army. 143, 277, 338.

HERE-PATH. A military road. 54, 74, 111, 160, 202, 206.

The broad herepath mentioned, 206, 241, was probably one of the Roman roads.

HEST. A horse. 150.

Domferthes hest is mentioned as a well-known boundary. It must, therefore, have been some permanent object. Probably it was a figure of a horse similar to the White Horse which is mentioned at I. 477.

See Grimm's D. Myth. p. 48.

HID. A hide of land. 51, 98, 125, 153, 195, 246.

It contained about 30 acres.

HIND-FALD. An enclosure containing the measure of a *hind*. 371.

Concerning this measure, see Cod. Dipl. vol. iii., Pref. xxx. xxxi., where it is reckoned as the third part of the hide.

HI-WEG. A highway. 126, 176,

HLÆW. A hill; mound. 71, 143, 150, 188, 202, 226, 270, 284.

The Hlæw frequently perpetuated the memory of celebrated personages, as Hildes-hlæw, the mound of the goddess Hild, 158. (See Preface to Vol. II. § 44.) Deneburgeshlæw, 143. Hatheburgeshlæw, 338. Hodan-hlæw, 150. Eanferthes-hlæw, 202. Rypelme-hlæw, 338. Stan-hlæw, 71. Wintres-hlæw, 95. Yttingeshlæw, 101. The Hounds-hlæw (Hounslow), 71. Hawks-hlæw, 71. Ceapan-hlæw, 253.

HLEADREAD-BEAM. 315. The name of a tree, which has not been identified.

HLIDE. A cliff 65, 150, 319.

HLINC. A hill of sand or other loose material, bound together by wire grass or *hassuc*. 58, 80, 111, 153, 188, 295, 341.

This word is still used in the North of England and Scotland to signify the sandbanks which skirt the seashore.

Hord-hlinc is mentioned at 147, so named doubtless, because of treasure there discovered. Woon-line (Woden-hlinc?), 319.

HLINC-REW. The continuous row of rising grounds. 80, 447.

HLITH. A cliff. 65.

HLITH-WEG. The way by the cliff.
202.

HLITH-WIC. The abode by the cliff. 228.

HNÆS. A promontory. 71. See Nes.

Ho. A projection ; a promontory.
223.

HOLE. A hollow. 150.

The white, the red, and the dun hollows are mentioned at 71.

HOLT. A wood. 143.

HORO-PYT. The mudhole. 176, 225.

HRICG. An elevated piece of ground ; a ridge. 54, 62, 133, 153, 176, 208, 211, 220.

HRICG-WEG. A road running along an eminence ; the Ridgeway. 57, 111, 153, 193.

HRUNA (?). 233.

Unless this word be an incorrect form of Hyrn, its meaning is not ascertained.

HYRST. A wood, 333; as Broc-hyrst, the wood of the badger, 228.

HYRN. A corner. 427, 456.

HYRN-WEG. A corner way ; a way round a corner. 133.

I.

IG. An island. 65, 126, 163.

Of these islands the following, among others, are named :—

Befer-ig. Beaver island. 118,

Ber-ig. Boar island. 126, 217, 220.

Bottan-ig, 540.

Cuddes-ig, 325.

Cytan-ig. 180.

Fyrs-ig. Furze island. 118.

Gos-ig. Goose island. 15, 26.

IG—cont.

Hengestes-ig. 117, 180.

Huddes-ig. 112.

Hyrd-ig. Herd island. 177, 217.

Iddes-ig. 233.

Purtan-ig. 306, 379.

Snitan-ig. Snipe island. 65.

Swanes-ig. Swan island. 350.

Utan-ig. 93.

Ydeles-ig. 223.

Those islands in the above list to which no explanation is appended, have been so called from the names of individuals.

IGETH. 65, 217. See Ig.

IN-FYRD. A clearance within a forest. 101, 268.

IN-TIMBRE. Material for building. 289.

L.

LAC. A lake ; a pond. 65, 70, 74, 111, 126.

Gæfling-lake. Pike-lake. 126.

"Thyreses-lace," the lake of the demon, is mentioned at 150. The Menologium, printed by Hickes (Gram. Ang.-Sax. 208), contains another allusion to the same superstition :

"Thyrs sceal on fenne gewunian,
Ana innan lande."

"The demon shall dwell in the fen,
Alone in the land."

See Grimm, D. M. p. 487.

Æsc-lake. 307.

Hastinges-lac. 309.

Won-lac, Woden's lake (?).
220.

LADE. A water-course for drainage. 233.

LAM-PYT. A loam-pit. 147, 393, 402, 440.

LAN. A lane. 393.

LAND. Cultivated ground. 57, 111, 285.

LAND-GEHWYRF. An exchange of land. 218.

LAND-SCARE. A split or chasm in the land. 250.

LAND-SLOT. See Splot.

LEAG. A lea. 86, 176, 180, 184, 193, 289 427.

Thus we have—

Wad-leag. Woden's lea. 236.

Hild-leag. Hild's lea (Hlsley).

98. See Preface, § 44.

Hrocan-leag. 101.

Madocs-lea. 220.

Hnæf-leag. 153. A lea so named after Hnæf, the mythological prince of the Hocings, who was slain in an invasion of Frisia. He is mentioned in an episode which occurs in Beowulf, canto xvi.

Lin-leah. 156. The lea on which grows the flax. Lin and Flax are given as synonymous in the Rushworth Gloss. Matth. xii. 20.

Plum-leah. 181.

The thorny-lea. 184.

Wulf-lea. 98.

LENTA. 74.

The meaning of this word has not been ascertained.

LIC-HANGA. The place in which the bodies hung. 182.

This allusion to the bygone incidents of heathen sacrifice is illustrated by the passage quoted from Adam of Bremen in the Preface to this Volume, § 48.

LID. See Hlid.

LINC. See Hline.

LIN-DEN. The dell in which grow the *lin* or flax. 161.

M.

MÆD. A meadow. 231, 236.

Syntri-mæd. The separated meadow. 208.

MÆL. A mark, or sign.

Cristes-mæl, the cross which it was customary to erect by the road-side. 65, 338.

It is sometimes mis-written

Crystel-mæl. 111, 112, 153.

MÆL-BEAM. The cross. See Mæl.

MÆN-MORE. The common-moor ; the undivided land. 265, 325.

See Gemæn-land.

MÆR. A boundary, a mark for the division of land. 315.

MÆR-BROC. The brook of division. 195.

MÆR-DIC. A ditch which divides. 15, 211, 248, 259.

MÆR-FLOD. A separating stream. 80.

MÆR-LACE. A lake which divides. 211.

MÆR-PYT. The pit of separation. 196.

MÆR-STAN. The stone which marks the division of property. 195, 199.

MÆR-WEL. The well of division. 202.

MÆTH-ÆCER. A hayfield. 98.

Any field the produce of which may be mown is a mæth-æcer.

MAPULDRE. A maple-tree.

The red-leaved maple-tree is mentioned, 112.

MEARC. A boundary ; the line of separation between property. 71, 150, 161, 236, 246, 399.

The East marc and Ælflædes marc are noticed, 231; Æthelwoldes mearc, 341; Mearclege, 266, 427; Mearcford, 176; Mearc-hæg, 223; Mearc-weg, 147, 202, 298, 336; Leofan-mearc, 341.

MEARCAN. To define a boundary. 112.

MEAR-FLOD. The main stream. 448.

MEDEMUNG. The middle. 307, 379.

MERE. A lake. 54, 70, 74, 150.

Læces-mere. The leach-mere, 150, 333.

Lahhan-mere. Perhaps a corruption of Laxan-mere, the salmon lake, 201.

Beamster-mere. 424.

Dyth-mere. 214, 248, 271.

Hoda-mere. 54.

Masan-mere. 184.

Sceld-mere. 43, 80, 448.

Thorc-mere. 319.

Thurran-mere. 319.

Thwys-mere (Thurs-mere?).

71. See under Lac.

MERSC. A marsh. 161, 312.

MID-RIHT. Directly in the midst. 71.

MIL-GEMETE. The mile measure ; the mile-stone. 223.

MOR. A moor. 65, 112, 115, 176, 214, 244, 325, 401.

MYLN. A mill. 195, 196, 206, 241, 285, (Cf. 282, 407.)

Myln-brok. A mill-brook. 74.

MYLN—*cont.*

Mulengar. The mill stream or race. 230, 235.

Mylen-dic. The mill dyke or wall. 230, 235.

Mylen-stede. The site of the mill. 230, 235.

Miln-stream. The mill-stream. 712.

Mylen-path. The mill road. 147.

N.

NES. A promontory or naze. 193.

In this passage the word *steort* is used as an equivalent. See Steort.

Scearp-nes, the sharp promontory. 193.

NITHEWEARDE. Downward. 284.

NORTH-RIHT. Due north. 86.

O.

OFRE. A bank.

"Be yfre," along the bank, 118.

ORA. A residence. 177, 219, 302.

Thus Wulf-ora, 132. Hawk's-ora, 126. Cuman-ora (Cumnor), the abode of Cumma, 267. Box-ora, 289. Sceobban-ora, 219, 402. Dagan-ora, 413.

OTH SUIRAN. See Swiran.

P.

PÆTH. A path. 260, 265. Wædes path, 315. Hengest path, 319.

PEARRUC. A park ; enclosure. 98, 115, 420,

PEN. A pen for cattle. 307.
 POL. A pool. 74, 143, 260, 375.
 PORT-STRETE. The town street ;
 the public road. 123, 395.
 PORT-WEG. The public path to the
 town. 260, 402.
 PUND-FALD. A poundfold. 319.
 PYT. A pit. 154, 158, 202, 220, 225, 393.
 Lam-pit, the loam-pit, 147,
 402.
 The meaning of hring-pit, 150,
 is uncertain. It may possibly
 mean the circular pit, the pit like
 a ring. Grundleas pyt, the
 bottomless pit, occurs at 319.

R.

RÆWE. A row. 101.
 RIC. A ridge, as Hricg, which see.
 Wenric, 309, appears to be
 Wodens-ric, or Woden's ridge.
 RIND (?) 161.
 RISC-BED. A bed of rushes. 57, 71,
 176, 195.
 RISC-BROC. The brook of rushes.
 333.
 RISC-DEN. A valley covered with
 rushes. 202.
 RISC-LEAH. The rush lea. 402.
 RISC-MERE. The lake of rushes.
 298.
 RISC-RÆWE. A row of rushes.
 158.
 RISC-SLED. A marshy piece of
 ground covered with rushes.
 57, 58, 176.
 RISC-THYFEL. A bed of rushes. 71.
 RITHIG. A streamlet ; a rill. 15,
 83, 101, 107, 126, 138, 163, 166, 201, 202, 241,

RITHIG—*cont.*

A stream was called Cyllan-
 rith after the name of Hean's-
 sister. 95, 206, 240, 274.
 ROD. A road. 54, 133, 209.
 ROD. A rood, or cross. 211, 309.
 Rod-leag, 336, 383. Rod-stub, the
 upright stem of the cross, 427, 456.

S.

SÆ. A lake. 328.
 SÆ-TROH. The trough or bed of a
 lake. 341.
 SCÆTH-BROK. The brook of divi-
 sion. 62.
 SCEAP-HAM. The home of the
 sheep ; the sheepfold. 153.
 SCEAP-WÆSC. A sheepwash ; a
 place for washing sheep. 112.
 SCRGET, SCREGET. 211, 447. Possibly
 the gate, or road, of the demon
 Scritta, the Old Scratch of later
 times. Grimm mentions a loca-
 lity in Lower Hessa called
 Schratweg, D. Myth. 447.
 SCYPEN. A sheep-coat.
 "Thæs cinges scypena." 234.
 SEATH. A pit.
 Cealc-seath. The chalk pit.
 150, 404. Hence Chelsea.
 SECG-MERE. The sedge-lake. 62.
 SEOHTRE. A rivulet for carrying
 off water. 147, 208.
 SIC. A small stream ; a rivulet of
 water, called a Sike in Yorkshire
 and the northern counties. 101,
 126, 195.
 SIHT. A small running stream.
 146, 147.

SLÆD. A piece of low ground.

54, 57, 58, 77, 111, 158, 163, 195, 219, 260, 307, 393, 401.

Fugel-slæd, the *seade* frequented by the birds. 309.

Hreod-slæd, the reed-*seade*. 405.

SLÆP. A break in a hill, called a *slap* in the North of England. 371.

SLO. A marsh; quagmire. 111.

SNATH. A piece of ground cut off from the rest. 118.

SPÆR. A promontory (?) 143, 339.

SPLIT. A small portion. 440.

Land-splot is rendered in the early Latin version by "Tan-
"tillum terræ." It is from the verb Splittan, to split, and like the corresponding term Sundorland, means a portion of land split or severed from the rest.

STÆTH. A *staith*; a harbour by the side of a river. 216, 413, 424.

STAN. A stone. 30, 57, 74, 80, 111, 150, 153, 163, 164, 181, 188, 195, 447.

Frequently conjoined with some proper name, that probably of the individual whom it had been erected to commemorate. Thus,

Ecgstanes-stan, 115.

Cybban-stane, 180.

Cenelmes-stan, 147.

Cylman-stan. 209.

Ælfthrythes-stan. 351, 353.

The Broadstones are mentioned 284.

Har-stan, the hoar stone, 86, 101, 261, 263, 375. The red-stone, 259, 268.

STAN-BEORH. A stone fortress. 74.

STAN-CESTIL. A heap of stones. 17.

STAN-CRUNDL. See Crundle.

STAN-ERIGA. 338.

The latter portion of this obscure compound is apparently the word *erc*, which is given in Ælfric's Glossary, and means, arca, cista, locus. If so, it alludes to one of those stone cists, or hollow cromlechs, of which that known by the name of Kits' Cotty-house is one of the best known examples. See Wilson's Archæology of Scotland, 68, and Klemm's Handb. d. Germ. Alterthumskunde, § 34, with the illustrations engraved on plate vi.

STAN-HLÆW. See Hlæw.

STAN-RÆW. A row of stones. 58.

STAPOL. A stoppage; that which stops. 161, 211, 312, 440.

STEORT. A promontory. 70, 193, 244.

STIELE. A narrow ascending path. 132, 133, 341, 420, 424.

STIGELE. See Stiele.

STOC. A stock, or log. 166, 181, 199, 246, 303, 420.

Won-stoc, 153, 319, Woden's stock. See the Preface to this Volume, § 39.

STOD-FALD. A fold for cattle. 71, 80, 112, 214, 448.

STOW. A place. Halig-stow, the holy place, so called in memory of the rites of heathendom. 70, 71.

STRÆT. A road; the *via strata* of the Romans. 54, 83, 101, 132, 164, 193, 225.

Ikenilde-stræt, 71. Wæclinga-stræt, 83. Loddare-stræt, 164. See the Preface to this vol. § 35.

Sealt-stræt, 226. (See Preface, § 36) the High-street, 375.

STREAM. The stream or current of running water.

STREAM—*cont.*

The boundary line took the middle of the stream. See 118, 181, 211, 220, 437.

STYB. A stob, stub, or stump. 54.

Be eastan wrocena stybbe, to the east of the twisted stump. 111.

STYG. An ascent. 196.

SURF (?) 98.

Syrf is probably an oblique case. 153.

SWELGEND. A deep hollow; a gulf; that which swallows. 211, 315.

SWIRAN, OTH. As far as the column or pillar. 17.

SYL. A column; a pillar. 223.

Beaddan-syla, the column of Beadda. Compare the notice under the last article, Swiran.

SYRF. See Surf.

T.

THIOD-WEG. The people's road. 83.

THORN. The thorn-tree, very frequently mentioned in the landmarks. 54, 70, 112, 132, 150, 153, 158, 161, 181.

Set-thorn, 201, is perhaps Sæteres-thorn, the thorn of Sæter, the deity after whom our Saturday is named. See Grimm's D. Myth. 226. We have its compounds, Hnices-thorn, the thorn of Nick, or the water spirit, 31; the hoar-thorn, 80, 156.

Five thorns are specified, one after the other, in the boundaries, 111; three thorns, 147; pric-thorn is mentioned, 202; bramble-thorn, 176, 341; the seven thorns, 214.

THORN—*cont.*

Eanulfings thorn, 287. Hiecan thorn, *ib.* At 270 the Eall-thorn is mentioned, the meaning of which is not obvious, unless it identifies itself with the *alh* (templum) of Cædmon, concerning which see Grimm's D. Myth. 58, and the Glossary to Bouterwek's edition of Cædmon. Hægla-thorn, 54; Mæringes-thorn, 112.

THORN-RÆW, a row of thorns. 402.

THWYRES. ACROSS. 54, 105, 133, 135, 150, 217, 319, 333, 405.

THWYRT. ACROSS. 71, 277.

TO-EMNES. Opposite to. 176.

TREOW. A tree. 80, 86, 115, 116, 448.

Frequently joined with the names of persons, as Wines-treow, 146, 160, 208, 209, 312. Helmes-treow, 315. Egunes-treow, 147, 209. Frigedæges-treow, 188, 259. Tumbalds-treow, 295.

On the tree-worship of the ancient Germanic nations, which has left so many traces in these boundaries, see Grimm's D. Myth. 63; Klemm's Handb. § 100.

TREOW-STEAL. A plantation; a portion probably of the primæval forest which was permitted to stand. 111, 112.

TROH. See Sæ-troh.

TUN. An enclosure. 161.

TWICENE. The point of division. 223.

TWISLA. A separation; the point at which two brooks separate. 74. Hence Twizle, the junction of the Tweed and Till at Twizle bridge. It is from the verb Twislian, to divide. 74, 80, 448.

U.

UNDÆLED-LAND. Land held in common. 138, 253.

UPHEAFD. A rising ground. 295.
See *Heafod*.

W.

WARA, WÆR. Probably an enclosure; the flæx-waran are mentioned, 223, the enclosures in which flax was cultivated. Hickes gives an instance in which this word occurs as a definite measure, consisting of sixteen hides, but it is not probable that it is to be understood in the present instance. See his *Dissertatio Epistolar.* 109. The were of a river is obviously connected. At 321 mention is made of a Brunwic-wer, which is described as an enclosure in a forest for the purpose of capturing game. The werbæra occurs at 231, 233, but I cannot satisfactorily explain the term; Lye considers it equivalent to *Piscina*.

WEG. A way, road. 57, 126, 132, 133, 135, 153, 195, 223, 233.

The broad way is mentioned at 150, 307, 309; the old way, 156; the boundary way (*gemær-weg*), 176; the headway, 181; the swan-way, 402; the rough-way, *ib.*; *Iccenhildeweg*, 57; the wood-way, *ib.*; the stony-way, 80, 150, 184, 287; the small-way, 150; the foul-way, *ib.*; the green-way, 26, 147, 159.

WELIG. A willow tree. 177, 202.

WELIG-FORD. A willow-ford. 146, 208.

WENRIC, WERIC, 309.

No satisfactory explanation of this term has yet occurred, unless it means the Ridge of Woden.

WEORTH. See *Wyrth*.

WERBERA. The wear (?) 231, 236.
See *Wara*.

WERE. A wear. 467, 468, 471.

WESTRIHT. Due west. 86.

WESTEWEARDEN. Towards the west. 223.

WIC. A dwelling-place. 423, 231, 285.
Scacel-wic. The dwelling of the Run-away. 143, 339.

WINDL. Anything twisted; in the present instance probably a hut or shed of osier work. 319.

WUDU-BÆR. Wood-bearing, covered with wood. 427, 456.

WUL. See *Wyl*.

WYL. A well. 54, 112, 115, 126, 143, 146, 176, 192, 196, 198.

The following wells (among others) are mentioned in these boundaries:—

Abban-wyl. 405.

Ægles-wyl, 309.

Amman-wyl (or Westwyl). 111, 112.

Byde-wyl. 54.

Ceald-wyl. 126, 176, 402.

Ceare-wyl. 126, 217, 270, *Note* 5.

Cedboldes-wyl. 208.

Ceolla-wyl. So named after Hean's sister, the foundress of the monastery of Helenstow, 163, 164, and perhaps 309.

WYL—*cont.*

- Cealfes-wyl. 219.
 Cynan-wyl. 244.
 Cyneburge-wyl. 83.
 Ful-wyl. 193.
 Gres-wyl. 193.
 Hæddes-wyl. 211.
 Hunnes-wyl. 118.
 Mær-wyl. 202.
 Myos-wel. 65.
 Pid-wyl. 413.
 Read-wyl. 143.
 Sceobbanoran-wyl. 402.
 Stan-wyll. 54.
 Tidewaldes-wyl. 126.
 Werth-wyl. 43.
 Winter-wyl. 31.

It would appear from a comparison of 404 with 54, that a well was consecrated to the goddess Berchta, concerning whom see Grimm, D. Myth. 250.

WYRE-STEAL. Probably connected with Wara, Wær, which see above. If so, its meaning will be, the place of enclosure.

WYRTH. A residence. 126, 133, 176, 219, 253.

WYRTHIG. A dwelling-place (like Wyrth). 284.

WYRTWALA. The roots (of a mountain?) 112, 126, 153, 163, 176, 184, 309, 336.

WYTHIG. The withy. 54, 176, 244, 298.

WYTHIG-BED. A bed of withies, 220.

Y.

YDYR. Probably an oblique case of *eador*, a hedge. Ydyr-leag, the lea with the hedge. 181.

YFRE. An oblique case from Ofre, which see.

YRTH-LAND. Arable land. 111, 244, 304.

CHRONOLOGICAL LISTS OF CHARTERS
AND. DOCUMENTS.

A CHRONOLOGICAL LIST

OF THE

CHARTERS CONTAINED IN THE CHRONICLE OF ABINGDON.

VOLUME THE FIRST.

	PAGE
(1.) Fragment of a charter by which Ceadwalla grants to Abingdon twenty hides of land, the particulars of which are specified. Without date, but between A.D. 685 and 688.	8
There is no sufficient ground to question the genuineness of this document; but the material on which to form an opinion is too scanty to enable us to arrive at any very satisfactory conclusion. It is possible that this fragment forms the concluding portion of the charter granted by Ceadwalla, to which we have another allusion in the boundaries printed at p. 126.	
(2.) Charter of Ini, king of the Saxons, restoring to Abbot Hean one hundred and seventy-three hides of land near Abingdon, formerly granted to him and his sister Cilla by King Cissa, and confirming other grants to the amount of two hundred and seventy-three hides. Dated A.D. 699, in the twelfth indiction	9

This charter presents several formidable difficulties. Dated in the year 699, it professes to be attested by Daniel, bishop of Winchester, which is impossible, since Daniel did not attain to that dignity until A.D. 705.¹ Ini, the grantor, is introduced as speaking of himself at one time in the first, and at another time in the third person, and language is used by the king (as the charter now stands) which could not consistently have been employed by any one save a bishop or an abbot.

It is probable that upon these grounds Mr. Kemble pronounced it to be a forgery. This was too hastily done: for these difficulties are not insuperable. Two copies of this charter are extant, both of which have been employed in the formation of the text of the present edition. One only was known to Mr. Kemble, the later of the two, of which the interpolations become obvious upon a compa-

¹ See Hardy's *Le Neve*, iii. 3.

rison with the earlier manuscript. Hence the source of many of Mr. Kemble's difficulties; and hence the key for their solution.

In the first place we are immediately made aware of the important fact that the witnesses (the unmanageable Daniel, bishop of Winchester, among the number,) are excluded from any connexion whatever with the charter as it stands in the earlier copy, and we are no longer harassed by the problem how we are to reconcile the date 699, as given in the body of the instrument, with the year 705, rendered imperative by the witnesses.

Besides this, Mr. Kemble was not aware that the earlier copy of the charter ascribes the commencement of it to Ceadwalla (though not the latter portion of it), and to him it appears of right to belong. It is probably the beginning of the instrument of which the concluding portion has already been noticed (No. 1).

Fact and conjecture, then, lead us to the following conclusions:—

- i. That we have here a document which, as it stands, is inconsistent with itself and with history.
- ii. That it is a clumsy blending into one, of several independent instruments.
- iii. That it may be reduced into its component parts, which, when taken separately, present no difficulties.
- iv. That these component parts may be thus arranged:—
 - (1.) A charter of Ceadwalla, granting (or rather confirming) one hundred and seventy-three cassates of land to Hean, with an additional donation of twenty hides; perfect at the beginning and end, but perhaps mutilated in the middle. The commencement is properly referred to Ceadwalla in the earlier copy, but improperly to Ini in the latter; and the conclusion is unnoticed by the more recent copy, while in the more ancient it is ascribed to Ceadwalla.

(2.) A document which in the body of it is styled the "Decretum Abbatatus," drawn up in 699. It has reference to some transactions upon which history throws only a very imperfect light, but which are sufficiently interesting to demand an analysis.

The individual by whom the instrument is drawn up (his name, unfortunately, does not appear in the portion which is preserved) states that Ini, upon his accession to the throne, finding that Hean and his sister had not complied with the conditions of the previous grant

PAGE

made to them by King Cissa, determined upon revoking the donation, and restoring to the folcland the property which had been severed from it by his predecessor. Hean averted the forfeiture by promising that no further delay should occur, and for this purpose he associated with himself the writer of the present document. Whoever he was, he was an abbot. To him Hean took the monastic vows, and acknowledged him as his ecclesiastical superior. Under their united care the building of the monastery now advanced with rapidity, Ini's scruples were removed, and the folcland was converted into bocland. Together with Cuthred and Ethelred, he encouraged the work by additional gifts of land, and the labour prospered under their hands.

But before this arrangement had been in existence for five years Hean wished that it should be brought to a conclusion. No objection was raised by the abbot under whose authority he had placed himself. By mutual consent a meeting was held, at which Ini was present, while the ecclesiastical element was represented by Heddi, bishop of Winchester, and Aldhelm, abbot of Malmesbury. Hean was absolved from the vows which he had taken, and the present document was drawn up as a record of these proceedings.

There is no reason to question the accuracy of these statements, or to impugn the instrument in which they are embodied. The monks of Abingdon, had they been inclined to forge a charter of this kind, would have been more careful of the reputation of their first abbot, Hean, whose conduct in this instance appears somewhat questionable, though possibly it may admit of a solution of which we know nothing. It further explains to us—what is otherwise inexplicable—the conduct of Ini: why it was that he hesitated in confirming the prior grant of Cissa.

The date, 699, is doubtless the correct one, with which the twelfth Indiction is concurrent.

(3.) The witnesses appended to the instrument. It has been already stated that these occur only in the later copy, and that they cannot be brought into synchronism with the other portions of this instrument. We may therefore safely detach them from it, and assign them to some charter executed by Ini in or after 705.

- PAGE
- (3.) 687.—Charter of Ini, king of the West Saxons, confirming to Hean (in the presence of Archbishop Brihtwald) certain donations here specified 11

This charter professes to have been executed on July 5, in the twelfth indiction, A.D. 687, dates which are inconsistent with themselves and with the subject-matter of the instrument. It narrates the arrangements which had been made by King Ini, Archbishop Brihtwald, and Bishop Daniel, for converting into bocland the grants made to Abbot Hean.

That A.D. 687 is an erroneous date is certain, for at that time Ini was not king, nor had either of the ecclesiastics attained the dignity here assigned to them. Assuming the indiction to be correct, the year is 699, but Daniel was not bishop until 705. Kemble suggests A.D. 699 (influenced by the indiction), but from what has just been stated respecting Bishop Daniel, this is untenable. The charter must be abandoned as a forgery, or, at least, as interpolated.

- (4.) 690.—Charter by Ini, king of the West Saxons, confirming a grant made to Hean and Ceolswitha, by Eadfrith, the son of Iddi, of forty-five cassates of land at Bradfield, Bestlesford, and Stretlea, for the erection of a monastery. It is without date, but must have been executed between 688, when Ini became king of Wessex, and 29 Sept. 690, when Archbishop Theodore, one of the attesting witnesses, died 12

No mention elsewhere occurs of this monastery. Possibly the grant was never carried into execution. I am inclined to believe that we have here the record of some of Ini's dealings with Hean previous to the foundation of Abingdon, and consequently one of the earliest documents connected with the present series.

Although this charter is condemned as spurious in the *Codex Diplomaticus*, it appears to be worthy of credit. A difficulty arises from the introduction of a Bishop Gemanus, along with Cedda and Winfrid, but this is probably a blundered form of the name of Bishop Gebmund, of Rochester.

It will be remarked that one of the grantees is here called Ceolswitha, whereas in every other document she is designated by the more familiar and colloquial form of Cille. This apparent contradiction, but real confirmation of the truth, would have been avoided by the forger of a spurious instrument.

- (5.) 725.—Charter by which Abbot Hean makes arrangements for the disposition, by his sister Cilla, of the property which he had acquired at Bradenfeld, Escesdune, and Earmundeslea 13

This document makes no allusion to Abingdon, but seems rather to contemplate the erection of a monastery at Bradenfeld. It is stated that the arrangement had received the sanction of King Ini and Bishop Daniel, but this affords no indication as to the exact date of the instrument. It cannot have been executed later than A.D. 725, and was probably drawn up at a much earlier period.

- (6.) 737.—Charter of Ethelbald, king of Mercia, confirming to Cumma, abbot of Abingdon, the grants made by Cissa, Ceadwalla, and Ini, kings of Wessex, and Ethelred, Cuthred, and Coenred, kings of Mercia, in their respective dominions, and granting, as his own special donation, certain lands at Watchfield and Gaing. No date occurs in either copy of this charter, and they vary as to the locality at which it was executed, one stating that it was drawn up at Benesing [Bensington, co. Oxford], the other that it was framed during an expedition against the Welsh, while on the British side of the river Severn. It must have been executed between the years 721 and 737, since it is attested by Wor, bishop of Lichfield, whose episcopate ranges between these dates¹ 38

This charter occasioned some difficulty to the writer of the second copy of the Abingdon Chronicle, who ascribed it to Ethelbald of Mercia, and has tampered with the signatures of the witnesses. Kemble, probably influenced by this consideration, has rejected it as spurious. To me, however, it appears to be a genuine document. Bearing in mind the position of Abingdon with reference to the growing power of Mercia, an arrangement such as that here recorded would be the step most likely to be taken.

- (7.) 795.—Charter of Brihtric, king [of Wessex], granting to a "princeps," named Hemele, land at Hissaburna [Hurstbourn, co. Hants?] in exchange for other land situated upon the river Meon [Meon-Stoke?] 28

Without date, but perhaps about A.D. 795. It is stated by the chronicler that Hemele granted this land to the monks of Abingdon; but if so, it was speedily lost by them. It is apparently a genuine instrument.

¹ See Hardy's *Le Neve*, i. 540.

- (8.) 796.—Charter of Brihtric, king [of Wessex], granting “Lullan principi” ten “mansiones” at Eastun; probably the hamlet of that name in the parish of Welford, in the hundred of Faircross.¹ Dated A.D. 801., in the ix. indiction, and in the xii. year of Brihtric’s reign 16

This charter is open to suspicion; for though the indiction and the regnal year correspond, yet as Brihtric succeeded to the throne in 784,² the date here given (A.D. 801) cannot be the twelfth year of his reign. The attestations of Cyneberht, bishop of Winchester,³ and Wigerht, bishop of Sherborne,⁴ do not help to remove the difficulty. It may be conjectured that the true date is 796, which is, in fact, the twelfth year of Brihtric’s reign, and that the error⁵ lies in the scribe having mistaken a v for an x in the indiction, which instead of ix should be iv. The whole will thus be brought into harmony.

Kemble⁶ condemns this charter, and assigns it to 801: to me it appears to be a genuine document inaccurately transcribed.

- (9.) 815.—Charter of Coenulf, king of Mercia, granting to Rethun, abbot of Abingdon, partly by gift and partly by sale, certain lands and privileges at Worth, Ackley, Norton, Punningstoke, Sunningwell, Eaton, Sandford, Denchworth, Goosey, Culham, Gaing, and Leckhamstead. Dated in the synod at Celichyth, A.D. 811, in the nineteenth year of the reign of Coenulf 24

The true date is 815, Coenulf having ascended the throne in 796.⁷ Kemble condemns the charter as spurious, apparently with good cause.

- (10.) 821.—Charter of Coenulf, king of Mercia, granting Culham, Kenington, Hinxey, Cumner, Earmundsley, Eaton, Sunningwell, Sandford, Wootton, Gaing, Denchworth, Charney, Goosey, Farnham, Wakenesfield, Shrivenham, Burton, Leckhamstead, Boxford, Welford, Wickham, Sheen, Wonley, and Trinley, together with certain privileges, to the monastery of Abingdon, in consideration of one hundred and twenty pounds

¹ See Lysons’ History of Berkshire, in the first volume of his *Magna Britannia*, p. 413. 4to. London. 1806.

² Sax. Chron. ad an.

³ Le Neve, iii. 4.

⁴ Id. ii. 591.

⁵ It will be observed that the indiction has been tampered with, having been written upon an erasure.

⁶ i. 217.

⁷ Chron. Sax. ad an.

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- of gold and silver, and one hundred "manentes." Dated A.D. 821, in the twenty-fifth year of Coenulf's reign . . . 25
- There is nothing to militate against the acceptance of this document.
- (11.) 835.—Charter of Egbert, king of Wessex, granting to Abingdon the church of Marcham with fifty "manentes," together with certain immunities. Dated at Dorchester in the Easter festival of 835, being the thirteenth indiction, and confirmed during the Christmas of the thirty-fourth year of Egbert's reign . . . 33
- The dates correspond, and the charter has not been disputed.
- (12.) 844.—An instrument compounded of two distinct documents, which may be thus separated:—
1. A grant from Ceolred, bishop of to King Berhtwulf of Mercia, of land on the river Thames at Pangbourn, for the liberty of certain monasteries not named.
 2. A grant by King Berhtwulf of the same land to Ethelwulf "dux," together with certain privileges.
- Dated A.D. 844, in the sixth indiction, and in the fourth regnal year of King Berhtwulf 31
- The indiction and the year do not correspond, A.D. 844 being the seventh indiction. Ceolred has not been identified with any certainty, but in other respects this document presents no difficulties.
- (12*) 852.—Charter of Berhtwulf, king of Mercia, granting to a "prince" of the name of Alpheus land, near Cerney and Kalemundesdene [Cerney and Calmsden, co. Gloucester]. Dated A.D. 852, in the fifth indiction, in the royal vill called Escantur 29
- This charter cannot be admitted. Berhtwulf of Mercia died¹ A.D. 852, and it is attested by Archbishop Ethelred, who did not succeed to Canterbury until 870.²
- (13.) 854.—Charter of Ethelwulf, king of Wessex, granting the tenth of the lands throughout his kingdom to the churches, and exempting them from all regal and secular services. Dated at his royal palace at Wilton, on the Easter-day of A.D. 854, being the second indiction 36
- The dates occasion no difficulty, but the subject-matter of the charter and the nature of the grant lay it open to grave suspicions. Kemble condemns it without hesitation. It should be observed, however, that Asser, who wrote

¹ See Flor. Wig. ad an.| ² Chron. Sax.

during the reign of Alfred, and was intimately acquainted with the proceedings of the court of Ethelwulf, speaks of the enactment as a well-known transaction. "*Decimam totius regni sui partem ab omni regali servitio et tributo liberavit, in sempiternoque graphio in cruce Christi, pro redemptione animæ suæ et antecessorum suorum, Uni et Trino Deo immolavit.*"—Asser, p. 470, ed. Petrie and Hardy. The meaning of the charter rather than the charter itself is questionable.

- (14.) 862.—Charter of Ethelred the First, king of Wessex, granting to a "princeps" named Ethelwulf, land at Withenham. Dated A.D. 862, in the royal vill called Mycendefr. ¹ . 41

The date, A.D. 862, cannot stand, since Ethelred did not ascend the throne until four years afterwards. It is attested by Swithun, bishop of Winchester, who died 2 July 862. It must therefore be rejected as a fabrication.

- (15.) 862.—Another copy of the same document, and open to the same objections 134

- (16.) 868.—Charter of Ethelswithe, queen of Mercia, granting to Cuthwulf certain lands at Locking ² for 1,500 shillings. Dated A.D. 868, in the first indiction 42

The dates correspond, and notwithstanding the suspicions which might be excited by a comparison between the witnesses of the two copies, this document may perhaps be accepted as genuine.

- (17.) 901.—Charter of King Alfred, granting Appleford to Deormod, in exchange for land at Harændun. ³ A Saxon memorandum, which occurs in only one copy of the document, speaks of the transaction as a sale 51

There is no date to this document, the witnesses afford no means of testing its credibility, and its character is suspicious. Kemble condemns it.

- (18.) 903.—Charter of King Edward the Elder, confirming to Tata, the son of Ethelhun, certain lands at Hordwell, ⁴ which had formerly been granted by Ethelwulf, but the charter of which had been lost. Dated at Hampton [Southampton?] A.D. 903 56

This charter presents no difficulties.

¹ Mitcheldever, in Hampshire, ten miles to the north of Winchester.

² Probably West Locking, a hamlet in the parish of Wantage; see Lysons' Berkshire, p. 408.

³ Harringdon, in Northamptonshire, is probably the locality.

⁴ Hordle, six miles east of Christchurch, in Hampshire.

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- (19.) 918.—Charter of Ethelfled [wife of Ethelred, ruler of the Mercians?] granting to a “minister” named Eadric, permission to purchase land at Farnborough from Wulflaf, to whose ancestor Bynna a grant had been made by Offa, king of the Mercians. Dated at Weardburg,¹ on the fifth of the ides of Sept. [9 Sept.] A.D. 878 44
- Rejected by Kemble, and upon good grounds, for in 878 the grantee was a mere infant. We may arrive at an approximation to the date by the following considerations. The charter shows that at the time of its execution Ethelfled was a widow, consequently it cannot be assigned to an earlier year than 912.² It is attested by Ethelhun, bishop of Worcester, therefore after 915,³ between which date and 13 June 919,⁴ when Ethelfled died, the grant must have been made. But it is suspicious to find among the witnesses the name of Bishop Elfwyn, who did not become possessed of the see of Lichfield until 920.⁵ Possibly 918 is the correct date; but the document is of a very doubtful character.
- (20.) 926.—Charter of King Ethelstan, confirming lands at Chelgrave and Tebworth⁶ to Ealdred, which he had purchased from the pagans for ten pounds. Dated A.D. 926, in the fourteenth indiction 83
- The indiction and the year correspond, and the charter is apparently a genuine one, although some little uncertainty might arise from the fact of it being attested by Archbishop Wulfhelm, of whose accession to the see of Canterbury there is no proof until two years later.
- (21.) 930.—Charter of King Ethelstan, granting to Cynath, abbot of Abingdon, certain lands at Dumbleton upon the river Easingburn (between Winchcomb and Evesham), and at Fleforth upon the Pidwell. Dated A.D. 930, in the third indiction, in the fifth year of Ethelstan’s reign over the Anglo-Saxons, and in the third year after he had reduced the Northumbrians and Cumbrians under his authority . . . 60

¹ Warborough, near Wallingford, in Oxfordshire.

² Sax. Chron. ad an.

³ Le Neve, iii. 47.

⁴ Flor. Wig. ad an. p. 572. The Saxon Chron., however, p. 377, places her decease a year earlier.

⁵ Le Neve, i. 542.

⁶ Apparently the parish of Chalgrave, with its hamlet of Tebworth, in the deanery of Dunstable and county of Bedford. But there is the more contiguous Chalgrove, near Watlington, in Oxfordshire, at no great distance from which is Tetsworth.

The transcript in the library of Corpus College at Cambridge contains a notice that this charter had been confirmed by King Edgar and awarded to Bishop Osulf, as it had formerly been to Abbot Cynath. This memorandum must have been written subsequently to Osulf's accession to the see of Wilton in 941; the date of his death is uncertain. Kemble considers this charter as spurious, and its style lays it open to suspicion, yet there is scarce sufficient authority for its absolute rejection.

- (22.) 931.—Charter of King Ethelstan, king of the English, granting to Elfric twenty cassates of land at Wæclesfield,¹ together with certain liberties thereto appendant. Dated in the vill of "Worcig Worthig"² on the 12 calends of July [20 June] 931.³ 73

The regnal year and indiction correspond with A.D. 931, but the epact and concurrent which are mentioned are faulty. This, however, may be accounted for by the inaccuracy of the chronological tables then in use. Not so the confusion of the dates, which become perceptible when we investigate the signatures of the bishops. The occurrence of the four subjugated subreguli is suspicious. On the whole, therefore, this charter is of doubtful authenticity, although it has passed unquestioned by Mr. Kemble.

- (23.) 931.—Charter of Ethelstan, the "ealdormon," granting to Abingdon the vill of Uffington, in the presence of Archbishop Wulfhelm and Kynsi, bishop of Berkshire, and Bishop Rodwerd, and many other ecclesiastical personages who were assembled at Abingdon upon the occasion 70

No date occurs in this charter, but as it was granted in the reign of King Ethelstan (A.D. 924–941), and was sanctioned by Wulfhelm (928–941), and Rodwerd, who was bishop as early as 931, we shall not be far from the truth if we assign it to the year last named.

- (24.) 931.—Charter of Ethelstan, king of all Britain, granting to Godescale, the priest, and the monks of Abingdon, twelve

¹ The hamlet of Watchfield, in the parish of Shrivenham, co. Berkshire; see Lysons, p. 369.

² Probably the former of these names should be expunged.

³ If this document be founded upon a genuine charter, its prototype

was probably one which was connected with the foundation of Middleton or Milton Abbas (see Dugd. Mon. ii. 344), in which case the locality named above was Worth, within two miles of Corfe Castle, a favourite residence of the royal family of Wessex.

cassates of land at Scaringaford [Shillingford,¹ near Faringdon]. Dated A.D. 931, in the fourth indiction 64

The dates correspond, and there is nothing in the charter itself which militates against its acceptance. But when we examine the names of the witnesses, we find among them that of Brynstan, bishop of Winchester, who is said to have been consecrated 29 May 932,² and consequently could not have attested a charter dated in 931. The Saxon Chronicle, however, explains the difficulty by referring his consecration to 29 May 931, which in that year was the festival of Whitsunday. The same authority further states that he died in 933, having occupied the see for two years and a half, namely, the latter half of 931 and the whole of the two subsequent years.

- (25.) 931.—Charter of Ethelstan, king of all Albion, granting to Abingdon five cassates of land at Swinford.³ Dated A.D. 931, in the fourth indiction 66

This document may pass unchallenged.

- (26.) 931.—Charter of Ethelstan, ruler of all Albion, granting to the church of Abingdon a portion of land consisting of fifteen cassates at Sandford.⁴ Dated A.D. 931, in the fourth indiction. A memorandum states that the witnesses are identical with those in the previous charter; they have, therefore, been omitted 68

A genuine document.

- (27.) 931.—Fragment of a charter of Ethelstan, granting to Wulfusthus (?) lands at Bulthesworth to the extent of six cassates. The beginning is wanting, and the import is conveyed in the form of a narrative. Dated in the royal vill at Wellowe,⁵ on the 4th of the ides of [.⁶], in the fourth indiction, A.D. 931, in the king's seventh regnal year 76

The indiction corresponds with the year 931, and there is nothing to prevent our acceptance of this document.

¹ Lysons, p. 360.

² Rudburn, *Hist. Min. ap. Angl. Sacr.* i. 212, with the approval of Wharton.

³ In the parish of Cumner: Lysons, p. 271. The charter states that the boundaries of Swinford are embodied in those to be found in the charter respecting Cumner.

⁴ The earlier copy ascribes this charter to Swinford, and states that the amount of the grant is five cassates, obviously confusing this with the preceding document. Sandford, in Oxfordshire, is the place indicated.

⁵ Wellow, in Hampshire, a few miles to the west of Romsey.

⁶ Omitted by the scribe.

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- (23.) 934.—Charter of Ethelstan, granting to Elfheah certain lands at Farnborough. No date, but in or after A.D. 934, having been witnessed by Elfheh, bishop of Winchester . 79
A genuine document.
- (29.) 939.—Charter of King Ethelstan, granting Beorhtwaldington¹ to Eadlufu. Dated A.D. 939, in the twelfth indiction . 85
Here there is no room for suspicion.
- (30.) 940.—Charter of King Edmund, granting to Elfild a certain quantity of land at Culham. Dated A.D. 940, in the thirteenth indiction 91
Kemble marks as spurious the notice of this charter, which follows at p. 92, the charter itself having escaped his research. He does not inform us upon what grounds he rejects it. It appears to be a genuine document, and it coincides in all essential particulars with several charters which he has accepted without hesitation.
- (31.) 940.—Charter of King Edmund, granting lands at Garford² to Wulfric. Dated A.D. 940; the numeral of the indiction has not been supplied by the copyist 93
As Ethelstan died on 27 October 940, this charter must have been executed between that date and the conclusion of the year. The absence of the indiction is suspicious. Some difficulty is also occasioned in accepting this charter by finding among the witnesses the name of Oda, archbishop of Canterbury, who did not vacate the see of Wilton until A.D. 941, according to the received chronology (Le Neve, ii. 593). The history of this period, however, is exceedingly obscure, and Gervase of Canterbury remarks (Act. Pontiff. Cant. 1645),—"Quot annis sederit, vel duo prædecessores ipsius, nondum ad nostram pervenit notitiam." Wulfhelm, Oda's predecessor, was certainly alive in or after October 940, and as certainly Oda had succeeded to Canterbury before the conclusion of that year, if we accept the evidence of charters of undisputed authority, which occur in the Codex Diplomaticus. But the same work furnishes other documents which are equally undisputed, and these declare that in July 941, Wulfhelm was still archbishop (v. 271). I leave the matter in doubt, as Hardy does (Le Neve, i. 8), remarking, however, that the balance of evidence

¹ Bright Waltham, or Bright Walton (commonly called Brickleton), in Berkshire; see Lysons, p. 250.

² Garford, a hamlet in the parish of Marcham, near Abingdon; Lysons, p. 316.

is against the earlier date. If so, this charter is either spurious, or its date has been tampered with.

- (32.) 940.—Charter of King Edmund, granting to Elfsige land at Waltham.¹ Dated A.D. 940, in the thirteenth indiction . 96

The indiction and the regnal year correspond, and the charter is apparently genuine. It was executed before the death of Archbishop Wulhelm, by whom it is attested.

- (33.) 942.—Charter of King Edmund, granting Winkfield² and Swinlea to a religious woman, named Sæthryth. Dated A.D. 942, in the fifteenth indiction 114

The dates and witnesses offer no difficulty, and the charter may pass unquestioned.

- (34.) 942.—Charter of King Edmund, granting to Elfrie certain lands at Bleobirg.³ Dated A.D. 944, in the fifteenth indiction 109

The indiction is wrong in the same ratio as that pointed out under the following entry (No. 35), but cannot be accounted for by the same supposition. The fifteenth indiction corresponds with A.D. 942, which would appear to be the true date, and not 944.

- (35.) 942.—Charter of King Edmund, granting to Ethelstan land at Earmundeslea and the vill called Appleton.⁴ Dated A.D. 942, in the twelfth indiction 100

The indiction does not correspond with the year of the Incarnation, but the difficulty is removed by supposing the easy mistake of *II.* for *V.* The witnesses are correct, and the charter may be accepted.

- (36.) 943.—Charter of King Edmund, granting to Eadric certain lands at Leachamstede.⁵ Dated A.D. 943, in the first indiction 103

The dates correspond, and the charter is genuine.

- (37.) 944.—Charter of King Edmund, granting to Elfheah certain land at Linford.⁶ Dated A.D. 944, in the second indiction 106

The dates and witnesses are consistent, and the document offers no difficulty.

¹ White-Waltham, about eight miles west of Windsor; Lysons, p. 405.

² Winkfield, six miles south-west of Windsor; Lysons, p. 436.

³ Blewbury, about eight miles south-east of Abingdon; Lysons, p. 244.

⁴ About five miles south-west of Oxford. Concerning an ancient manor house there, see Lysons' *Berkshire*, pp. 212, 234.

⁵ Leckhamstead, five miles north-west of Newbury, in Berkshire.

⁶ Linford, near Newport Pagnell, in Buckinghamshire; see Lysons' *history of that county*, p. 596.

- (38.) 944.—Charter of King Edmund, conveying, in consideration of 90 mancuses of gold, eight hides of land at Brynyngtun¹ to Ordulf. Dated A.D. 944, in the second indiction . 117
- The indiction corresponds with the year of the Incarnation,² and the witnesses are in harmony. The charter may be accepted without hesitation.
- (39.) 947.—Charter of King Eadred, granting five hides of land at Dencesworth³ to Wulfric. Dated A.D. 947 . . . 136
- The date and witnesses are consistent, and the charter is genuine.
- (40.) 947.—Charter of Edred, granting to Eadric twenty hides at Wasingetun.⁴ Dated A.D. 947, in the fifth indiction . 141
- A genuine instrument.
- (41.) 948.—Charter of King Eadred, granting ten hides of land at Stanmere⁵ to Wulfric. Dated A.D. 948, in the fifth indiction 131
- The indiction and the year of the Incarnation do not agree, but in other respects the document is trustworthy.
- (42.) 948.—Charter of Edred, king of Wessex, granting to Cuthred five hides of land at Bedelakinge.⁶ Dated at Suth-tun, A.D. 948 139
- Unquestioned by Kemble, but apparently a fictitious document, founded upon a genuine instrument of Ethelred (A.D. 866-871). The witnesses are not sufficient to enable us to arrive at any definite conclusion.
- (43.) 949.—Charter of King Eadred, granting (in exchange for other lands at Pendyfig, in Cornwall) eighteen hides at Waligford⁷ to Wulfric. Dated A.D. 949, in the seventh indiction . 145
- The dates and witnesses are without suspicion.

¹ Brimpton, about six miles south-east of Newbury; see Lysons' *Berkshire*, p. 251.

² This unity of the indiction and the year of the Incarnation warrants the decision which has been arrived at in reference to charter at (No. 34).

³ Denchworth, about nine miles south-west of Abingdon; Lysons, p. 271.

⁴ Wasing, eight miles south-east of Newbury; Lysons, p. 412.

⁵ Stanmore, a hamlet in the parish of Beedon, eight miles from Newbury; see Lysons' *Berkshire*, p. 239.

⁶ Now Balking, a considerable hamlet in the parish of Uffington; see Lysons, p. 390.

⁷ Welford, six miles from Newbury, on the road to Lambourn; Lysons, p. 412.

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- (44.) 951.—Charter of King Eadred, granting to Wulfric twenty-five hides of land at Cifanlea.¹ Dated A.D. 951, in the ninth indiction 151
- The chronological evidence is satisfactory.
- (45.) 951?—Charter of King Eadred, granting to Elfgar three hides of land at Wemfeld. No date 165
- This instrument must have been executed between A.D. 946, the accession of Eadred, and 12 March 951, the date of the death of Elfeg, bishop of Winchester (Sax. Chron. ad an.), one of the witnesses. The duration of the episcopate of Ethelgar of Crediton (Le Neve, i. 365) is too obscure to enable us to argue from it with much certainty; but it would lead to the conclusion that the date is before 953.
- (46.) 952.—Charter of King Eadred, granting three hides of land at Burcham,² to Elfwine. Dated A.D. 952 162
- An undisputed charter.
- (47.) 953.—Charter of King Eadred, granting to Elfsige and his wife Eadgife thirty-three hides of land at Escesburh.³ Dated A.D. 953 149
- An undisputed document.
- (48.) 953.—Charter of King Eadred, by which he grants to Alfrie five hides of land at Cusanrig.⁴ Dated A.D. 953 156
- Doubt might possibly be thrown upon this charter by the fact that among the witnesses occurs the name of archbishop Wulfstan, who, according to the statement of the Saxon Chronicle, was imprisoned in 952, and not released until 954, unable, therefore, to attest a document executed in 953. If it be permitted, however, in this instance, to follow the chronology of Hoveden, who tells us that Wulfstan's imprisonment ended in 953, the difficulty would vanish.⁵
- (49.) 955.—Charter of King Eadwig, granting to the monastery of Abingdon twenty hides of land at Hengestes-ige, Seofecan-

¹ Cheveley, five miles north of Newbury; Lysons, p. 258.

² Barkham, in the hundred of Charlton, co. Bucks; see the History of that county, by Lysons, p. 238.

³ Ashbury, about ten miles west of Wantage, on the borders of Berkshire and Wiltshire; see Lysons' Berkshire, p. 236.

⁴ Currage? now a manor in the parish of Cheveley, five miles north of Newbury; see Lysons' Berkshire, p. 259.

⁵ Simeon of Durham (p. 156, ed. Twysden), however, here agrees in his chronology with the Saxon Chronicle, which is the more remarkable as there is, in general, a striking unity between him and Hoveden.

wyrthe, and Witham;¹ not dated, but stated by the chronicler to have been granted in the same year as a charter which he ascribes to A.D. 955 179

Certainly not before 953, as it is attested by Alfwold [bishop of Crediton], who, according to Florence of Worcester, did not obtain that see until the year above mentioned. Nor could it have been executed after 956, for it is witnessed by Oscytel before his accession to the archbishopric of York, which occurred in that year. See Hoved. fol. 244.

- (50.) 955.—Charter of King Eadred granting to Abbot Ethelwold for the monastery of Abingdon certain lands at Gainge,² Gosinge,³ Weorth,⁴ and Cumanora.⁵ Dated A.D. 955 124

If this charter be genuine and the year correct, Oscytel must have become archbishop of York at an earlier period than is generally supposed, the usual date being 956. See Hardy's *Le Neve*, iii. 96. This, however, goes upon the assumption that he was not consecrated until the death of his predecessor; but as we know that Wolstan had been imprisoned and afterwards banished from his see of York, and had subsequently filled that of Dorchester, it is by no means improbable that Oscytel was appointed to the diocese of York as early as 955, and that his attestation as a witness offers no impediment to the acceptance of this charter as an authentic document.

- (51.) 955.—Charter of King Eadred, granting to Elfheh eight hides of land at Cumtune, near the hill called Escesdune.⁶ Dated A.D. 955 158

Before the 23rd November, on which day Eadred died (Sax. Chron.) There is nothing to excite doubt in this charter.

¹ Now Hinxey, Seacourt, and Witham.

² Either East Ginge, in the parish of West Hendred, or West Ginge, in the parish of Locking; see Lysons' *Berkshire*, pp. 293, 313.

³ The parish of Gosey, in the hundred of Ock. *Id.* p. 283.

⁴ The manor of Word, in Far-
ingdon. *Id.* p. 278.

⁵ Cumner, near Oxford. *Id.* p.
270.

⁶ This charter is important as settling the disputed locality of the battle of Ashdown, concerning the various theories respecting which, see Lysons' *History of Berkshire*, pp. 160, 161. The Compton here referred to is a mile to the south-east of East Ilsley, and there was the site of the battle. Ashampstead and Ashbridge in the neighbourhood are of kindred origin.

- (52.) 956.—Charter of King Edwig, granting to Elric (in consideration of sixty pieces of gold) twenty hides of land (at Hannigge¹). Dated A.D. 956, in the fourteenth indiction 239
- (53.) 956.—Charter of King Eadwig, granting to Elric twenty hides of land at Hannige. Dated A.D. 956, in the fourteenth indiction 204
- This charter may unhesitatingly be accepted as genuine. The obscurity with which it is worded makes its meaning uncertain; but it appears to convert into a gift the land purchased by the previous charter.
- (54.) 956.—Charter of King Edwig, granting to Edwig sixteen hides of land at Anningadune. Dated A.D. 956, in the fourteenth indiction 227
- An undisputed instrument, of which the original is extant.
- (55.) 956.—Charter of King Eadwig, granting to the monastery of Abingdon twenty hides of land at Abingdon. Dated A.D. 956, in the fourteenth indiction 175
- The two Cottonian MSS. ascribe this charter to 955, but the transcript in the Corpus Christi MS. at Cambridge places it a year later. And that this is the true date is established by the indiction, which corresponds with 956, and not with 955. The witnesses are correct.
- (56.) 956.—Charter of King Edwig, granting twenty-five hides of land at Bæganweorth² to Elfric. Dated A.D. 956, in the fourteenth indiction 219
- This charter presents no difficulties.
- (57.) 956.—Charter of King Edwig, granting to Wulfric five hides of land at Ceorlatun.³ Dated A.D. 956, in the fourteenth indiction 237
- An undisputed document.
- (58.) 956.—Charter of King Eadwig, granting to the monastery of Abingdon a certain forest (named Heafochrycg), consisting of sixty acres, for the building of the said monastery. Dated on the ides of February [13 Feb.] A.D. 956, in the fourteenth indiction 183
- The indiction and the regnal year correspond with the year of the Incarnation, and the charter is genuine.

¹The locality is not named in the body of the charter, but occurs in the boundaries. There is no room for doubt as to its genuineness. Hanney is about seven miles south-west of Abingdon; Lysons p. 288.

²Bayworth, a hamlet in the parish of Sunningwell; see Lysons' Berkshire, p. 383.

³The manor of Charlton, in the parish of Wantage; see Lysons, Berkshire, p. 408.

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(59.) 956.—Charter of King Edwig, granting to Ethelnoth twelve hides of land at a place called "æt Fifhidum." Dated A.D. 956, in the fourteenth indiction	232
The charter has no peculiarities.	
(60.) 956.—Charter ¹ of King Edwig, granting to Eadric five hides of land at Peadanwurth. ² Dated A.D. 956, in the fourteenth indiction	230
A genuine charter. Another copy occurs at p. 235.	
(61.) 956.—Charter of King Eadwig, granting to Eadric twenty-two hides of land at Weligforda. ³ Dated A.D. 956, in the fourteenth indiction	207
A genuine charter.	
(62.) 956.—Charter of King Edwig, granting twenty-five hides of land at Bennahamme ⁴ to Elfsige. Dated A.D. 956, in the fourteenth indiction	210
No cause for suspicion.	
(63.) 956.—Charter of King Eadwig, granting to Elfwine fifteen hides of land at Middeltune. ⁵ Dated A.D. 956, in the fourteenth indiction and in the first year of his reign	213
The dates correspond, and the original exists. This charter may be accepted without hesitation.	
(64.) 956.—Charter of Edwig, granting Cenigtun ⁶ to Byrhtelm the priest. Dated A.D. 956, and in the fourteenth indiction	216
A genuine document.	
(65.) 956.—Charter of King Edwig, granting to Eadric sixteen hides of land at Pyrianford. Dated A.D. 956, in the fourteenth indiction	222
An unsuspected document.	
(66.) 956.—Charter of Edwig, granting to Elfhære ten hides of land at Wilmanlehtune. ⁷ Dated A.D. 956, in the fourteenth indiction	224
Genuine.	

¹ A duplicate copy occurs (by mistake of the chronicler) at p. 235.

² Petworth, four miles from Campden, co. Gloucester (?)

³ Welford; see Lysons' Berkshire, pp. 412, 413.

⁴ Several places of this name

occur in Berkshire; see Lysons, pp. 373, 413.

⁵ Probably Middleton, co. Oxford, three miles from Bicester.

⁶ Kennington, a hamlet in the parish of Sunningwell; see Lysons' Berkshire, p. 383.

⁷ Wimbledon, in Surrey?

- (67.) 956. 29 November.—Charter of King Eadwig, granting five hides of land at Tadmerton¹ to Beorhtnoth. Dated at the royal palace at Ceoddre, on the third of the calends of December [29 Nov.] A.D. 956, in the fourteenth indiction . 197
A genuine document.
- (68.) 956.—Charter of King Eadwig, granting ten hides of land at Tadmerton to Byrhtnoth. Dated A.D. 956, in the fourteenth indiction 191
The year and indiction correspond; the witnesses occasion no difficulty.
- (69.) 956.—Charter of King Eadwig, granting five hides of land at Tadmerton to Brihtric. Dated A.D. 956, in the fourteenth indiction 194
An unsuspected charter, of which the original is extant.
- (70.) 956.—Charter of King Eadwig, granting to Elfhere twenty hides of land at Cuthenesdene.² Dated A.D. 956, in the fourteenth indiction 200
No suspicion attaches to this charter.
- (71.) 956.—Charter of King Eadwig, granting Gainge, with its appurtenances, to the abbey of Abingdon. Dated in A.D. 956, in the fourteenth indiction 186
The chronicler states that this charter was granted in the second regnal year of King Eadwig, which, if interpreted closely, brings it within the month of December 956. The charter affords no room for suspicion.
- (72.) 956 ?—Charter of King Eadwig, granting ten hides of land at Hennarith³ to Bryhtric. Dated A.D. 955, in the fourteenth indiction 189
Although dated in 955, the indiction warrants the belief that the correct year is 956; the chronicler also states that this document was executed in the same year as one which bears the year 956. To this year, then, it may be referred, and accepted without scruple.
- (73.) 957.—Charter of King Eadwig, granting to Elfheah twelve hides of land at Boclande.⁴ Dated A.D. 957, in the fifteenth indiction 242
The indiction corresponds with the year of the Incarnation, the witnesses are correct, and the charter is genuine.

¹ Tadmerton, four miles from Banbury. | seven miles south of Abingdon; see Lysons, pp. 291, 293.

² Cuddesden, in Oxfordshire. | ⁴ Buckland, a parish in Berks, four miles from Faringdon; see Lysons, p. 251.

³ East and West Hendred, six or

- PAGE
- (74.) 958.—Charter of Eadred, granting to Wulfrie ten hides of land at Boxora.¹ Dated A.D. 958, in the first indiction . 160
 In its present form this charter is inadmissible; King Eadred died 23 November 955, and the indiction and the year of the Incarnation correspond, and the combination of the witnesses show that 958 is the year intended. It must therefore be rejected as spurious.
- (75.) 958.—Charter of King Edwig, granting to Kenric two hides of land at Cern.² Dated A.D. 958, in the fourth year of his reign 250
 The year of the Incarnation and the regnal year correspond; the witnesses occasion no difficulty, and the instrument is genuine.
- (76.) 958.—Charter of King Edwig, granting to Wulfrie five hides of land at Denceswurthe.³ Dated A.D. 958, in the first indiction 252
 There is here no ground for suspicion.
- (77.) 958.—Charter of King Edwig, granting to Edwald ten hides of land at Draitune.⁴ Dated A.D. 958, in the first indiction 247
 A genuine instrument.
- (78.) 958.—Charter of Eadwig, granting to Edric ten hides of land at Lechamstede,⁵ together with a mill upon the Lamburn. No date, but possibly in A.D. 958 476
 This is only a fragment of a charter, the boundaries and witnesses being omitted. But it is a genuine document, as far as it goes.
- (79.) 958.—Charter of King Edwig, granting to Edric twenty hides of land at Wurthe. Dated A.D. 958, in the sixteenth indiction 245
 There is no such indiction as the sixteenth, the numeration reverting after the fifteenth to the first. But this error in form does not affect the character of the document, which may be accepted without scruple.
- (80.) 959.—Charter of King Eadwig, granting various privileges to the monastery of Abingdon. Dated on the sixteenth

¹ Boxford, four miles from Newbury; see Lysons (who identifies it with Boxore), p. 245.

² Cern, in Dorsetshire.

³ Denchworth, near Wantage, nine miles south-west of Abingdon; see Lysons, p. 27

⁴ Drayton, in Berkshire, two miles south-west of Abingdon; see Lysons, p. 272.

⁵ Leckhampsted, a hamlet in the parish of Cheveley; see Lysons, p. 258.

Charney Bassett, Berk

of the calends of June [17 May] 959, in the second indiction,
being the fourth year of his reign 163

The indiction and regnal year correspond with the year of
the Incarnation, and the witnesses occasion no difficulty.

The charter may therefore be accepted without hesitation.

(81.) 959.—Charter of King Edgar, granting to Eanulf certain
lands at Dudington.¹ Dated A.D. 958, in the first indiction . 303

The indiction and the year of the Incarnation are in
unison, but the charter, though probably genuine, cannot
stand in its present form. It belongs to A.D. 959. (See
the following document.)

It must have been granted very shortly after Edgar's
accession to the throne in that year, which took place on
or after 1st October. Oscytel signs as simply "bishop," not
having as yet been consecrated to the see of York; and
Dunstan is still "bishop," of Worcester or London.

(82.) 959.—Charter of King Edgar, by which he restores to the
monastery of Abingdon its early possessions at Gæging, Gosie,
Weorth, and Earmundes-leah, together with various lands
and possessions, of which it had formerly been unjustly
deprived. Dated A.D. 958, in the second indiction . . . 256

The second indiction corresponds with A.D. 959, to which
year it is probable that this charter belongs. Edgar did not
succeed to the throne until 1st October, and it was not until
959 that Dunstan was nominated to the see of Canterbury
(Florence of Worcester *ad an.*), in which capacity he attests
this document.

(83.) 960.—Charter of King Edgar, granting to the church of
Abingdon twenty hides of land at Drægtun, which had for-
merly been given by his uncle King Eadred to Eadwold.
Dated A.D. 960 270

An unsuspected document.

(84.) 960.—Charter of King Edgar, restoring to Wulfrie certain
lands here specified, which had been forfeited by him in conse-
quence of misconduct. Dated A.D. 960 289

A genuine document, of which the original is still pre-
served.

(85.) 961.—Charter of King Edgar, granting twenty hides of
land at Burhbece² to Abingdon. Dated A.D. 961 . . . 334

A genuine charter.

¹ Duddington, near Stamford, in
Northamptonshire, or Donnington in
Berkshire (?). Concerning the latter
see Lysons, p. 355.

² Probably Barbage, three miles
from Great Bedwin, in Wiltshire.

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(86.) 961.—Charter of King Edgar, granting to Eadric three hides of land at Hamstede. ¹ Dated A.D. 961	297
Of unquestioned authority.	
(87.) 962.—Charter of King Edgar, granting three hides of land at Hennerith to the church of Abingdon. Dated A.D. 962	329
An undoubtedly genuine document.	
(88.) 961.—Charter of King Edgar, granting to the church of Abingdon fifty hides of land at Hyrseburna, together with thirteen "prædia" near the city of Winchester, appurtenants to the same. Dated A.D. 961	317
A genuine document.	
(89.) 962.—Charter of King Edgar, granting to the monastery of Abingdon (which he had restored) a vineyard at Wæcet, together with other dues and privileges "æt Hwitanclice," ² "æt Portmonna hythe," and at "Brunwic-wer	321
An undoubted document.	
(90.) 961.—Charter of King Edgar, granting to Elfric nine hides of land at Etheringetun. ³ Dated A.D. 961, in the fourth indiction	303
The indiction corresponds with the year, and the witnesses are correct.	
(91.) 961.—Charter of King Edgar, granting twenty-two hides of land at Rimecunda to the church of Abingdon. Dated A.D. 961	340
A genuine document, of which the original exists.	
(92.) 962.—Charter of King Edgar, granting to Eadwine twenty hides of land at Mordune. ⁴ Dated A.D. 962	305
An unsuspected document.	
(93.) 962?—Charter of King Ethelred, granting to Leofric a certain portion of forest, the name of which is not specified. Dated A.D. 962	382
A spurious or interpolated charter; perfectly inadmissible. While it professes to be granted by Ethelred, who did not mount the throne until A.D. 978, it is witnessed by	

¹ There are three parishes of this name in Berkshire, East Hampstead, Hampstead Marshall, and Hampstead Norris, concerning which see Lysons, pp. 285, 286, 287.

² Apparently in Hampshire.

³ Eddington, a tithing of Hungerford, and probably the scene of

the celebrated battle in which Alfred defeated the Danes, in 878. Concerning this question, see Lysons' Berkshire, p. 162.

⁴ Morton, in Berkshire, of which there are now two parishes; see Lysons, p. 216.

- Byrhtelm, who died in 963. The names point to a period anterior to 972.
- (94.) 863.—Charter of King Edgar, granting four hides of land at Eastheall to the church of Abingdon. Dated A.D. 963 . . . 327
Genuine.
- (95.) 963.—Charter of King Edgar, granting to Athelwold twenty-four hides of land at Wasingatun. Dated A.D. 963 . . . 337
No suspicion attaches to this instrument.
- (96.) 963.—Charter of King Edgar granting five hides of land at Hocan-edisc to Wulfnoth. Dated A.D. 963 . . . 302
An unsuspected document.
- (97.) 963.—Charter of King Edgar, granting to Ethelric ten hides of land at Speresholte,¹ one hide and twelve acres at Bathalacing, and a vill with twelve acres of land at Hirdegrafe. Dated A.D. 963 . . . 283
A genuine charter.
- (98.) 963.—Another and a contracted copy of the above charter, omitting the boundaries and the greater portion of the witnesses . . . 478
- (99.) 963.—Charter of King Edgar, granting to abbot Ethelwold and the church of Abingdon seventy-two hides of land at Bedewind.² Dated A.D. 968 . . . 314
This charter has been tampered with, and in neither of its present forms is it admissible. That given in the text represents Ethelwold as abbot of Abingdon in 968, whereas he was consecrated bishop of Winchester in 963; while that given in the notes, dated in 958, though it removes the difficulty by retaining Ethelwold as still abbot of Abingdon, makes Dunstan archbishop of Canterbury. The difficulty is augmented by finding the attestation of Oswald, archbishop of York, who did not succeed to that dignity until 972. Instead of the date DCCCC.LXVIII., I should suggest the substitution of DCCCC.LXIII. (no very violent alteration), the rejection of the witnesses given in the text, and the adoption of those which occur in the note.
- (100.) 964.—Charter of King Edgar, granting to the church of Abingdon ten hides of land at Hennerith. Dated A.D. 964 . . . 331
Nothing to excite suspicion occurs in this document.

¹ Sparsholt, a mile from Wantage; | ² In Wiltshire.
Lysons, p. 369.

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(101.) 965.—Charter of King Edgar, granting to the monastery of Abingdon fifty hides of land at Mercham. ¹ Dated A.D. 965	264
A genuine document.	
(102.) 964.—Charter of King Edgar, granting to his wife, queen Elfthryth, ten hides of land at Eastun. ² Dated A.D. 964, in the fifth year of his reign	286
The dates are in harmony with each other and with the witnesses.	
(103.) 965.—Charter of King Edgar, granting five hides of land at Bydene ³ to the church of Abingdon. Dated A.D. 965	279
There is no room for suspicion here.	
(104.) 965.—Charter of King Edgar, granting two hides of land at Denceswurthe ⁴ to the church of Abingdon. Dated A.D. 965	281
The chronicler of Abingdon states that this charter was granted at the Christmas of the year 965, upon what evidence does not appear. It is a genuine instrument.	
(105.) 966.—Charter of King Edgar, granting ten hides of land at Lhincgelade ⁵ to Elfgifu. Dated A.D. 966	294
A genuine charter.	
(106.) 967.—Charter of King Edgar, granting to Beorhtnoth certain lands at Bragenfelda. ⁶ Dated A.D. 967, in the tenth indiction	300
The indiction and the year of the Incarnation correspond, and the witnesses are in harmony. The document is without suspicion.	
(107.) 968.—Charter of King Edgar, granting to Elfwin ten hides of land at Boxora. Dated A.D. 968	311
A genuine document.	
(108.) 968.—Charter of King Edgar, granting to the monastery of Abingdon thirty hides of land at Cumnora. Dated A.D. 968	267

¹ Marcham, near Abingdon; see Lysons, p. 315.

² Easton, a hamlet in the parish of Welford; see Lysons, p. 413.

³ The parish of Beedon, two miles from Ilsley; see Lysons, p. 239.

⁴ Denchworth; see Lysons' Berkshire, p. 271.

⁵ Lechlade, in Gloucestershire, or Linslade, in Buckinghamshire (?), more probably the former.

⁶ Brayfield, near Olney, in Bucks (Lysons' Bucks, p. 519), or perhaps Bradfield, in Berks, (Lysons Berks, p. 245). Kemble suggests Braintfield, near Hertford, but though nearer the original form of the word, as given in the charter, yet this locality is wide of the range of land included in possessions belonging to Abingdon.

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- The witnesses correspond with the date, and the charter presents no difficulty.
- (109.) 968.—Charter of King Edgar, granting to Abbot Osgar and the church of Abingdon twenty-five hides of land "æt Fifhidan." Dated A.D. 968 323
Genuine.
- 110.) 968.—Charter of King Edgar, granting to Abbot Osgar and the church of Abingdon twenty hides of land at Hanige.¹ Dated A.D. 968 273
The witnesses and the date are consistent, and the charter is genuine.
- (111.) 968.—Charter of King Edgar, granting ten hides of land "æt Oran"² to abbot Osgar and the church of Abingdon. Dated A.D. 968 276
A genuine document.
- (112.) 968.—Charter of King Edgar, granting to Wulfstan ten hides of land at Wiscelea.³ Dated A.D. 968 292
No suspicion attaches to this instrument.
- (113.) 970.—Charter of King Edgar, granting Brihteah seven hides of land at Cingestun.⁴ Dated A.D. 970 299
The witnesses confirm the authenticity of this instrument.
- (114.) 975?—Charter of King Edward, granting seven hides at Cingestun⁵ to the church of Abingdon. Dated A.D. 965 . 349
This date must necessarily be erroneous, since Edgar, Edward's predecessor, did not die until 8 July 975, nor did Oswold (one of the witnesses) succeed to the see of York until 972. Probably we should read 975, and suppose that the charter was executed immediately upon Edward's accession to the throne.
- (115.) 976?—Charter of King Edward, granting to Elfstan thirteen hides of land at Cyngestun.⁶ Dated A.D. 956 . 352
An impossible date. Edward did not succeed to the throne until 8 July 975, nor did Oswold become archbishop of York until 972. Perhaps 976 is the correct date.

¹ Hanney, seven miles south-west of Abingdon; see Lysons, p. 288.

² Now Oare, a hamlet and manor in the parish of Cheveley; see Lysons' Berkshire, p. 258.

³ The liberty of Whistley, within the manor of Hurst, about six miles

east of Reading; see Lysons' Berkshire, p. 301.

⁴ See the previous charter.

⁵ Kingston-upon-Thames, in Surrey?

⁶ See the two preceding charters.

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- (116.) 982.—Charter of King Ethelred, granting to Elfgar five
hides of land at Ceorlatun. Dated A.D. 982 . . . 384
A genuine document.
- (117.) 983.—Charter of King Ethelred, granting to the monks
of Abingdon the "rus" named Earnigcote.¹ Dated A.D. 983. 370
A genuine charter.
- (118.) 983.—Charter of King Ethelred, granting to Wulfgar
three hides of land at Drætun,² and one hide and a half in the
vill of Suthtun.² Dated A.D. 983, in the eleventh indiction . 386
A charter which offers no difficulties.
- (119.) 984.—Charter of King Ethelred, granting to Bryhtic
eight hides of land near the river Cynete,³ formerly the pro-
perty of Etheric. Dated A.D. 984, in the twelfth indiction . 397
The indiction, year of the Incarnation, and the witnesses
correspond: the charter is genuine:
- (120.) 984.—Charter of King Ethelred, granting to Elfheah two
hides of land at Osanleah. Dated A.D. 984, in the thirteenth
indiction 392
The year of the Incarnation does not agree with that of
the indiction, but as the charter presents no difficulties
more formidable than this, it may be assumed that the mis-
take is due to the transcriber.
- (121.) 985.—Charter of King Ethelred, granting to Leofwin ten
hides of land at Wuttun.⁴ Dated A.D. 985, in the thirteenth
indiction 400
A genuine instrument.
- (122.) 993.—Charter of King Ethelred [the Second], stating the
motives which had influenced him in renewing the privileges
formerly granted to the church of Abingdon, and renewing
them accordingly. Dated at the council of Winchester, on the
day of Pentecost [4 June] A.D. 993, in the seventeenth year
of his reign, and in the sixth indiction 358
The indiction and the year of the Incarnation correspond,
and the regnal year presents no formidable difficulty. Kem-
ble, however, pronounces it a forgery, but without sufficient
reason.

¹ The manor of Ascot, in the
parish of Winkfield (?). It belonged
to the abbey of Abingdon; see
Lysons' Berkshire, p. 437.

² Drayton and Sutton, both in
the immediate neighbourhood of

Abingdon; see Lysons, pp. 273,
383.

³ The River Kennet, in Berkshire.

⁴ Wotton, formerly a hamlet of
Cumner; see Lysons' Berkshire,
p. 444.

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- (123.) 993.—Charter of King Ethelred, recapitulating the circumstances which had led to the abstraction of certain lands, here specified, from the monastery of Abingdon, to which they are restored by this document, and others added. No date and no witnesses 367
- In consequence of the absence of witnesses, it is difficult to arrive at even an approximation to the date of this instrument; we may conjecture, however, that it was executed at or about the same time as its predecessor, and it has been here placed accordingly.
- (124.) 995.—Charter of King Ethelred, granting to Wulfric two hides and a half of land at Dumaltun.¹ Dated A.D. 995, in the eighth indiction 388
- This charter being attested by Elfic, archbishop elect of Canterbury, must have been executed on or after Easter day, 995, on which festival he was chosen to the vacant see (Sax. Chron. ad an.) The Saxon Chronicle,² supported by the northern historians, Simeon of Durham and Hoveden, tells us that in 992 Oswald, archbishop of York, died, and was succeeded by Aldulf, abbot of Peterborough, who according to this charter was not as yet consecrated at Easter, 995. But this circumstance is not sufficient³ to induce us to reject a charter which bears every mark of being genuine.
- (125.) 995.—Charter of King Ethelred, granting to Athelwig five hides of land at Eardulfeslea,⁴ the previous history of which he sets forth for the purpose of showing how it came into his hands by forfeiture. Dated A.D. 995, in the fourteenth indiction . 394
- As Archbishop Siric attests this charter, it must have been executed before 21 April A.D. 995, as upon that day he died. The fourteenth indiction corresponds with A.D. 986, and not with 995; the witnesses, however, establish the accuracy of the latter date, and to this it may be assigned without hesitation.
- (126.) 996.—Charter of King Ethelred, granting to his three brothers named Eadric, Eadwig, and Ealdred two hides of land at Bynsington.⁵ Dated A.D. 996, in the ninth indiction 404
- A genuine charter.

¹ Dumbleton, four miles north of Winchcombe, in Gloucestershire.

² See these three authorities under the year 992.

³ The chronology of Stubbes (Act. Pontiff. Ebor. 1699), if adopted, occasions a yet greater difficulty.

⁴ Eversley, not far from Basingstoke, in Hampshire, is probably the place mentioned; though Everley, four miles from Ludgershall, in Wiltshire, has equal claims.

⁵ Bensington, in Oxfordshire, two miles from Wallingford.

- (127.) 999.—Charter of Ethelred, granting to Abbot Wulfgar and the church of Abingdon fifteen hides of land at Cyrne, the previous history of which is here narrated, and the mode by which it came into the king's possession. Dated A.D. 999, in the twelfth indiction 373
- The indiction and year of the Incarnation correspond, and the witnesses are in harmony. The document offers no ground for doubt.
- (128.) 1000.—Charter of King Ethelred, granting to Abingdon (at the instance of Abbot Wulfgar) five hides of land, viz., three at Drægtun, and two at Sutton,¹ formerly the property of Wulfgar. Dated A.D. 1000, in the thirteenth indiction . . . 406
- There is no difficulty in accepting this charter.
- (129.) 1002.—Charter of King Ethelred, granting to Godwine (in consideration of thirty mancuses of gold) ten hides of land at Haseleia. Dated A.D. 1002, in the fourteenth indiction . . 408
- The fourteenth indiction corresponds with A.D. 1001; but that this cannot be the true date is certain from the fact that, as it is attested by Wulfstan, archbishop of York, the charter must have been executed after 6 May 1002. To this year, then, we may safely assign it.
- (130.) 1002.—Charter of King Ethelred, restoring to Alfric, archbishop of Canterbury, (in consideration of fifty "talents,") the vill of Dumoltun, the particulars of which are here set out, as well as a narrative of the circumstances which had led to its alienation from the church of Abingdon, to which it had formerly belonged, and to which it was now about to be restored. Dated A.D. 1002, in the fifteenth indiction . . . 411
- A genuine document.
- (131.) 1006.—Will of Alfric, archbishop of Canterbury; Saxon. No date, but probably in A.D. 1006² 416
- The same document in Latin 417
- (132.) 1007.—Charter of King Ethelred, stating that he has granted to Alfgar (in consideration of three hundred man-

¹ See the charter under the year 983. (No. 118.)

² This was the year of his death; see the Saxon Chronicle and Florence of Worcester.

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cuses of gold) eight hides of land at Wealtham. ¹ Dated in the new town called Beorchore, A.D. 1007, in the fifth indiction	419
The dates and witnesses correspond.	
(133.) 1008.—Charter of King Ethelred, granting to the church of Abingdon twenty hides of land at Mordan, ² which had come into his possession by forfeiture, together with a "prædiolum" at Crochelade. ³ Dated A.D. 1008, in the sixth indiction	377
The dates and witnesses agree.	
(134.) 1012.—Charter of King Ethelred, granting to Leofric twelve hides of land at Hwitcurke ⁴ in the province of Oxford, near the bank of the Thames, which had come into his possession by the forfeiture of a former owner, also named Leofric. Dated in the month of June, A.D. 1012, in the tenth indiction	422
A genuine instrument.	
(135.) 1012.—Another copy of the above charter, with a few curtailments and variations, omitting the boundaries and the larger number of the witnesses	479
(136.) 1015.—Charter of King Ethelred, granting to bishop Berhtwald ⁵ five hides of land at Cildatun, ⁶ the previous history of which is here narrated. Dated A.D. 1015, in the thirteenth indiction	425
The indiction and year of the Incarnation correspond, and the document is free from suspicion.	
(137.) 1032.—Charter of King Cnut, granting two hides of land at Linford, ⁷ and the church of S. Martin, within the city of Oxford, to the monks of Abingdon. Dated A.D. 1032, in the fifteenth indiction	439
A genuine document.	

¹ Either Waltham-Laurence, or White-Waltham, both of which are in Berkshire; see Lysons' Berkshire, pp. 403, 405.

² Mordon, in Surrey, four miles from Croydon (?)

³ Criclade, in Wiltshire.

⁴ Whitchurch, eight miles from Henley, in Oxfordshire.

⁵ This was Berhtwald, bishop of Wilton, who appears to have occu-

pied that see from A.D. 995 to 1045; see Hardy's *Le Neve*, ii. 593.

⁶ There are two places of the name of Chilton in Berkshire, and it is not easy to decide which is here meant; one is near Hungerford (Lysons, p. 261), the other near Isley (ib.)

⁷ Linford, in Buckinghamshire, near Newport Pagnell; see Lysons' Bucks, p. 596.

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- (138.) 1033.—Charter of King Cnut, granting to abbot Siward and the church of Abingdon three hides of land at Mytun. Dated A.D. 1033, in the first indiction 436
A genuine document.
- (139.) 1034.—Charter of King Cnut, granting (at the instance of Siward, abbot of Abingdon) three hides of land at Myton to the church of Abingdon. Dated A.D. 1034, in the second indiction 434
A genuine document, but the names of the witnesses are not all given.
- (140.) 1042.—Charter of Hardacnut, king of the English and Danes, granting to the church of Abingdon ten hides of land "æt Feornbergan." Dated A.D. 1042, in the second year of his reign, in the royal vill at Sutton 446
As Hardacnut died on 8 June 1042, this charter must have been executed before that date.
- (141.) 1043.—Charter of Edward the Confessor, granting lands at Seofanhæmtune to a certain "minister" named Elfstan. Dated A.D. 1043, in the eleventh indiction 53
The witnesses and dates correspond, and the charter is unquestioned. The compiler of the chronicle has referred this document to King Edward the Elder.
- (142.) 1050.—Charter of King Edward the Confessor, granting eight hides of land near the river Cynete, formerly the property of Eadric, to the church of Abingdon. Dated 1050 452
A genuine document.
- (143.) 1050.—Another copy of the same instrument 473
- (144.) 1050.—Charter of King Edward the Confessor, granting to earl Godwin four hides of land at Sandford. Dated A.D. 1050 466
This instrument being attested by archbishop Edsi, must have been executed before 29 October 1050, upon which day he died (Sax. Chron. ad an.) This charter presents no difficulties.
- (145.) 1052.—Charter of King Edward the Confessor, granting five hides of land at Cildatun to the church of Abingdon. Dated A.D. 1052 488
The names of the witnesses are omitted by the chronicler, with the remark that they are the same as in the previous charter. We are thus prevented from testing its authenticity, but as it stands it affords us internal grounds for suspicion. See the following document.
- (146.) 1052.—Charter of King Edward the Confessor, granting five hides of land at Cildatun to the church of Abingdon. Dated A.D. 1052 455

This charter cannot be admitted in its present form. Dated in 1052, it is attested by Eadsî, archbishop of Canterbury, who died 29 October 1050 (Sax. Chron.) The difficulty, however, appears to have arisen from an injudicious attempt on the part of the Abingdon Chronicler to supply the names of the omitted witnesses, and this he has done from a charter of an earlier year. With the light afforded by the last document we may accept this solution, and believe the present charter to be a genuine one, whose character has been damaged by being officiously tampered with.

- (147.) 1054.—Charter of King Edward the Confessor, granting four hides of land at Sandford to the church of Abingdon. Dated A.D. 1054 469
An unsuspected instrument.
- (148.) 1058.—Letters from Siward, bishop [of Rochester], to earl Godwin and bishop Herman, &c., stating what he knew respecting the claims of the abbey of Abingdon to the possession of Lechamstede. No date, but probably in A.D. 1058¹. 458
- (149.) 1065.—Writ of King Edward the Confessor, addressed to all the officials within whose jurisdiction Ordric, abbot of Abingdon, holds land, specifying the rights and privileges which it was the king's pleasure that he should enjoy. No date, but perhaps in 1065. Saxon 464
Of unquestioned authority.
- (150.) 1065.—The same document in Latin 465
- (151.) 1065.—Writ of King Edward the Confessor, addressed to bishop Herman, earl Harold, and Godric, and the thanes of Berkshire, stating that by his permission Ordric, abbot of Abingdon, and the convent there, enjoy the hundred of Hornemere. No date, but perhaps in 1065. Saxon 465
Genuine.
- (152.) 1065.—The same document in Latin 466

¹ See the Saxon Chronicle under 1058.

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A CHRONOLOGICAL LIST

OF

DOCUMENTS CONTAINED IN THE CHRONICLE OF ABINGDON.

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WILLIAM THE CONQUEROR.	PAGE
1072.—Writ of William the Conqueror addressed to his sheriffs, exempting the provisions purchased by the monks of Abingdon, for their own consumption, from the payment of toll and custom. Dat. at Bruhella ¹	2
1072.—Writ from William the Conqueror addressed to Archbishop Lanfranc and others, confirming to the abbey of Abingdon the privileges which it had enjoyed during the time of Edward the Confessor. No date	1
1072.—Writ of William the Conqueror to Archbishop Lanfranc and others, authorizing the church of Abingdon to acquire lands in Chesterton and Hyll, by the gift of Turkill of Arden. No date	8

WILLIAM RUFUS.	
1087.—Writ of William Rufus permitting the convent of Abingdon to enjoy the customs which it had possessed during the reigns of Edward the Confessor and William the Conqueror. Dated at Lega	17
1089.—14 March. Agreement between Osmund, bishop of Salisbury, and Rainald, abbot of Abingdon, respecting the church of Whistley. Dat. 2 id. March, 2 William II. . . .	18
1090.—Letter from Hugh [Lupus], earl of Chester, informing Rainald, abbot of Abingdon, that in consideration of the pay-	

¹ Probably Brill, in Buckinghamshire, a portion of the ancient demesnes of the crown, where the Saxon monarchs had a palace, and which was a favourite residence of King. Edward the Confessor. It

was certainly a royal residence in the time of Henry II., who held his court there in 1160, and again in 1162. See Lysons' Hist. of Bucks, p. 522.

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ment of thirty pounds to be paid by the abbot to the earl, the convent might obtain possession of certain lands [at Shippon, a hamlet in the parish of S. Helen's, Abingdon ¹]. He also stipulates that he shall be admitted as a brother of the house, and that he, his wife, his father and mother, shall be entered in the Book of Commemorations. No date, but shortly before 31 March 1090	20
1090.—Writ of William Rufus announcing to Gilbert de Britwell and the inhabitants of Berkshire, that he had granted to the abbey of Abingdon the church of Sutton, with its lands, tithes, and customs. No date, but about A.D. 1090	26
1092.—Writ of William Rufus commanding Walter Fitz Oter to permit the abbot and convent of Abingdon to enjoy the land and wood of Winkfield ² without molestation. No date, but about A.D. 1092	29
1093.—Mandate addressed to his servants by Ralph, surnamed Rosellus, enjoining them to permit his corn at Hendred ³ to be tithed at the door of his grange there. No date, but about A.D. 1093	33
1096.—Writ of William Rufus addressed to Peter, sheriff of Oxford, commanding him to permit the abbey of Abingdon to enjoy the customs of which it had been possessed in the time of Edward the Confessor and William the Conqueror, and to see that justice was done to the monks in respect to the injuries which they had received from Eadwi, the sheriff's agent. No date, but about A.D. 1096	41

HENRY I.

1102.—Writ of Henry I. to Roger, bishop of Salisbury, and others, stating that he had confirmed to the church of Abingdon all the demesnes which it had enjoyed on the appointment of the late abbot Rainald. Dated at Westminster, at Christmas; no year is mentioned, but perhaps in A.D. 1102	86
1102.—Writ of Henry I. to Robert [Bloet], bishop of Lincoln, and others, stating that he had confirmed to the church of Abingdon all the demesnes of which it was possessed on the appointment of the late abbot Rainald. Dated at Westminster, at Christmas, perhaps in 1102	87

¹ See Lysons, p. 224.

tended in this direction. See Lysons, p. 436.

² A parish about six miles from Windsor, the forest of which ex-³ About seven miles south-west of Abingdon. See Lysons, p. 93.

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1104.—Writ of Henry I. to Ared the Falconer, and his other foresters, to permit Abbot Faritius to have peaceable carriage for all timber, &c., required for his works at Abingdon. Dated at Winchester, no year, but about 1104	78
1104.—Indenture of agreement between Faritius, abbot of Abingdon, and Ansketil de Tadmerton, respecting an exchange of land at Chesterton and Tadmerton. Dated at Abingdon, 7 March 1104	136
1104.—Writ of Henry, earl of Warwick, addressed to Faritius abbot of Abingdon, confirming the exchange effected with Anskill de Chesterton respecting lands at Tadmerton and Chesterton. Dated at Bragels ¹ 4 Hen. I. [5 Aug. 1103—4 Aug. 1104]	137
1104.—Writ of Henry I. to William Osatus, not to molest the men of Whistley. Dated at Windsor, no year, but perhaps in 1104	94
1104.—Writ of Matilda, queen of Henry I., addressed to Hugh de Buckland, commanding him to permit Faritius, abbot of Abingdon, to have the lead upon the houses on the island of Andresey for the use of the church of Abingdon. Dated at Sutton, probably in 1104, during the king's absence in Normandy	51
1104.—Writ of Matilda, queen of Henry I., addressed to Hugh de Buckland and the men of Berkshire, announcing that she had granted to abbot Faritius all the buildings upon the island of Andresey. Without date, but probably in 1104	51
1104.—Writ of King Henry I., addressed to Hugh de Buckland, sheriff of Berkshire, stating that he had given to abbot Faritius the lead, stones, timber, and all the buildings upon the island of Andresey, together with the island itself. Dated at Windsor, probably about Christmas, 1104	52
1105.—Writ of Henry I. to William sheriff of Oxford, ordering him to do justice in respect of the breaking of the sluice at Stanton. Dated at Cornbury, no year, but perhaps in 1105	92
1105.—Writ of Henry I. to Nigel de Oilly, the huntsmen and horsekeepers of the Court, prohibiting them from taking up their abode at Whitley, ² which he exempts from such service. Dated at Cornbury, no year, but about 1105	81
1105.—Charter of Henry I. addressed to Maurice, bishop of London, and others, confirming the gift of the church of	

¹ Now Brails, a little to the east of Shipston-on-Stour, in Warwickshire.

² In the parish of Cunmor. See Lysons, p. 270.

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Kensington, made to Abingdon by Alberic de Vere, for the soul of his son Goisfrid. Dated at Cornbury, no year, but about 1105	56
1105.—Charter of William, the son of William de Courcy, confirming and augmenting the grant made by his father to the church of Abingdon, of the church land and tithe of Newnham, &c. Without date ¹	54
1105.—Writ of Henry I. addressed to Robert [Bloet], bishop of Lincoln, and others, announcing that he has confirmed the donation of the church land and tithe of the manor of Niweham [Newnham], made to the abbey of Abingdon by William de Cury, his dapifer. Dated at Cornbury, 18 October, no year, but about A.D. 1105	54
1105.—Writ of King Henry I. addressed to Robert [Bloet], bishop of Lincoln, confirming the grant of Abbeffeld to Abingdon. Dated at Cornbury, no date, but about 1105	74
1105.—Charter of Henry I. granting to the church of Abingdon two hides of land at Sparsholt. Dated at Rumsay, 5 Hen. I., A.D. 1105	126
1105.—Writ of Henry I. to Henry [de Newburgh], earl of Warwick as to the settlement of the dispute between the abbot of Abingdon and one Josceline, respecting land at Hill [in Warwickshire]. Dated at Westminster, upon Christmas [1105?]	93
1105.—Writ of Henry I. to Nigel de Oilly and William, sheriff of Oxford, commanding them to do justice to the abbot of Abingdon, in respect to the injury done to him by the men of Stanton, who had broken the sluice there. Dated at Westminster, no year, but perhaps in 1105	92
1106.—Writ of Henry I. to Hugh de Buckland and others, urging them to permit the church of Abingdon to enjoy the land in Winkfield. Dated at Northampton, probably during the Lent of 1106	87
1106.—Writ of Henry I. to Robert Gernun, requiring him not to molest Robert the son of Henry. Dated at Rockingham, no year, but probably in 1106	99
1106.—Writ of Henry I. to Hugh de Buckland and Alberic, detailing the arrangements which he wishes to have carried	

¹ In consequence of the obscurity of the early history of the family of Courci, it is impossible to decide at what period this charter was executed; it is consequently placed in immediate connexion with the document to which it appears to have reference.

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out between Faritius, abbot of Abingdon, and William of Jumieges. Dated at Brampton [county of Northampton?], no year, but perhaps in 1106	93
1106.—Writ of Henry I. to Urso, ¹ sheriff of Worcester, commanding him to permit the monks of Abingdon to have salt without the payment of toll or custom. Dated at Sutton, no year, but probably in 1106	88
1106.—Writ of Henry I. to the barons of the abbey of Abingdon, enjoining them to obey Faritius in doing ward at Windsor, as they had done during the time of Abbot Rainald and William Rufus. Dated at Wallingford, no date, but perhaps in 1106	90
1106.—Writ of Henry I. to Hugh de Buckland and others, requiring them to permit the abbey of Abingdon to have all its fugitives. Dated at Wallingford, no year, but about 1106	81
1106.—Writ of Henry I. to W[illiam de Montfitchet], requiring him to permit the abbey of Abingdon to have peaceable possession of the land of Langley by the gift of Queen Matilda. Dated at Wallingford, no date, but about A.D. 1106	77
1106.—Writ of Henry I. to W., sheriff of Oxford, requiring him to permit the church of Abingdon to have the customs over its men which it had enjoyed in the time of his father and brother. Dated at Wallingford, no year, but about 1106	80
1106, 13 May.—Writ of Richard [de Abrincis], earl of Chester, and the countess Ermentrudis, his mother, addressed to Nigel de Oilly and others, confirming the grant of Wodemundesleia made to the church of Abingdon by Droco de Andeley. Dated on Whitsunday [13 May], 6 Hen. I. [A.D. 1106]	69
1106.—Charter of Nigel de Oilly confirming the grant made by Droco de Andelei to the church of Abingdon of a hide of land at Wodemundesleia ² in Oxfordshire. No date, but probably about 1106	67
1106.—Writ of Henry I. addressed to Robert [Bloet], bishop of Lincoln, and others, confirming the gift by Nigel de Oilly of land at Weston, called Wodemundesleia. Dated at Aylesbury, no year, but about A.D. 1106	68
1106.—Writ of Queen Matilda to Robert [Bloet], bishop of Lincoln, and others, transferring to the church of Abingdon certain lands, &c. at Colnbrook, which had been given to her	

¹ This was Urso de Abetot. See Dugd. Baron. i. 462.

² Near Weston. See the following document.

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by Robert Gernun. Dated at London, no year, but probably in the autumn of 1106 ¹	98
1106.—Writ of Henry I. to Josceline de Riparia, commanding him to perform to abbot Faritius the services which his brothers had done in the time of abbot Adelhelm. Dated at London, no year, but perhaps in 1106	92
1106.—Writ of Henry I. to Roger, bishop of Salisbury, and others, stating that he has exempted from all taxes, &c. five hides of land at Worth. ² Dated at "Ceat," no year, but perhaps in 1106	94
1106.—Charter of Nigel de Oilly granting to the church of Abingdon the land of Abbeffeld [county of Oxford], which had formerly belonged to Algar. No date, but about 1106	74
1106.—Writ of Henry I. to Robert, [Bloet] bishop of Lincoln, and others, stating that he has granted to the church of Abingdon the land which Robert Gernun had given to Queen Matilda, formerly belonging to Robert the son of Henry of Wirettesberia. ³ Dated at Saint Denis, in Leons, ⁴ no year, but probably in the autumn of 1106	99
1107.—Writ of Henry I. to Warin, provost of Southampton, exempting from tolls, &c. all food and clothing for the private use of the abbot and monks of Abingdon. Dated at Windsor, no year, but about 1107	79
1107.—Writ of Henry I. to all his constables to prevent anyone from staying in the vill of Abingdon without the permission of abbot Faritius. Dated at Oxford, no year, but about 1107.	80
1107.—Writ of Henry I. to all his sheriffs, requiring them to permit the abbey of Abingdon to have all its fugitives. Dated at Woodstock, no year, but about 1107	81
1107.—Writ of Henry I. to Warin, the provost of Southampton, requiring him to restore the sums taken by him as toll and custom from the abbot of Abingdon, and for the future to exempt his goods from the payment of such dues. Dated at Woodstock, no year, but about 1107	80
1107.—Writ of Henry I. to Robert [Bloet], bishop of Lincoln, and others, confirming the mill called Boiemilne, and other	

¹ See Lysons' Buckinghamshire, p. 591.

² Now Littleworth, a member of the manor of Faringdon. See Lysons, p. 278.

³ Now Wyrardisbury, in the

hundred of Stoke, co. Bucks. See Lysons' Buckinghamshire, p. 681.

⁴ S. Denis le Fermont, near Gisors, to the south-west of Rouen. It was shortly after hunting in this forest that he was attacked with his fatal sickness. Hoved. f. 275.

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lands and tenements, given by various donors to the church of Abingdon. Dated at Westminster, at Whitsuntide, no year, but evidently in 1107 ¹	106
1107.—Writ of Henry I. to Croc, the hunter, requiring him to permit the monks of Abingdon to break up certain land at Cheveley and Welford. ² Dated at Westminster, no year, but perhaps at Christmas, 1107	83
1107.—Writ of Henry I. to Roger, bishop of Salisbury, and others, announcing that he had given to Abbot Faritius the waste land at Welford, in order that he might cultivate it. Dated at Westminster, on Christmas, probably A.D. 1107	82
1107.—Writ of Henry I. to all his sheriffs, requiring them to permit Faritius to have all the fugitives who had gone from his lands at Welford. Dated at Westminster, no year, but about 1107	82
1108.—Charter of Robert, earl of Meulent, ³ confirming the gift made to the church of Abingdon by William Guizenboeth of land at Dumbleton, in Gloucestershire. No date, but between 5 August 1107 and 4 August 1108	102
1108.—Writ of Henry I. to Samson, bishop [of Worcester], and others, confirming the grant made to the church of Abingdon of land at Dumbleton by William Guizenboeth. Dated at Winchester, no year, but probably at the Easter of 1108 ⁴	103
1108, 5 April.—Writ of King Henry I. to Hugh de Buckland and others, enjoining them to permit the church of Abingdon to have their land at Witham, which Ralph, bishop of Durham, had held. Dated at Winchester, at Easter, no year, but probably in 1108	84
1108.—Writ of Henry I. to Hugh de Buckland and others, directing that the abbot of Abingdon should enjoy the hundred of Hormer. Dated at Winchester, no year, but perhaps in 1108	115
1108.—Writ of Henry I. to Roger, bishop of Salisbury, that justice be done to the abbot of Abingdon respecting the injustice committed by the men of Farnham. Dated at Woodstock, no year, but perhaps in 1108.	84

¹The date is established by a comparison of p. 106, note (2) with the Saxon Chronicle, A.D. 1107.

²A parish between Newbury and Lambourn. Lysons, p. 412.

³See Art de Véréf. les Dates, xii. 151.

⁴That he spent the Easter of 1108 at Winchester is affirmed by the Saxon Chronicle under this year.

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1108.—Writ of Henry I. to Robert Maledoctus [Mauduit ¹], commanding him to perform to Faritius, abbot of Abingdon, the service due for his land, as his predecessors had done. Dated at Beckley [co. Oxf.], no year, but perhaps in 1103 . . .	91
1108.—Writ of Henry I. to Roger, bishop of Salisbury, and others, granting to the church of Abingdon the hundred of Hormer, as it had been holden in the time of king Edward and William I. and II. Dated at Lee, ² no year, but perhaps in 1108 . . .	115
1108.—Writ of Henry I. to Hugh de Buckland, commanding him to put the church of Abingdon in possession of the land which Ralph, bishop [of Durham], gave to Robert de Calymont. Dated at Westminster, no year, but about 1108 . . .	83
1109.—Writ by Henry I. to Hugh de Buckland, &c., to decide a dispute between the church of Abingdon and Ruale de Abrincis respecting land at Stanton. Dat. at Cambridge, no year, but perhaps in 1109 . . .	84
1109.—Writ of Henry I. to Roger, bishop of Salisbury, and others, granting to Faritius, abbot of Abingdon, certain privileges within the wood of Cumnor and Bagley. Dated at Cornbury, no year, but probably in 1109 . . .	113
1109.—Writ of Henry I. to Jordan de Saccaville, commanding him to do justice to the church of Abingdon concerning land given to it by Ralph de Caisnesham, ³ and of which it had been deprived by the said Jordan. Dated at Woodstock, no year, but about 1109 . . .	85
1109.—Writ of Henry I. to Walter Giffard and Agnes his mother, commanding them to do justice to abbot Faritius in respect to the land given to Abingdon by Ralph Kainesham. Dated at Windsor, no year, but about 1109 . . .	85
1110.—Writ of Henry I. to William Fitz Walter and others, stating that he has granted to the church of Abingdon the tithe of the game taken in the forest of Windsor. Dated at Bruhella [Brill], no year, but perhaps in 1110 . . .	94
1110.—Writ of Henry I. to Hugh de Buckland and others, stating that he had granted permission to abbot Faritius to try a priest who had been arrested upon a charge of robbery within his jurisdiction of Abingdon. Dated at Bruhella [Brill], no year, but perhaps in 1110.	90

¹ See Dugd. Baron. i. 393.

² Near Abingdon. See the present volume, p. 128.

³ Probably Caversham, in Oxfordshire, six miles from Henley.

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1110.—Notification by Robert de Albenei that he has confirmed to the church of Abingdon the land at Stretton ¹ which his father had formerly given. Dated at Cahenno, ² on the fifth day of Easter	101
1110.—Writ of Henry I. to Robert, bishop of Lincoln, and others, stating that he has confirmed the grant of land at Holme and Stratton, near Biggleswade, made to Abingdon by Henry de Albini. Dated at Westminster, no year, but perhaps in 1110	101
1110.—Writ of Henry I. to Roger, bishop of Salisbury, and others, confirming to the church of Abingdon certain land at Benham, the gift of Humfrey de Bohun. Dated at Romsey, "in the year in which the king gave his daughter to the emperor" ³	107
1110.—Writ of Henry I. addressed to Roger, bishop of Salisbury, and others, announcing that he had confirmed to the church of Abingdon the mill of "Henora," ⁴ situated upon the river Ock. Dated "in the year when the king gave his daughter to the Roman emperor" ⁵	64
1110.—Writ of Henry I. addressed to William, the sheriff of Oxfordshire, excepting the hide of land granted to Abingdon by Droco de Andeley from the payment of geld and other customs. Dated at Romsey, no year, but probably in 1110.	70
1110.—Writ of Henry I. to bishop R. ⁶ and others, excepting generally from all claims, and specially from the payment of the aid granted to the king by the barons, certain lands at Worth belonging to abbot Faritius. Dated at Cornbury, no year, but perhaps in 1110 ⁷	113
1110.—Writ of Henry I. to Roger, bishop of Salisbury, and others, requiring that the church of Abingdon enjoy the privileges which it possessed in the time of Edward the Confessor, William I. and William II. with respect to the payments made by vessels passing on the Thames. Dated at Marlborough, no year, but probably at Easter, A.D. 1110	95

¹ Stratton, a hamlet in the parish of Biggleswade. See Lysons' Bedfordshire, p. 57.

² Probably Aynho, near Brackley, in Northamptonshire.

³ Namely, A.D. 1110, according to the statement of the Saxon Chronicle.

⁴ The position of this mill is clearly defined at p. 64.

⁵ She was betrothed in 1110, and married at Mayence, A.D. 1114. See Florence of Worcester ad an.

⁶ Probably Roger, bishop of Salisbury.

⁷ In this year Henry raised a tax of three shillings upon each hide of land for his daughter's marriage with the Emperor. Henry of Hunt. f. 217 b.

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1110.—Writ of Henry I. to all his sheriffs, requiring them to exempt from tolls, &c. all goods bought and sold by the monks of Abingdon for their own private use. Dated at Marlborough, no year, but about 1110	78
1110.—Writ of Henry I. to all his sheriffs, requiring them to exempt from tolls, &c. all the purchases made by the monks of Abingdon for home consumption. Dated at Abingdon, no year, but about 1110.	78
1110.—Writ of Henry I. to Richard de Monte and the barons of Oxfordshire, commanding that abbot Faritius should have peaceable possession of the land at Garsington. Dated at Windsor, no year, but probably about Whitsuntide [29 May] 1110	89
1110.—Writ of Henry I. addressed to R[ichard], bishop of London, and others, confirming to Faritius the houses in Westminster Street belonging to the abbey of Abingdon. Dated at Windsor, no year, but about 1110.	75
1110.—Writ of Henry I. to Walter, the son of Walter de Windsor, stating that he has given to abbot Faritius a house and land in Windsor. Dated at London, no year, but perhaps in 1110	112
1100.—Writ of Henry I. to all his sheriffs and others, commanding that the lands of Abingdon should enjoy all the exemptions and customs of which they had been possessed during the reigns of Edward the Confessor, William I. and William II. Dated at Westminster, at his marriage [November 1100]	89
1100.—Writ of Henry I. to all his sheriffs and others throughout England, confirming to the church of Abingdon all the privileges contained in the charters of Edward the Confessor and kings William I. and II. Dated at Westminster, at his marriage [November 1100]	88
1110.—Writ of Robert Fitz Hamo to his men at Merlaw, informing them that he had given to the church of Abingdon the land of Merlawe. ² No date, but perhaps in 1110	96
1110.—Writ of Henry I. to all his barons, forbidding them from interfering with the transit of the goods belonging to the	

¹ Henry I. held his court at New Windsor, for the first time, at Whitsuntide 1110 (Saxon Chron.), and in this year John, bishop of Lisieux, who here appears as a witness, visited England.—(Gall. Christ. xi. 773.)

² Perhaps Great Marlow, in Buckinghamshire. See Lysons' Buck. p. 598.

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church of Abingdon. Dated at London, no year, but about 1110	78
1110.—Writ of Henry I. to Hugh de Buckland and William, sheriff of Oxfordshire, requiring that abbot Faritius enjoy the wonted privileges from the transit of goods upon the Thames. No year, but perhaps in 1110	95
1110.—Writ of Henry I. addressed to Richard, bishop of London, and others, confirming to Faritius a house in South-street, near the abbot's residence, formerly the property of Aldwin. No date, but about 1110	75
1111.—Writ of Henry I. to Hugh de Buckland and others, prohibiting them from taking aught from the wood belonging to the manor of Walingford [Welford?] the property of the abbot of Abingdon. Dated at Newbury, no year, but about 1111	83
1111.—Writ of Henry I. addressed to the ministers of the Earl of Meulan, requiring them to see that the abbey of Abingdon have quiet possession of its lands at Welgrave. Dated at Newbury, no year, but about 1111	77
1111.—Writ of Henry I. to Robert, bishop of Lincoln, confirming to Abingdon the church of Fencote, ¹ with its appurtenances, the gift of Adelina de Irvi, and her daughter of Alice. Dated at Woodstock, in Lent [15 Feb.—2 April, A.D. 1111.]	73
1111.—Charter of Henry I. confirming to the church of Abingdon and the dependent church of S. Andrew, of Colne, all the donations of Alberic de Vere and his wife Beatrix, and their son Alberic, and his brothers, in Colne and elsewhere. Dated at Reading, A.D. 1111 [before 4 August]	57
1111.—Writ of Henry I. addressed to Hugh de Buckland and others, commanding that Abbot Faritius have quiet possession of the land [in London] lately given him by the king. Dated at Reading, no date, but about 1111	76
1111.—Writ of Henry I. to Robert [Bloet], bishop of Lincoln, and others, confirming the exchange between Roger, bishop of Salisbury, and Faritius, abbot of Abingdon, of land near the church of S. Fridiswide in Oxford. Dated at Reading, no year, but about 1111	76
1111.—Writ of Henry I. to Hugh Fitz Turstin, requiring him to pay "geld" from his land, as abbot Faritius did. Dated at Wulfrunehamtune [Wolverhampton], no year, but perhaps in 1111	91

¹ Near Charlbury, in Oxfordshire.

- 1111.—Writ of Roger, bishop of Salisbury, to Adelelm de Kingestun and Robert de Bachepuz, requiring them to render to the church of Abingdon what they owe to it in respect to the church of Kingston. Dated at Westminster, no year, but perhaps in 1111 121
- 1111.—Writ of Henry I. to R., sheriff of Oxford, and Reiner de Bath, commanding that Abbot Faritius have peaceable enjoyment of the land of Fencote, the gift of Adelina de Irri. Dated at Winchester [A.D. 1111] 74
- 1111.—Writ of Henry I. to Faritius, abbot of Abingdon, authorizing him to proceed against Hugh Fitz Turstin if he refuse to perform the services incident to his lands. Dated at Pons Arcarum,¹ no year, but perhaps in A.D. 1111 96
- 1112.—Writ of Queen Matilda to Robert [Bloet], bishop of Lincoln, and others, intimating that the church of Abingdon has no services to render in the hundred court of Pirton [co. Oxford], but only in that of Leuknor, in respect of the manor of Leuknor. Dated at Winchester, no year, but perhaps in 1112. 116
- 1114.—Writ of Henry I. to Samson, bishop of Worcester, and others, confirming to the church of Abingdon the land at Dumbleton, which had been granted by Walter Fossatarius. Dated at Cornbury, no year, but probably in 1114. 105
- 1114.—Writ of Henry I. to William de Pont de l'Arche and others, exempting from taxes the residence of Faritius, abbot of Abingdon, at Winchester. No date, but in 1114 112
- 1114.—Charter of Henry I. by which he confirms various donations of lands, tenements, &c. made to the church of Abingdon by various benefactors. No date, but probably in 1114.² 109
- 1115.—Letter from Ralph, archbishop of Canterbury, to Herbert [Losinga], bishop of Norwich, recommending abbot Faricius and the monks of Abingdon to protection and good offices. No date, but early in 1115. 63
- 1115.—Charter of Henry I., addressed to Herbert [Losinga], bishop of Norwich, and others, confirming to abbot Faritius and the church of Abingdon the church of Edwardston, &c., given by Hubert de Montchensy. Dated A.D. 1115³ 63

¹ Pont de l'Arche, near Rouen, on the road towards Paris.

York, and the death of Faritius early in 1115.

² Between 15 Aug. 1114, when Thurstan was elected archbishop of

³ As abbot Faritius died in February, 1115, this charter must have been granted early in that year.

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1115.—Writ of Henry I., addressed to Robert, bishop of Lincoln, and others, stating that he has granted the meadow called Kingsmead to the church of Abingdon, at an annual rent of twenty shillings. No date, but about 1115	66
1116.—Writ of Henry I. to Hugh de Buckland, commanding him to restore to the church of Abingdon all the lands which Modbert had either given or purchased. Dated at London, no year, but apparently in 1116	86
1121.—Letters patent of Henry I. stating that he had given the abbey of Abingdon, with all its rights, &c., to Vincent. Dated at Woodstock, no year, but in 1121	162
1124.—Writ of Henry I. to [Roger], bishop of Salisbury, and others, stating that he has granted to the abbot and convent of Abingdon the market of Abingdon. Dated at London, no year, but probably in 1124	165
1124.—Writ of Henry I. to [Roger], bishop of Salisbury, and others, confirming to the abbot and convent of Abingdon the privileges in reference to the hundred of Hormer which they had enjoyed in the time of Edward the Confessor and Kings William I. and II. Dated at London, no year, but probably in 1124	164
1124.—Writ of Henry I. to Ralph Basset, commanding him to permit Vincent, abbot of Abingdon, to hold his court in Oxford as heretofore. Dated at Woodstock, no year, but perhaps in 1124	165
1130.—Letters patent of Henry I. announcing that he had granted the abbey of Abingdon to Ingulf. Dated at Winchester, no year, but probably in 1130	173
1132.—Writ of Adeliz and her son Hugh, confirming to abbot Ingulf the land at Garsington which had been granted by her mother Agnes to abbot Faritius. No date, but perhaps in 1132	176
1132.—Indenture respecting the agreement between Ingulf, abbot of Abingdon, on the one part, and Nicholas, the priest, and Robert his nephew, on the other, by which the former granted to the latter certain property near the bridge at Oxford. Dated at Abingdon, 8 September, no year, but about 1132	176

KING STEPHEN.

1135.—Writ of King Stephen to the inhabitants of Oxfordshire and Berkshire, stating his wish that the church of Abingdon should enjoy its property, &c. as peaceably as in the days of Henry I. Dated at London, no year, but probably in 1135	181
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- 1135.—Writ of Stephen, king of England, to [Roger], bishop of Salisbury, and others, stating that he had granted to abbot Ingulf the hundred of Horner, with its privileges. Dated at Oxford, no year, but probably about the Christmas of 1135¹. 178
- 1143.—Writ of King Stephen to Jordan de Podiis, that he permit the abbot of Abingdon to hold his hundred court. Dated at St. Alban's, no year, but probably in 1143². 182
- 1144.—Writ of King Stephen to the abbot of Abingdon, requiring him to perform ward at the castle of Windsor, as had been done heretofore. Dated at Oxford, no year, but perhaps in 1144. 183
- 1144.—Writ of King Stephen to William Martel and others, requiring that the monks of Abingdon have peaceable possession of their lands at Whistley and Winkfield, and elsewhere. Dated at Oxford, no year, but perhaps in 1144. 182
- 1144.—Writ of King Stephen to the wardens of all his seaports and others, requiring them to permit the monks of Abingdon to import, free of all toll and duties, such goods as were for their own private use. No date, but perhaps in 1144. 182
- 1146.—Writ of King Stephen to [Alexander], bishop of Lincoln, and others, confirming to the church of Abingdon the church of Newnham with its appurtenances, the gift of William de Curci. Dated at the siege of Wallingford³. 179
- 1146.—Writ of King Stephen to [Josceline de Baliol], bishop of Salisbury, and others, confirming the gift made by William II. to the church of Abingdon of the church of Sutton. Dated at Wallingford, no year, but probably in 1146. 179
- 1146.—Writ of King Stephen to the inhabitants of Oxfordshire and Berkshire, stating his wish that the abbot of Abingdon and his men should plead only before the king at Oxford. Dated at London, no year, but probably in 1146. 182
- 1146.—Writ of King Stephen to [Josceline de Baliol] bishop of Salisbury and others, confirming to the church of Abingdon a market at the same place, as it had been enjoyed by abbot Vincent, by the gift of Henry I. Dated at Oxford, no year, but probably in 1146. 180
- 1146.—Bull of Pope Eugenius the Third, confirming to the church of Abingdon all the possessions and privileges which are herein enumerated. Dated at Viterbo, 23 Dec. 1146. 395
- 1147.—Bull of Pope Eugenius the Third to Theobald, archbishop of Canterbury, and others, requiring them to see that William

¹ See H. Hunt, f. 221 b. | ² See H. Hunt, f. 225. | ³ See H. Hunt, f. 225 b.

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Martel, Hugh de Bolbec, and others, refrain from further aggressions upon the church of Abingdon, and restore the property which they have already carried off. Dated at Auxerre, 23 July, no year, but A.D. 1147 ¹	200
1152. Bull of Pope Eugenius the Third, confirming to the church of Abingdon all the privileges and possessions therein enumerated. Dated at Sienna, 7 April 1152	195

HENRY THE SECOND.

1156.—Letters patent of Ingulf, abbot of Abingdon, granting to Ralph Brito certain land in the market at Oxford, at an annual rent of twenty shillings. No year, but perhaps in 1156	212
1156.—Record of the arrangement, in consideration of which Nicholas, the son of Tuold de Eastun, grants to the church of Abingdon the tithe of his demesne and other lands at Chilton, Chiveley, and Winterburn. Dated 10 August, 2 Hen. II. [A.D. 1156]	211
1157.—Writ of Henry II. to the sheriffs of London, Hampshire, and Gloucester, requiring them to permit the monks of Abingdon to purchase victuals within their respective jurisdictions and to carry them homewards, notwithstanding the prohibition issued by the king in consequence of the Welsh war. Dated at Wirhall, no year, but probably in 1157 ²	223
1158.—Writ of Henry II. to Robert earl of Leicester, requesting him to investigate the claims of the abbot of Abingdon respecting the market of Abingdon, and to adjudicate thereupon. No date, but apparently in 1158	228
1158.—Writ of Henry II. to Richard Basset, requiring him to see that the church of Abingdon have peaceable possession of certain lands at Chaddlesworth. Dated at "Chiva" [Cliff-Regis?], no year, but perhaps in 1158 ³	189
1158.—Notification by Ralph Basset, the son of Turstin Basset, that he had confirmed to the church of Abingdon the gift made by his grandfather Ralph and his father Turstin, of land, &c. at Chaddlesworth. No year, but perhaps in 1158	189
1158.—Writ of Henry II. to Ralph de Soissons, requiring him to reinstate the monks of Abingdon in the possession of the	

¹ See the Itinerary of the Pope at this time, in Jaffé's Regesta, p. 628.

² See Matt. Paris ad an.

³ Repeated by the scribe at p. 224.

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land of Nigel de Colebroc, as in the time of Henry I. Dated at Woodstock, no year, but perhaps in 1158	224
1158.—Writ of Henry II. to all his justices, requiring them to levy no toll, &c. on the goods of the monks of Abingdon intended for their own private use. Dated at Woodstock, no year, but probably in 1158	224
1158.—Record of the arrangement made by Ingulf, abbot of Abingdon, respecting certain offices within the monastery, and as to the payment of certain rents for the use of the same. No year, but perhaps in 1158	213
1158.—Writ of Alienor, queen of Henry I., to the tenants of the abbey of Abingdon, requiring them to render to Walkeline, abbot of Abingdon, their accustomed services. Dated at Winchester, no year, but probably in 1158	225
1158.—Letters patent of Henry II. announcing that he had granted the abbey of Abingdon to abbot Walkeline, and requesting that he may enjoy the usual privileges, &c. Dated at Rouen, no year, but towards the end of 1158	216
1158.—Writ of Henry II. to [Josceline de Baliol] and others, announcing that he has granted the hundred of Hormer to abbot Walkeline. Dated at Rouen, no year, but probably in 1158	216
1158.—Writ of Henry II. to [Josceline de Baliol] bishop of Salisbury announcing that he has granted to abbot Walkeline the market of Abingdon as it was in the time of Henry I. Dated at Rouen, no year, but probably in 1158	217
1158.—Writ of Henry II. to all his justices and others, commanding them to exempt from the payment of all customs, &c. the goods of the monks of Abingdon intended for their own private use. Dated at Rouen, no year, but probably in 1158 ¹	218
1158.—Writ of Henry II. to all his ministers of the forest of Windsor and others, that they permit the abbey of Abingdon to have the tithe of the venison taken therein, as heretofore. Dated at Rouen, no year, but probably in 1158	218
1158.—Writ of Henry II. to [Josceline de Baliol], bishop of Salisbury, and others, stating that he had granted to the monks of Abingdon the custody of the wood of Cumnor and Bagley, as heretofore. Dated at Rouen, no year, but probably in 1158	219

¹ Another copy of this writ occurs at p. 221, where it is erroneously repeated.

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1158.—Writ of Henry II. to his justices and others, permitting the abbot of Abingdon to have warrens within all his lands, as hitherto. Dated at Rouen, no year, but probably in 1158	219
1158.—Writ of Henry II. to Richard de Lucy and the foresters of Windsor, requiring them to ascertain the privileges of the abbot of Abingdon within the forest of Kingsfrith, in respect to the pannage of swine. Dated at Rouen, no year, but probably in 1158	221
1158.—Charter of Henry II., confirming the grant of the hundred of Hormer, the wood of Cumnor and Bagley, and the tithe of venison taken within the forest of Windsor. Dated at Rouen, no year, but probably in 1158	220
1158.—Writ of Henry II. to the sheriff of Berkshire and others, requiring him to reinstate the abbot of Abingdon in the tithe of the church of Marcham, and to make other arrangements respecting Turstin, the son of Simon. Dated at Tours, no year, but perhaps in 1158	226
1159.—Writ of Henry II. to Richard de Caunillis, sheriff of Berkshire, desiring him to give the abbot of Abingdon possession of his land at Marcham, Middleton, and Appleford, as heretofore. Dated at Windsor, no year, but perhaps in 1159	223
1159.—Writ of Henry II. to the sheriff of Oxford and others, commanding them to restore to the abbey of Abingdon the church of Marcham, with its appurtenances, and land at Middleton and Appleford. Dated at Woodstock, no year, but perhaps in 1159	222
1159.—Writ of Henry II. to the bailiffs of Wick, requiring them to permit the monks of Abingdon to have their salt-works, as heretofore. Dated at Woodstock, no year, but perhaps in 1159	223
1159.—Writ of Henry II. to the justices within whose jurisdiction the abbot of Abingdon has lands, requiring them to permit the abbot to plead by attorney. Dated at Woodstock, no year, but perhaps in 1159	222
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1175.—Writ of Henry II. to all his justices and others, requiring them to deliver up to Roger, abbot of Abingdon, all the fugitives (with their property) who have fled from the land of the	

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abbey since the death of Henry I. Dated at Oxford, no year, but probably in 1175	235
1175.—Charter of Henry II., confirming to William Turpin the land of Fencote [in Oxfordshire], granted to him by the abbot of Abingdon, in exchange for land at Dumbleton [co. Gloucester], and for other considerations. Dated at Winches- ter, no year, but towards the end of A.D. 1175	235

RICHARD THE FIRST.

1190.—Charter of Richard I. confirming to the church of Abing- don the various lands, possessions, and privileges herein set out. Dated at Gisors, 29 March, 1 Richard I. (A.D. 1189)	245
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CORRECTIONS AND CONJECTURAL EMENDATIONS.

VOL. I.

- In page 1, note, col. 2, line 9, *for fore read forte* (?).
 „ 4, line 6, *cancel quibus* (?).
 „ 7, line 30, *for indicens read indicentia* (?).
 „ 7, line 31, *for perjurio read perjurii* (?).
 „ 8, line 1. The whole passage is corrupt, but may be restored to sense as follows: “Unum, (cum tot virtutibus, quas enumerare non possumus, mendacia—delegerentur,) *tantum commemorabo.*
Cruz reverentia
 „ 9, line 7, *for in West Saxonia, fama read in West Saxoniam fama.*
 „ 9, line 10, *for Cissæ at read Cissæ et.*
 „ 18, line 27, *for accitare read acitare.*
 „ 21, note, col. 2, line 1, *for consultum read consolatum* (?).
 „ 21, line 19, *for liberari read libari* (?).
 „ 22, line 6, *for unanimis ægritudine read unanimus*
ægre (?).
 „ 22, line 17, *for consultum read consolatum* (?).
 „ 22, line 31, *for rex jam read rem jam* (?).
 „ 23, line 4, *for respirat read expirat* (?).
 „ 37, line 8, De adventu, &c. This passage would have been more fittingly introduced as a note at p. 46.
 „ 37, line 26, *for Eo urbes subversas read En urbes subversas* (?).
 „ 38, line 4, *for pararetur, read pateretur* (?).
 „ 44, line 15, *for Mariæ, et monachis, read Mariæ, et domui Abben-*
doniæ, et monachis.
 „ 44, line 20, *for insignans omni jure suo read resignans omni juri*
suo (?).
 „ 46, line 21, *for discrimine deferren read discrimine, misericordiam*
deferrent (?).
 „ 47, line 14, *for reperatores read reparatores.*
 „ 48, line 28, *for genuflectitur read genu flectitur.*
 „ 49, line 3, *for comite sui ordinis, non read comite, sui ordinis non.*
 „ 49, line 7, *for dicens. Verum quod . . . inconsuetis read dicens,*
“Amen.” Quod . . . inconsuetæ (?).
 „ 50, line 8, *for reparatione read reparationi* (?).
 „ 50, line 25, *for attestante read attestando* (?).

In page 50, note, col. 2, line 3, *for reddente read reddens* (?).

- „ 56, line 21, *for suum quod in read snum in* (cf. 53, 10) (?).
- „ 70, line 1, *for sicut carta ipsi read sicut testatur carta ipsius* (?).
- „ 72, line 26, *for eandem villam read ejusdem villæ* (?).
- „ 75, line 3, *for subtearactus teribus read subtus caracteribus*.
- „ 85, line 9, *for Æthelsanus read Æthelstanus*.
- „ 88, line 21, *for ad hæc read adhuc* (?).
- „ 89, line 10, *for merum et read merum in* (?).
- „ 90, line 14, *futurum fore*. Cancel one of these words.
- „ 92, line 8, *for de suo read de sua*.
- „ 103, line 6, *for consetudo read consuetudo*.
- „ 119, line 26, *for insurget read insurgeret* (?).
- „ 120, line 8, *for cujus read hujus* (?).
- „ 122, line 11, *for videntur read videretur* (?).
- „ 122, line 15, *preciosorem read preciosiorem* (?).
- „ 123, line 16, *for tantum eum est read tantum est* (?).
- „ 124, line 17, *for regis read regio* (?).
- „ 124, line 24, *for videtur read videretur* (?).
- „ 128, line 4, *for specula read speculam* (?).
- „ 129, line 11, *for tirunculis read tirunculus* (?).
- „ 129, line 23, *for ut districtioris read at districtioris* (?).
- „ 129, line 29, *for opinatissimo viros read opinatissimum, viros*.
- „ 131, line 5, *for silvis, liberaliter read silvis, ut liberaliter* (?).
- „ 131, line 10, *for eandem villam read ejusdem villæ* (?).
- „ 161, line 2, *for chan read than*.
- „ 161, line 12, *for thriin read thrim*.
- „ 168, line 3, *for gregem . . . quam read regem, quum* (?).
- „ 190, line 5, *for operatus read operator*.
- „ 225, line 25, *for fereris read ferreis*.
- „ 249, line 24, *for mansaram read mansarum*.
- „ 255, line 3, *for tantus et talis read tantos et tales* (?).
- „ 303, line 31, *for que read quæ*.
- „ 345, line 9, *for nuncupant read nuncupavit* (?).
- „ 346, line 17, *for continet, qui ad read continet, viz. ad* (?).
- „ 347, line 26, *for constructum read constructus* (?).
- „ 348, line 3, *for multiplicique read ut multiplici* (?).
- „ 348, line 11, *for acceptabilis read acceptabilem* (?).
- „ 349, line 12, *for animo propitiatur read animæ propitiatur* (?).
- „ 356, line 9, *for sua read suæ*.
- „ 412, line 28, *for fidelitus read fidelibus* (?).
- „ 430, line 6, *for viderent read videret* (?).
- „ 430, line 7, *for etiam majores read etiam in majores* (?).
- „ 432, line 21, *for exivit read exuit* (?).
- „ 433, line 8, *for privatum rex gerebat read privatum gerebat* (?).
- „ 445, line 4, *for reædificandis read reædificandis*.
- „ 461, line 22, *for deprimeretur quorum . . . inceptus read deprimeretur, quorum . . . adeptus* (?).
- „ 463, line 1, *for ea . . . Eastun*. The reading of the second MS. should have been carried into the text.

In page 464, line 10, *for faventi read favente* (?).

„ 465, line 1, *for the of read theof*.

„ 475, line 26, *for prædictæ terræ abstractum read prædictam terram abstrahere* (?).

„ 483, line 24, *for consulti read consultius* (?).

„ 489, line 13, *for Pertactatis read Pertractatis*.

VOL. II.

In page 47, line 10, *for Sancto Wilfrido read Sancti Wilfridi*.

„ 107, line 15, *for postea read ut postea* (?).

„ 274, line 7, *for et read ut*.

„ 317, line 14, *for anctorum read sanctorum*.

„ 335, line 20, *for Monastism read Monachism*.

„ 360, line 25, *for pria read prior*.

„ 362, line 23, *for ministrantum read ministrantium*.

„ 396, line 26, *oblatas read obbatas*.

„ 399, line 31, *for his read bis*.

„ 407, line 19, *for externis read extremis*.

„ 411, line 24, *for fuerit, read fuerit*

„ 413, line 22, *for autem read ante*.

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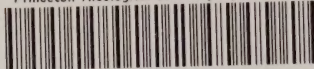
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